LEVEL ONE

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The Southern Churchman

Epiphany

FROM the eastern mountains
Pressing on they come,
Wise men in their wisdom
To His humble home;
Stirred by deep devotion,
Hasting from afar,
Ever journeying onward,
Guided by a star.
Light of Light that shineth
Ere the worlds began,
Draw Thou near, and lighten
Every heart of man.

There their Lord and Saviour
Meek and lowly lay
Wondrous Light that led them
Onward on their way,
Even now to lighten
Nations from afar,
As they journey homeward
By that guiding Star.

Thou Who in a manger
Once hast lowly lain,
Who dost now in glory
O'er all kingdoms reign,
Gather in the heathen,
Who in lands afar
Ne'er have seen the brightness
Of Thy guiding Star.

Gather in the outcasts,
All who've gone astray,
Throw Thy radiance o'er them,
Guide them on their way.
Those who never knew Thee,
Those who've wandered far,
Lead them by the brightness
Of Thy guiding Star.

Onward through the darkness
Of the lonely night,
Shining still before them,
With Thy kindly light,
Guide them, Jew and Gentile,
Homeward from afar,
Young and old together,
By Thy guiding Star:—

Until every nation,
Whether bond or free,
'Neath Thy starlit banner,
Jesus, follows Thee
O'er the distant mountains
To that heavenly home,
Where no sin nor sorrow
Evermore shall come.

LIGHT of Light that shineth,
Ere the worlds began,
Draw Thou near, and lighten
Every heart of man.

A NATIONAL CHURCH PUBLICATION

The SOUTHERN CHURCHMAN

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CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

FOREIGN

From The Spiritual Issues of the War

PROTESTANT AND CATHOLIC COOPERATION IN THE OCCUPIED COUNTRIES

London.—One of the dominant features in the religious situation on the Continent continues to be the cooperation between Protestants and Roman Catholics in face of the threat to their common heritage, and especially in face of the inhuman cruelties to the Jews.

Information has reached us that in the recent crisis in France, brought about by the Vichy treatment of the Jews, the Protestant and Catholic protests were carefully coordinated. Dr. Boegner and Cardinal Gerlier consulted together as to the best method of making their protests to the Vichy Government. They concluded that it would be best for each to write to Marshal Petain. The two letters were different, therefore, in form, but were based on the same points.

News has just reached London of a protest by the Bishop of Beauvais against the persecution of the Jews in France. One of the Bishop's ancestors was of Jewish origin. When the Jews of Beauvais had to register with the German authorities, the Bishop went to the registration office in full pontificals. In front of him walked an acolyte, carrying the Cross.

A joint telegram from the Protestant and Catholic Churches in Holland was sent on July 11th to Dr. Seyss-Inquart, Reichskommissar in the Netherlands, to General Christiansen, Commander-in-Chief of the German Forces in Holland, and two other officials. The full text of this joint protest has reached this country in the last few days.

"The undersigned Dutch Churches," the telegram reads, "already deeply shocked by the measures against the Jews in the Netherlands, through which they are excluded from participation in the normal life of the people, have taken cognizance with horror of the new measures through which men, women, children and whole families are sent away to the territory of the German Reich and its dependencies. The suffering which must thus come to tens of thousands of people, the knowledge that these measures go against the deepest moral consciousness of the Dutch people, above all the conflict between these measures and God's claim of justice and mercy, oblige us to address to you an urgent appeal not to carry out these decrees. As concerns those among the Jews who are Christians, this appeal is dictated by the further consideration that through these measures they are excluded from participation in the life of the Church."

Yet another instance of vigorous Christian action against anti-Semitism is recorded in the following extract from a recent letter from Switzerland:

"At the annual meeting of ministers of the Swiss Reformed Churches held early in October at Liestal, two papers on the Christian attitude towards the Jews were read by Pastor Wilhelm Vischer, of Basle, and Professor Grin, of Lausanne. Subsequently the meeting issued the following statement:

"Grounding ourselves on the Holy Scriptures we confess that the hope granted to the Church through the grace and faithfulness of God in Jesus Christ is inseparably bound up with a hope for Jewry.

"We assert that for this reason any kind of anti-Semitism is incompatible with a professed allegiance to Jesus Christ.

"It is the sacred duty of every Christian to intervene on behalf of the tortured Jews with intercession and active charity."

* * *

MASS DEMONSTRATION AGAINST NAZI ATROCITIES

An audience of 10,000 assembled in the Albert Hall on October 29th to voice their protest against the ruthless policy of extermination decreed by the Nazis and their satellites against the Jewish population in all territories under their sway.

The Archbishop of Canterbury was in the chair, and with him on the platform were representatives of all Allied Nations, including the Polish Premier, General Sikorski, Mr. Jan Masaryk, Czechoslovak Vice-Premier and Minister for Foreign Affairs, and M. Jacques Soustelle, National Commissioner for Information in the National Council of the Fighting French, the Rev. Dr. John S. Whale, Moderator of the Free Church Federal Council; the Rt. Rev. Bishop Mathew, Bishop Auxiliary of Westminster, representing Dr. Hinsley, Cardinal Archbishop of Westminster; the Chief Rabbi, Dr. J. H. Hertz, with the members of the Rabbinical Court, members of both Houses of Parliament, the Jewish representatives on the Polish National Council and the Czechoslovak State Council, all the members of the Board of Deputies, and the Councils of the United Synagogue, the Federation of Synagogues and the Union of Orthodox Hebrew Congregations, representatives of the World Jewish Congress and many other Jewish and non-Jewish prominent personalities.

The Archbishop of Canterbury in his opening speech said that it was not the purpose of this meeting to stir up hatred or the spirit of vengeance, but its purpose was to keep our moral perception clear, to utter the judgment of civilized men upon a reversion to barbarism, and to pledge ourselves once more to the effort and the sacrifice by which deliverance must be wrought.

"In all the countries occupied by Germany there has been exhibited a ruthless belief in terror as the chief instrument of government," the Archbishop continued. "We recall today," he said, "the sufferings of Poles and Czechs, of Greeks and Yugoslavs, of Norwegians, Dutch and Belgians; we salute the heroic Russian people in their agonizing yet indomitable resistance. All of these are present in our minds. But there is one people which has no national home, which lives among other peoples as in some sense their guests, ready to be most loyal citizens to whatever extent the opportunity is open to them, but true with a constancy that claims our admiration to their own great culture and tradition. Upon this people—the Jews—the fury of the Nazi evil has concentrated its destructive energy. It is hard to resist the conclusion that there is a settled purpose to exterminate the Jewish people if it can be done."

Speaking about the deportations from

(Continued on page 14)

Mr. Editor:

Thank you for this space. All Branches of the **Church Periodical Club** are urged to send in their dues, reports and names of Secretaries to Mrs. W. T. Oppenheimer, Monroe Terrace, Richmond, Virginia. Thanks to the faithful who have responded.

Our sons in the Service plead for books, and we must not fail them.

Sincerely yours,
Sarah Mayo Oppenheimer,
C. P. C. Director 57.

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HAVEN

By J. W. KENNEDY

JESUS WOULD have been sad to know how many cases fill our mental hospitals and how many more exist without ever coming near a hospital. He would have been sad because He would have known a great many of them could have been prevented. The psychoses are nearly always end-results. That is, they are gradually developed states of mind, whether from functional or organic causations. Therefore the recognition of the trend and the ounce of prevention are worth a thousand times more than the few available and dependable pounds of cures. I am not a psychiatrist but I do know from experience in mental hospitals that a large percentage of mental diseases come from several sources that can be recognized and dealt with in time to prevent the end-result of confinement in a hospital. One of the greatest causes of a functional upset is an unwillingness to face a difficult choice to be made. This may be the inability to reconcile two contrary beliefs or it may be the exaggerated inflation of self-importance which does not jibe with the facts. Another common cause is a sense of guilt. This may arise from any number of situations, from sex delinquency and unfaithfulness, to a hidden deed of childhood brooded over. Another cause is frustration or inferiority which leads to uncontrolled temper, spells of depression and the like. These are a few of the factors that enter into cases of mental upset which is nothing more than a self-induced attempt to escape from something—an out of the frying pan into the fire kind escape. Lack of adjustment to circumstance and an unwillingness to face the facts, then, account for a great many cases. Strangely enough a large percentage of these conflicts arise from sexual situations and from pseudo-religious experiences. That is why adjustment, forgiveness and faith are so important as prevention and cure.

JESUS WAS an all around physician because He dealt with the whole man. He never healed the body, for example, without doing something about the mental and spiritual state of the sick person. They are all involved when one is involved. With Jesus the cure came because the individual believed Jesus could work the cure. Jesus removed the blocks. He helped men to make up their minds about doing something definite, and practically all of the recorded cases of healing in the New Testament end with some definite act on the part of the person to be healed. This means for me that there is no magic in healing or preventing mental and spiritual illness; it is rather the co-operation of the individual with the laws and powers of God's life within us all.

Beware of the conflict raging in your mind. Resolve it as quickly as possible. Keep it in the open. Do not let it run underground to ferment and later destroy. Beware of dodging reality and begin facing the facts. This first may become a habit which leads you to living in another world, a world of dreams. Face the facts no matter what they are and this danger will be eliminated. Beware of an inflated ego. It blinds you to right choices and the truth. Deflate it now and allow it to function in its proper manner as the embodiment of Gods' will. Beware of a sense of guilt that does not lead to repentance. Shame may force sorrow to go unspoken. It makes no difference what you've done, be sorry enough and man enough to confess it to God through someone whom you trust and begin to make what amends you can. Many an actual and spiritual suicide is prevented because a man comes to himself, then comes to Christ and drops his burden there. Beware of frustration and feelings of inferiority. When frustration comes, seek new ways of expression if it is a right and necessary thing; forget it if it is only a selfish desire. When inferiority comes remember God expects of anyone only his best

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This Week

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JANUARY

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17. Second Sunday after the Epiphany.
24. Third Sunday after the Epiphany.
25. Conversion of S. Paul.
31. Fourth Sunday after the Epiphany.

THE FIRST SUNDAY AFTER THE EPIPHANY

The Collect

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

To the Great Army of

SHUT-INS

League of Intercessors

Praying Hands

THE GIFT OF THE KNEES

In the list of the gifts of the Spirit, given in 1 Cor. 12:28, there is mentioned the gift of "helps," or "services of help." One form of that gift consists in helping by prayer, than which help there can be no more valuable. To all those for whom this page is designed, prayer, intercessory prayer, affords a great field of action, making it possible for the most secluded life to exert a powerful influence. Not until the books are opened will it be known how much the tempted, the sorrowful, or the sinning, have been helped by the prayers of God's saints. Prayer is a God-given provision for overcoming our limitations. The gift of the knees is a special endowment bestowed by God, and it is impossible to estimate the power for usefulness latent in hearts capable of prayer.

We shall pray for the saints (Eph. 6:18), those pilgrims of the Lord not yet home, those in whom is detected a trace of sainthood, those too, who, to human eyes appear to be unsaintly saints, the hard-to-like acquaintances and relatives and "in-laws." Intercession is *love on its knees*, and when we can pray freely and happily for unlovely and unlikeable people, we surely have met one of the most searching tests of the School of Prayer. *He prayeth best who loveth best.*

When St. Paul in 1 Tim. 2:1 urges that prayer be made for "*all men*," he is anticipating such general supplication as our Church encourages us to make, when we use the Prayer for all Conditions of Men, and The Litany, or the Prayer for Christ's Church (p. 74). Our prayers are to be as wide in their sweep as the grace of God, and the need of men.

How shall we make these prayers practical and effective?

Not by going to our knees and repeating a familiar and oft-used Collect, or a memorized prayer. Some sort of system is necessary, otherwise our prayers become too general and vague, and we ourselves grow careless and weary in our God-given vocation.

The kind of system to be used is something which we must individually decide. This writer has found a Loose-leaf Notebook useful. On its pages can be placed prayers clipped from Magazines, or from "Forward Day by Day" booklets; poems relating to prayer, and, as valuable as anything, hymns which are prayers. At the beginning of the book, a sacred picture could be placed, or Durer's Praying Hands, clipped from the top of this page of the *Southern Churchman*. A section of the book will be set aside for our Morning Prayers and petitions; a section for our Evening devotions.

As our prayer-habit grows, we shall find that the person or causes for which we plead will have to be assigned to certain days. One day will be reserved for relatives and friends; another for our parish and rector, and teachers and organizations; the names of others definitely laid upon our hearts will require unhurried time; the city in which we reside, the State, the Nation, the War Leaders, to them we have a responsibility; the Missionary Work of the Church cannot be omitted. Thus, is seen the need of a thoughtful division of time to be spent before the throne of grace. Our Parish Bulletin, our Diocesan Magazine, "Forth," the Church news in this weekly paper we are reading, each will bring new needs to our attention, new guests to our prayer-table, and our prayers, our real prayers, the effectual fervent prayer will bring mighty things to pass (James 5:16).

On other pages would be prayers for our own special use on days when all goes wrong; for times of special temptation; words of penitence, resolves, thanksgivings. Thus, in time we shall have *Our Own Book of Prayers.*

—*B. Frank Mountford.*

New Year's Address Broadcast for the Episcopal Church of the Air, Sunday, January 3, 1943.

"God Reigns"

By OLIVER J. HART

IT HAS BEEN my custom on the first Sunday in the New Year to suggest a text from the Holy Scriptures as a guide for the year. I want to suggest for this year that we take part of the tenth verse of the one hundred forty-third Psalm—"Teach me to do thy will; for thou art my God".

We are all familiar with the saying of Descartes, "Cogito, ergo sum" (I think, therefore I am). This statement is generally cited as the key word of modern history. One scholar calls its formulation the most disastrous moment in the history of Europe. The way was opened to four hundred years of incredible scientific progress, but at the same time to a fatal one-sidedness in the understanding of life. Professor Huessy in his "Out of Revolution" suggests a truer, deeper keynote for the coming age—"Respondeo, etsi mutabor", (I answer though I have to change).

The difference between these key words is basic. In Descartes' the isolated individual consciousness is the starting point, and, therefore, there can be no external reference. In Professor Huessy's the starting point is the plan and purpose of the universe. Man achieves his destiny when he responds to reality and brings his purpose in line with the universal purpose, when he prayes sincerely, "Teach me to do thy will, for thou art my God".

THE MODERN MAN is a sick man because he has failed to understand and to live as he was created to live. Man is a creature made in God's image and destined to grow in the divine likeness. but we have tried to seek solace in a flight from that reality. Too often our standard has been, "Each man shall desire more than he has thus far obtained". Our secular education, our social philosophy, our personal codes have too often been built upon insatiable desire. Men can become capable of brotherhood in a civilized society, but it must be a society based on our objective needs and not on our undisciplined subjective expectations. If desire is sovereign and our desires are unlimited and insatiable, there are not enough material goods to go around and we can look forward only to violence, inequality, hatred, and frustration.

When one of the scribes asked Jesus, "Which law is the first of all?", Jesus did not deliver an exhortation; He quietly stated a fact, "Give ear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like unto it, namely this, Thou shalt love thy neighbor as thyself". If we build our lives on that basis we can become capable of brotherhood in a civilized society. But we shall not have such a world automatically. Automatic progress has been called the absurd egoism of feeble souls. Nor shall we have a decent world if we insist on building it on the foundation of acquisitiveness, hatred and violence. A society based on selfishness is breaking up before our very eyes.

This is God's world and we must learn to respond to His will and purpose regardless of the change it means in our way of living. Unless we first seek the kingdom of God, we become warped and homeless. Science and industry cannot cleanse us from prejudice, envy and hatred. Material wealth cannot rid us of fears and antagonisms. Physical might can never cure a heartache. We may ignore God's purpose and grow in knowledge but we shall not grow in wisdom.

WE ARE PRAYING that 1943 may witness the victory for the United Nations in their struggle to maintain liberty and righteousness throughout the world. With that prayer must always go the prayer that God will forgive our sins of stupidity, blindness, and selfishness, and overrule both our aims and acts to accord with His most holy will. Many men and women are asking out of the depths of sorrow, "Is there any real chance of a Christian impact upon the world? Can religion remake the world?" When L was on active duty at Fort Dix the men never asked me questions about the reconciliation of religion and science. They did not show any desperate anxiety to make religion plausible and easy to understand. Rather their attitude was, "If Christianity is not true, then it doesn't matter. If Christianity is true, nothing else matters."

Jesus does not come to us with questions about man's value. He comes with mighty answers. Obviously there is much to fill us with despair. A soldier wrote me recently, "I am not hopeful for the world". At least, he is on the way to the real solution. He is not too sentimentally optimistic. Who of us is capable of envisioning the power of the forces of anarchy, hunger, vindictiveness, and inertia which are loose in the world today? Certainly man by himself can never solve the problem of the world's agony. The answer is not in man by himself, but in man saved by the power and goodness of God, man controlled by the divine regenerative energy which has been liberated among men. Jesus came into the world and as many as received Him, to them gave He power to become the sons of God.

Respond to reality and we can overcome race prejudice, a selfish commercialism, a narrow nationalism. With God, we can see other men as our brothers. Life is not moving to an anti-climax in which faith and hope and love are laughed out of court. Life is moving with Jesus Who is the way, the truth and the life. To receive Him as our Lord and Saviour does require an act of faith. To disbelieve Him reduces history to a mad man's delirium.

1943 will be a momentous year. Events will take place which will have a great bearing on history for many, many years to come. Some feel sad that a new year is beginning. Some are troubled by the uncanny, nightmarish sensation that our moral universe has gone bad on us. But it hasn't. Sorrow and suffering lie ahead of us as we shall lose our best and bravest everywhere. We must bend every fibre of body and soul to win the war. We must do more than that—we must stretch every fibre of heart and mind to prepare for winning the peace. The soldier was right who wrote home from the front, "Now I have found a cause for which I can give every ounce of my strength". The birthright of free men is worth any sacrifice. If our civilization could go on developing on the basis of selfishness and greed, it would make nonsense of any be-

lief in a divine purpose. Now we see that if we build without God, we only multiply the world's sorrow. Nurse Edith Cavell told the truth, "Patriotism is not enough". There is a law in the spiritual world that follows as inexorable a path of cause and effect as in the physical world. Because we believe that God reigns and that He has revealed His purpose to sum up all things in Christ, we face the New Year with faith and pray that we may persevere unto the end.

We shall build on
On through the cynic's scorning
On through the coward's warning
On through the cheat's suborning
We shall build on!

Findings of the St. John's Church Committee of the Tri-Parish Study Group

December 23, 1942

AT THE REQUEST of the Forward in Service Commission of the Protestant Episcopal Church and also of its Joint Commission on Strategy and Policy, three parishes in Washington, D. C., namely the Church of the Epiphany, St. John's Church, and St. Thomas' Church, organized a tri-parish study group which met in these churches in rotation during Advent, under the leadership of Dr. Philip Marshall Brown, formerly Professor of International Law in Princeton University.

The group concurs with the Commission on Strategy and Policy in believing that "at this moment in history when Christians are concerned that out of this world tragedy shall come a new order that shall be more in keeping with the mind of Christ, it is essential that Christian public opinion be crystallized to the end that it may be the guiding force in making the peace." This is especially true for the U. S. A. where, in the words of James Bryce in **The American Commonwealth,** "Christianity is in fact understood to be, though not the legally established religion, yet the national religion."

The Christian Church in all humility and honesty must confess its failures and its sins. It has too often been indifferent to or even party to social evils and injustices. It has failed to deal courageously with the sins, negligences, and ignorances of its members. Since its function is to minister to the spiritual needs of its members, to prepare them to be better citizens, and to awaken their consciences to the ills and social injustices throughout the world, it must now dedicate itself "without reservation or purpose of evasion" to its primary mission, the redemption of mankind and the fulfillment of the Lord's prayer that the kingdom of God may come on earth as it is in heaven. For this self-dedication prayer is essential.

Although the Church is not competent to draw blueprints for social reconstruction, it is competent to indicate general principles governing such reconstruction which are in accordance with the Christian religion. Among these we note the following and indicate some of their practical applications.

1. Recognition of the sacredness of personality. This involves:

A. Prevention of mass unemployment, which degrades personality.

B. Remuneration of workers on a scale which provides means for meeting the basic necessities of themselves and their dependents.

C. Social security against accident, illness, and penury in old age.

2. Recognition of the interdependence of nations as one family under God. This involves:

A. An end of national isolationism.

B. Full American participation in post-war relief and reconstruction.

3. Recognition of the need of church unity to make effective the witness of the church. It must exemplify the doctrine of fellowship which it proclaims and teaches.

All these problems are continuous. There should be continuous study of them, which may well be recommended to parish groups qualified to undertake it. They should be charged with the duties of (1) providing enlightenment upon the nature of the problems, (2) discovering and defining the basic Christian principles which underlie their solution, (3) indicating action, legislative or other, which may be required. They should also seek to co-ordinate their efforts with those of other like-minded groups engaged in similar study. There are now 65,000,000 enrolled members of the Christian Church in the U. S. A. This is the largest number, both absolutely and relatively to the population, that has ever been recorded. Its power of influencing public opinion is incalculable. That power should be realized, mobilized, and exercised to advance the interests of the kingdom of God.

Mrs. Elvin R. Heiberg,
Coleman Jennings,
Howard Chandler Robbins.

At a meeting in St. John's Church, Washington, D. C., on December 23, 1942, the above Findings were discussed and adopted as their report by the tri-parish study group without a dissenting vote. It was also voted to request the rectors of the three parishes each to appoint in his respective parish a parochial organization already in existence or appointed **ad hoc** to be charged with the duties decribed in the concluding paragraph of the report. It was the sense of the meeting that copies of the report be sent to the chairman of the Forward in Service Commission of the P. E. Church and to the chairman of its joint Commission on Strategy and Policy with an expression of the hope that they would endeavor to promote the organization of similar study groups throughout the Church, and that such local publicity be given to the report as seems desirable.

* * *

HAVEN

(Continued from page 3)

and highest, and this can never be contrasted with the best and highest of another. "I can't" usually means "I won't let God open my eyes". Beware of temper tantrums which are really bald confessions of inability to cope with a situation. Remember a given situation may stump us but never God. Turn to Him; do not explode.

The Christian religion holds ready the prevention for nearly every kind of mental illness, and in the final analysis, physical as well. A mind committed to the obeyal of God's laws of life and thinking on the outgoing process of love will find the light that prevents all mental darkness and keeps life at its dawn.

EDITORIALS

Deserter?

We assume that an editor has at times the privilege of defending his position. We essay that task in this brief editorial.

A few weeks ago we announced through these columns that we had been granted a six months' leave of absence by the Parish to do a special piece of work in Army Camps and Naval Training Stations, under the auspices of the National Conference of Christians and Jews. As stated this particular work will require a great deal of travelling. We will depend upon friends to help out editorially. When this tour of duty is ended we expect to resume active charge of both parish and this weekly publication.

A few days ago a very excellent churchwoman said to us, "We are sorry to see that you are deserting the Church!" For a moment we caught our breath. "Deserting the Church?" Is it possible that one would be classified as a deserter, who felt by honest conviction that he was for a brief period enlarging the scope of his ministry?

It is true that the National Conference of Christians and Jews does not bear the name of the Protestant Episcopal Church. Nor has it even asked this Church of ours or any other religious group to officially endorse its program. It is a **good will** movement, and good will is not generated by the pressure of official endorsements. The Federal Council of Churches of Christ in America does not bear in its official title the name of our group, yet our Presiding Bishop is now its President. We do not feel that Bishop Tucker has deserted THE CHURCH.

We would not expend the time in writing this editorial and waste the time of you who may read it, if we did not feel that the remark of this dear lady, is symptomatic of much of the thinking in our Church and in others. Loyalty to the creed in which one has been nurtured is a grand thing. It is absolutely essential. But there is a larger loyalty. We owe something to mankind in general. We must needs lift our vision to see that there are other groups whose ways God has blessed—"for by their fruits ye shall know them." Perhaps we can learn something from them. Surely we will never understand them unless we are ready and willing to work with them in common areas, where it is possible to stand shoulder to shoulder.

There is no doubt in our mind as to the loyalty of the Archbishops of Canterbury to the Church of England. But he has certainly lifted the vision of all us, who have had the privilege of reading his messages during these war days. The same statement may be made of our own St. George Tucker.

One of the great weaknesses of this Church of ours is her complacency. We learn to love her form of worship. She has followed us through the years (those who were by heritage born into her ranks) so dearly and so comfortingly that we forget that there are others who just as honestly have followed another way.

Deserter? Well we feel that we would be a deserter if, after honest searching, we refused to answer a call that has come by true conviction. We are not deserting the Church—the Church is going with us.

An Innovation at Virginia

We are not certain of the historical accuracy of this statement, but we believe that we are right, in saying that for the first time in the history of the Virginia Seminary a class will be graduated in the middle of the year. Something similar to this may have happened during the years 1861-64, when the "Holy Hill' became a war hospital.

The point is that it is unusual. The Dean tells us that the men have been under a terrific strain. Finals at Virginia have always been marked by a simplicity and yet a grandeur that has impressed every graduate. It is the hope of the Dean, Faculty and Board of Trustees, that as many of the Alumni resident in and around the Seminary will make a real effort to be present this January 18th and 19th. (The full program is carried in the news columns.) This will mean much to the men graduating. Even at some sacrifice (and wartime travel is sacrifice) we should try to be present to make the Finals as much like the normal as possible. (We imagine the dinner on the lawn in front of the Refectory will go by the board, that the after dinner speeches we are sure will be as warm as if it were June!)

There is another interesting fact in connection with this outgoing class. This will be Dean Zabriskie's first class of men who came to the Seminary the fall in which he went into office. They are his real children.

To them the Southern Churchman expresses hearty congratulations, and wishes them successful ministries, blessed by our Lord and Master Jesus Christ.

* * *

Feared Power

Herman Rauschning in his latest book "Men of Chaos" reports a conversation that he had with Rudolph Hess early in the Nazi revolution. Rauschning was complaining of the severity of the Concentration Camp methods. Hess replied that their methods were necessary at that stage of the revolution. He, Hess, summed up his argument with this, "Power becomes ridiculous when it is not feared."

How characteristic that is of the whole of the philosophy of the Axis Powers! It is not new. It is as old as man's love to dominate his fellowmen, when he is given the power to do so. This is just another suggestive proof of the atavistic flavor of the totalitarian state: Engender fear through the wielding of power and you can rule successfully. Yes, such power does become ridiculous, when it is not feared.

There is a Power operative in this world of chaos that no man need fear. Good angels sang of it thousands of years ago, "Fear not; I bring you good tid-

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Hymn Society Finds Three New Hymns

By W. W. REID

THREE NEW HYMNS have been added to the usable body of Christian poetry and song as a result of a nation-wide contest for new high standard hymns conducted by the Hymn Society of America in connection with the celebration of the Society's twentieth anniversary. The anniversary was celebrated in New York City on Sunday and Monday, November 15 and 16, with a series of events at which the following were the principal speakers and leaders: Dean Howard Chandler Robbins, the Rev. Philip S. Watters, Dr. William Pierson Merrill, Dr. Robert W. Searles, Prof. Seth Bingham, Dr. Henry Hallam Tweedie, Dr. John Haynes Holmes, Carl F. Price, Dr. Henry Wilder Foote, and Dr. Reginald D. McAll.

Dr. Thomas Curtis Clark, of Chicago, poet and editor, won the prize of $50 for "a hymn of the Christian faith in a time of stress." A similar prize for "a hymn of personal Christian dedication" was divided between Miss Katharine L. Aller, of Mount Vernon, N. Y., and Dr. Hugh Thomson Kerr, of Pittsburgh, formerly moderator of the Presbyterian General Assembly, both of whose hymns were judged of equal value. No award was made for "a hymn reaffirming the worldwide mission of Christianity," the judges deciding that no hymn in the group was up to the Society's standards. More than 1,000 manuscripts were submitted in the three categories of the contest. These hymns are copyrighted by the Hymn Society of America, and requests for permission to reproduce them should be addressed to the secretary, Dr. Reginald L. McAll, 2268 Sedgwick Avenue, New York City.

Dr. Clark's hymn is as follows:

THOU FATHER of us all,
On Thy great name we call,
And seek Thy Light.
Hear Thou the hymn of praise
We to Thy glory raise.
Keep us through all the days
In truth and right.

"Upon Thy Word we stand
And ask throughout our land
Its swift increase.
Till sin shall rule no more,
Till Christ, from shore to shore,
Be hailed forevermore,
The Prince of Peace.

"Let strife no longer be
But all in love agree,
In Christ made one,
That all the world may know,
Where'er Thy Word shall go,
The life Thou would'st bestow
Through Thine own Son."

Miss Aller's words (for which the tune "Aurelia" is suggested) were as follows:

O THOU, the Way eternal
Disclose to pilgrim eyes
The lure of far horizons,
The light of lifted skies.
May consecration's ardor
Unchanged and fadeless be,
And through the dawn or darkness
Still may we follow Thee.

"O Thou, the Truth eternal
Illumine every heart,
Release from doubt and error,
Reveal the light Thou art.
The radiance of Thy presence
Shall make us wholly free.
This glorious truth possessing,
Still may we learn of Thee.

"O Thou, the Life eternal,
Invade our lives, we pray;
Live Thou in all our living,
Inform anew each day,
Flow like a broadening river,
Enrich our lives, that we,
Fullness on fullness knowing,
May ever live in Thee."

Dr. Kerr's hymn reads:

COME, Thou my Light, that I may see
Thy truth divine, Thy love so free,
Dispel the clouds of doubt and sin
And let the face of God shine in.

"Come, Thou my Life, that I may be
Made one in living faith with Thee.
Renew my will and make it Thine,
Thou living Source of life divine.

"Come, Thou my Guide, that I may know
The way my seeking soul should go;
And never from Thee let me stray,
Thyself the Life, the Truth, the Way.

"Come, Thou my King, and I will make
My heart a shrine for Thy dear sake;
Until this earthly life of mine
Shall be forever wholly Thine."

* * *

EDITORIALS

(Continued from page 7)

ings of great joy!" An angel stood by an Empty Tomb and said to a trembling group of women—"Fear not! He is not here. He is risen!"

And because angels spoke those words, dispelling fear, wise men and women down through the centuries, have recognized this Power, and have attempted to put themselves under the aegis of its influence. This they have done with awe, and wonderment and respect, but not fear. The only fear they have experienced is the fear of not being worthy to claim their heritage as recipients of that Power. For that Power—God's love.

These evil men who are having their day will find themselves broken against the glorious strength of God's eternal Power of Love.

Foundation Plays Santa Claus to Men in the Prison Hospitals

FOR THE FOURTH YEAR Rev. Henry Lee Robison, Jr., Executive Secretary of the Interdenominational Religious Work Foundation and Director of Religious Work in State Institutions in Virginia, has had the fun of playing Santa Claus to the men in the hospitals at the State Farm and the State Penitentiary. On Sunday morning, December 20, Mr. Robison drove through Virginia's first snow to attend the chapel service at the State Farm. Special music was provided by a quartette from the Volunteers of America under the direction of Major Fred J. Barbour. Following the service Mr. Robison and the quartette visited the men in the four wards of the hospital at the Farm and while the quartette sang Christmas Carols, Mr. Robison handed out a gift package to each of the patients and to the attendants. On Christmas Eve, he visited the hospital at the Penitentiary and gave out the gift packages, games and books to the patients and attendants. He also visited the Receiving Cell, where there were nearly a hundred men, and the East Basement. To each of these men he presented a gift package. The Receiving Cell is in the new building where the men coming in fresh from the jails are held for a period of thirty days, during which time they are given the physical examinations and social histories are taken. These men, Mr. Robison stated, would be the most lonely group in the prison sytem this Christmas, since for many of them it is not only their first Christmas away from home. but behind prison bars.

Mr. Robison explained that the funds for the games and Christmas cheer packages are provided from the Prisoners' Emergency Aid Fund, to which many individuals and groups contribute. The packages this year were in the form of red Christmas stockings. The stockings were made by the women of St. Mark's Church in Richmond, under the leadership of Mrs. Nellie Cowger. They were filled at the office of the Foundation in the Mayo Memorial Church House and taken to the prison hospitals by Mr. Robison and his assistants. The Prisoners' Emergency Aid Fund is just what the name implies. It is a fund to meet emergencies; sometimes in the families of men who are in prison; sometimes of the men who have completed their sentences and are trying to get on their feet again; and in some instances, as in the case of the men in prison hospitals, to meet some personal need of men still in prison. Mr. Robison feels that the Prisoners' Emergency Aid program is at the very heart of the Church's ministry, directed to the end that men may be encouraged to keep their faith in themselves, and in the future.

MR. ROBISON GAVE some instances of the type of thing which the Foundation is doing under its Prisoners' Emergency Aid program:

Sometime ago he was called to the bed of a young man in the hospital at the penitentiary. When he arrived he found the young man almost beside himself and nearing a nervous breakdown. After talking with him a few miuntes, he discovered that the thing that was bothering him was that his family was in destitute circumstances. His wife and four small children were receiving $12 a month from county relief. Their little cook stove, which also served to heat their cabin, had gone to pieces. The weather was getting cold and they were in need of blankets. Mr. Robison assured him that he would do something about it. He wrote the department of public welfare and found that conditions were even worse than described by the man. He purchased a used cook stove from a local dealer and paid a man from that community to deliver the stove, and sent a pair of blankets. The result was that the young man was soon out of the hospital and the county authorities, without his suggestion, had increased the monthly allowance for this little family. The man has been attending chapel and Bible Class regularly ever since.

Recently a letter came from a woman in Pennsylvania concerning her grandson in the penitentiary. The young man is serving a life sentence and the only person who has shown any interest in him since he came to Richmond is his grandmother. Mr. Robison has talked with this young man many times and has received much encouragement as to his change of attitude and outlook on life. He is reading his Bible and attends chapel services regularly. The grandmother wanted to come to see him, but with her limited resources could come only if she had some help. A small sum was sent to her from the Prisoners' Emergency Aid Fund to help in paying her railroad fare and entertainment was provided for her while she was in Richmond. Mr. Robison feels that this was a good investment.

Last month a man came to the penitentiary from the western part of the state. He left a wife and eleven children on a little farm. Mr. Robison learned that his wife was expecting her twelfth child and the man was very anxious to send her some little gift. Mr. Robison provided, from the Prisoners' Emergency Aid Fund, a little gift and upon learning that the family were in desperate need, sent a box of clothing including shoes, coats and sweaters for the older girls, the oldest of whom is seventeen years of age.

THE PRISONERS' EMERGENCY AID FUND is not included in the budget to which the various churches contribute. It comes from interested individuals and groups who want to have a part in the rebuilding of broken lives, and in building the sort of faith that will make it possible to rebuild broken homes.

An appeal went out in December for gifts for this fund. The response was adequate for Christmas needs. However, the Foundation is facing increasing requests for aid and funds with which to carry on are greatly needed. Gifts should be sent to the Interdenominational Religious Work Foundation, 101 North Jefferson Street, Richmond, Va.

* * *

ALTARS UNDER THE SKY, by Dorothy Wells Pease. Abingdon-Cokesbury Press, Nashville, Tenn. 159 pages. $1.

This is a rather fine selection of devotional readings for out of doors use. It is conveniently pocket-size, and might make a good companion for a hike. We often speak about worshipping God in the great out of doors, but few of us ever actually do it. This book might encourage us to think of other things than golf balls and traffic when we are in the open. Fine topical and first line indexes make it very usable.

A PAGE FOR THE CHILDREN

Mrs. Conrad H. Goodwin, Editor

THE BABE OF BETHLEHEM

They traveled over sun-baked sands
That they might enter unknown lands;
Where all was strange and new to them
To greet a Babe of Bethlehem.
For had they not beheld a star
Rise on their sight in lands afar?
And had they not seen as a dream
Its light shine forth and grow and gleam?
And so they started, hearts aflame,
To search for Him and praise His Name—
The Christ Child whom our God had sent.

So sped they on with tireless tread
To find our Saviour's lowly bed.
And when at last the star stood still
And cast its radiance 'round until—
Earth and sky were both aflame,
And angels sang and praised His Name.
They brought their gifts and worshiped Him,
And sang a sweet refrain to Him,
And glad Hosannas filled the air,
While wise men and shepherds gathered there.
Then every knee in prayer was bent
To worship Him in sweet content;
The Christ Child whom our God had sent.

—Stella McCord, in Christian Observer.

THE SNOW BALL

By Maud Lindsay

Once upon a time when all the ground was white with snow and all the roots were trimmed with icicles, a little boy went out into the world to make snowballs.

His mother wrapped him up so nice and warm from head to toe that you could scarcely see anything of him but the tip of his nose; and when the snowbirds that lived in his own front yard saw him, they did not know him.

They flew away to the top of the fence, and cocked their heads first on one side, and then on the other, as if they were thinking, "Who can this be?" but by and by they found out.

"Chirp, chirp," they said to each other. "It is only the little boy who throws us crumbs from the window"; and they flew down into the yard again to watch him make snowballs.

The little boy knew just how to make snowballs, too, for he had seen his big cousin do it. First he took a handful of snow, and then he packed it in his hands like this; and then, hurrah! he threw it as far as he could send it.

One of his snowballs went into the corner of the yard and one against a tree, and one all the way over the fence into the street. It was great fun to play in the snow, and the little boy was sorry when the maid called from the house to tell him it was time to come in.

"As soon as I make one more," he answered; and he took a great handful of snow, and made such a big snowball that he thought he must take it into the house to show to his mother.

Now, the little boy's mother had gone to market, while he was paying in the snow; but he took the snowball into her room, and put it on the hearth so that she might see it when she came home.

There was a bright fire burning in the grate, and it sounded just as if it were laughing, with its cricklety cracklety, cricklety cracklety, when the little boy put the snowball down in front of it.

"Oh! what a nice big fire," he said, and he climbed up into the rocking chair close beside it to wait for his mother.

"Rockity rock, rockity rock," said the rocking chair.

"Cricklety, cracklety," laughted the fire; and the little boy was so comfortable and so warm that he went fast asleep on the cushions.

When he waked up his mother was still away at the market, and the fire was still laughing, louder than ever.

"Cricklety cracklety, cricklety cracklety," but when he looked on the hearth for his snowball it was gone! There was nothing there at all but a little pool of water.

The little boy looked under the chair and under the bed and under the dresser, behind the door and in the corners; upstairs and downstairs, high and low; but he could not find the snowball anywhere.

And what do you think had become of it? The little boy's mother guessed as soon as she came home; and if you will ask your mother I am sure she will tell you.

THE ROLLING BALL

Esther lived right at the edge of the water. She had only to walk across the street to go for a swim in the summer, and to skate on the ice in the winter. But now all the water was good for was to go for a row once in a while. You see, it was too cold to swim and not cold enough to skate.

"Mother, here comes Lois!" cried Esther one Saturday morning. Lois was Esther's cousin from the city.

She ran to the door to meet her. "Hello!" she cried. "Can you stay all day?"

"Yes—won't that be fun!" said Lois.

"Now, Lois, be careful not to go too close to the water. Remember, you can't swim as Esther can," warned Aunt Frances, as the girls skipped out of the house.

Esther had a new ball and a little tennis racket; so Lois had brought hers along, too. Out in the street, the girls marked a line—a make-believe net. It was the first time either of them had ever played tennis, so they didn't always hit the ball. But they had a good time. They marked the score with a stick on the ground at the side of the road.

"Don't hit it so fast," Lois cried. "Oh, I missed it. Now you're ahead."

They played for half an hour, and then Esther gave the ball an extra hard hit, and Lois missed it again.

"Oh," shouted Lois, running after the ball. She saw it was rolling toward the water, and she ran faster and faster. But it was too late. The ball rolled over the bank, and by the time Lois reached it, it was floating out. It rose and fell on the ripples, just out of her reach.

"O Esther, what shall we do?" cried Lois. "It's my new ball."

Esther came running. "Can't you reach it?" she asked.

"No! And it's floating farther out all the time," cried Lois, jumping up and down.

Now, Esther's father had hired a man to build a small rowboat for Esther and her older sister, Dolores. They had owned it for almost a year. There it floated peacefully, tied to the dock several yards away.

Esther thought for a minute. "I guess we'll have to use the rowboat," she said—"but Dolores isn't home. I'm not supposed to go out in it unless she is with me. Of course, I can row; but Mamma is afraid I'll fall overboard if I'm alone. Do you suppose we dare to take it? The oars are still in it."

"Yes, yes, let's do it—if we can only get my ball," sobbed Lois.

They ran to the boat, and Lois jumped in. It was only the second time she had ever been in a rowboat. The other time, her older cousins and her sister, Lora, had been with her. She sat down in the front seat, while Esther tried to untie the rope.

"Dolores always ties it up so good, I can hardly get the knots out," she said.

Lois hardly heard what she was saying, because she was so interested in watching her ball. It was floating away out past the boat now.

Esther, getting the knot untied at last, jumped in and took up the oars. "Where

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A WEEKLY REVIEW OF THE NEWS

Plan Memorial To Bishop Rowe

Bishop Bentley Asks Church People All Over the Country to Help Build It

Nenana, Alaska.—Bishop John B. Bentley, in charge of the missionary district of Alaska since the death of Bishop Rowe last June, announces plans for a Bishop Rowe Diocesan House, and asks Church people all over the country to help build it. Hobart Upjohn has drawn tentative plans for a building to contain a bishop's office, a chapel, and accommodations for all district activities. The estimated cost is $55,000. Location has not yet been decided.

That Alaska should have some lasting and useful memorial of Peter Trimble Rowe, its bishop from 1895 to 1942 is the eager desire of his friends and of all Church people who know of his work. Through all the years, the country has been an unwieldy one to administer. Lack of transportation meant that the district could never then have a central office of headquarters which might enable the bishop to live in Alaska, easily accessible to all parts of his field. The situation is changed now. Bishop Rowe himself lived to see the day when highways and air traffic made an amazing contrast to conditions of earlier years.

After his election in 1895 when he was 39, the first statement about him said, "Mr. Rowe has always been preeminently and devoutly a man of affairs." He, it is believed, would be the first to desire that his successor, by taking full advantage of conditions, should strengthen the whole work of the field by providing a bishop's residence and diocesan house in the country itself. Bishop Bentley has lived mostly in a log cabin built by himself at Nenana. His travels to distant missions are still long and arduous but he would say that they are simple compared to those of 1896.

War has increased enormously the responsibilities of the acting bishop and his scattered staff, and much of the new work, for the new population, will probably be permanent. All Alaska workers view the influx of new population, civil and military, as offering opportunities for great expansion of the Church's work in the territory. Bishop Bentley will come to the United States shortly to cover an extensive speaking itinerary on behalf of the building fund, and

(Continued on page 14)

Tentative Plan of the Bishop Rowe Diocesan House

BEVERLEY BOYD'S NEW TASK

Editorial in the Richmond Times-Dispatch of 28 Dec., 1942

Richmond will give up the Rev. Beverley M. Boyd reluctantly for six months to the National Conference of Christians and Jews, but in the knowledge that such sacrifices have to be made as part of the war. Few are so well-fitted as the accomplished and widely admired rector of Grace and Holy Trinity Episcopal Church to organize three-day programs for the army and navy camps and bases, under the auspices of the conference.

The Rev. Mr. Boyd enjoys the confidence and esteem of members of all religious faiths. He is, moreover, an indefatigable worker in all worthy civic causes—so much so, indeed, that his friends have been fearful that his readiness to accept heavy responsibilities might even result in a physical breakdown. Fortunately, he has been able to shoulder these burdens without impairing his health, and Richmond is far richer, in consequence.

Beverley Boyd is a representative of the best thought of the South. Forward-looking without being radical, open-minded but far from fanatical, tolerant of disagreement but firm in his own convictions, he has precisely the right temperament for the task of bringing together members of all religious faiths in the armed services, and creating mutual confidence. There is no more important task in these days, when religious liberty, as one of the "four freedoms", is being fought for by the Allies from Fulagi to Tunisia. We wish this distinguished clergyman and civic pioneer all the success which he deserves in his new task—which is the most we know how to say.

Soldier Writes His Bishop

Is an Example of Spiritual Perception and Appreciation of Issues at Stake

Albany, N. Y.—Bishop Oldham is in receipt of a soldier's letter which, as an example of spiritual perception and experience in a young man, and of appreciation of the issues at stake in the war, deserves wide reading. The writer served as head of the Acolytes' Guild at the Cathedral of All Saints. His letter follows:

My dear Bishop:

My mother forwarded your letter to me. I know you are a very busy man and I feel deeply grateful that you took some of your time to write me such an inspiring letter. I wear the War Cross that you blessed and it never leaves the chain that holds it.

It is very strange for me to be celebrating the birth of Jesus away from our Cathedral, but our Lord is here also. You know, Bishop, the Cathedral was one of my homes. I can never explain to any one the solace I received under its high roof. The comfort that our Lord released there, whether a great filled church on a feast day or an empty church on some cold winter day, can only be experienced, not explained. I miss being there, and I also miss the elaborate dinner which is always a part of Christmas. It is only normal. That is the reason I am here, to insure that candles shall burn on Christ's altars throughout the whole world.

I realize it is impossible to attempt to shut Christ out of any life. Some men are trying to do that at this time. They shall not succeed. Therefore, you can understand that I am happy in unhappiness. It is well worth our small sacrifice to know both ours and future generations will have liberty and freedom which is given to us by God alone.

May this great conflict come speedily to a victorious conclusion; and then I shall be back, if it is the Lord's desire, to serve Him at His great altar in the Cathedral. In any event, I shall continue to serve Him to the best of my ability.

Devotedly yours,

To His Mother

Extract from a Virginia boy's Letter:

Mother, please don't worry about me. I am right where I want to be and you know this war has to be won, and although I'm a very little part of it I wouldn't have this honor taken away from me for anything in the world.

Isn't it a nice coincidence—as much as I hate cold weather—that last winter the Army sent me to South Carolina and Florida, and this winter I'm in Africa? And the hot weather last summer I was in Pennsylvania and then in England.

Bishop Has Devotional Service for Postulants

The Rt. Rev. G. Ashton Oldham, D.

(Continued on page 14)

St. Augustine's Rated as Class "A"

Southern Association of Colleges Recognizes Fine Record—75th Anniversary to Be Observed

Raleigh, N. C.—St. Augustine's College, Raleigh, announces two important events, one just consummated, the other to take place January 10. The Southern Association of Colleges and Secondary Schools has placed St. Augustine's on the list of colleges rated as class "A." For several years the College has been on the approved list of the Association, and this new recognition comes as a result of the fine record made in graduate and professional schools by graduates in the eleven years since the College graduated its first class with bachelor's degrees. In its announcement, St. Augustine's states that the financial assistance of the American Church Institute for Negroes has been of the utmost help in enabling the College to meet the standards of the Southern Association.

The second event, to be celebrated January 9 and 10, is the institution's 75th anniversary. Presiding Bishop Tucker will speak to the students, faculty, alumni and visitors Sunday afternoon, January 10, at 4:30 P. M. in the college chapel, and on Saturday, Dr. Ambrose Caliver, specialist in Negro education, United States Office of Education, will lead a round table conference on "Post War Problems of Negro Colleges." Other features of the celebration are an Anniversary Banquet and an Historical Exhibit. In addition the North Carolina Negro College Conference has scheduled its annual meeting to coincide with the anniversary celebration and will convene at St. Augustine's.

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BISHOP HALL RETURNED TO CHINA

New York.—Bishop Ronald O. Hall, head of the Church of England diocese of Hong Kong, who visited the United States last year, and then went to England, has arrived safely somewhere in unoccupied China, according to a cable received by the National Council from Mr. Arthur Allen. Mr. Allen's message came from Kunming, and stated also that "those members of the Anking and Shanghai missions who are now in Shanghai were reported on November 24 to be at work and in good health, but they were without fuel. It had proved impossible to communicate with Dr. Harry Taylor at Anking. Sister Constance and Mr. Lanphear at Wuhu have now sufficiently recovered from their illnesses to be able to walk about, but are still far from well."

* * *

MISSION TRAVEL IN MEXICO

New York.—Fifty miles in two days may be nothing by motor car, but it is still quite a distance on horseback, over roads in the Mexican mountains, week after week all year round. The Rev. Alfonso Gomez Camberos has recently been placed in charge of the Nopala mission field in the state of Hidalgo, some 80 miles north of Mexico City. He lives in Nopala and takes care of missions in surrounding towns on a schedule like this:

PROGRAM OF VIRGINIA SEMINARY FINALS

Alexandria, Va.—For the first time in the history of the Seminary the graduation takes place the middle of the year.

Program

Missionary Sermon. Monday, January 18, 8:15 P. M. Preacher: the Rev. Francis Cox, D. D., Chancellor of St. John's, Shanghai.

Graduation Exercises. Tuesday, January 19, 10:30 A. M. Address by the Rev. George A. Buttrick, D. D., formerly President of the Federal Council of Churches, author of "Prayer," "Jesus Came Preaching," "The Parable of Jesus," &c.

Alumni Meeting at 12 noon; followed by lunch.

Nopala to Santiago Loma, 18 miles; from there on to Chapontongo, 4 miles; to San Bartolo, 10 miles, and 18 miles home to Nopala. Two days' rest and work at home, then off again to Humini, 10 miles; to Encinillas, over 20 miles; through San Francisquito for an early service, 40 miles in all.

These small but eager congregations are in missions which have been cared for by Bishop Efrain Salinas' two older brothers, the Revs. Reuben and Samuel Salinas, now too old for so much active work. Mr. Gomez writes, "I am happy and I know our Lord will give me strength to develop His work in this part of my country, but I am not sure I can be a proper successor to Bishop Salinas' brothers". He was designated as delegate to next General Convention, but it is doubtful whether the Church in Mexico can be represented there since there are no funds for a delegate's expenses, and the cost of the journey is far beyond the means of the Mexican clergy.

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THREE RELIGIOUS LEADERS PARTICIPATED IN NATION-WIDE BROADCAST

New York, N. Y.—The Rt. Rev. William T. Manning, bishop of New York, was one of three religious leaders who, in response to President Roosevelt's request that New Year's Day be a day of prayer, participated in a nation-wide broadcast.

The Rev. Dr. David de Sola Pool, Rabbi of the Spanish and Portuguese Synagogue in New York City, and Jewish Advisor for the Army and Navy on Chaplains in the service, spoke on behalf of the Jewish people; and a representative of the Roman Catholic Church, was the third speaker.

The general topic was "Religious Imperatives in the New Year" stressing the spiritual factors necessary for the winning of the war and for the establishment of a just and lasting peace.

Music was supplied by the Columbia singers.

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JOHN FOSTER LOANED

New York, N. Y.—At the request of the Office of War Information, the National Council has loaned John Foster, missionary in China, to the Chungking staff of that Governmental agency, according to announcement by the Rev. Dr. James Thayer Addison.

Mr. Foster has been aiding in the development of cooperatives in China, and he has been given an indefinite leave of absence without pay.

Importance of Faith Stressed

Col. Washburn Addresses Soldiers

Lakewood, N. J.—Col. Stanley Washburn, author, war correspondent and soldier, who is said to have been with 20 armies and to have covered 100 battles since 1904, and who is now president of the Arden School, recently delivered an address to soldiers leaving Fort Dix for active service, stressing the importance of a real religious faith as the essential thing in the soldier's preparation for battle.

Col. Washburn said in part:

You are going forward to fight for the greatest cause in the history of civilization. It is not just for our town, or even our state, but you are fighting for the cause of civilization itself, and civilization is based on some form of spiritual life.

It does not matter whether you are Catholic or Protestant, Jew or Gentile. The only test of any creed is your sincerity in that faith in which you profess to believe. There is nothing in life so important as faith; first faith in God, faith in your country and its traditions, faith in yourself and faith in each other. If you have this in the depths of your soul, you cannot lose. We are fighting enemies both in the East and the West who, if victorious, would destroy all the cardinal principles on which our country has been founded.

In the nature of war, tragic as it may be, some must die. I made up my mind nearly forty years ago, when it became obvious to me that I spend a large portion of my life in facing death, that it was better to die in one's twenties in line of duty than to live to be eighty by the evasion of one's responsibilities to God, country and one's self. After you have been in a few actions, I think you will come to realize, as most soldiers do, that if worse comes to worst, it is easier to die outright than to be scared to death half of the time.

Death itself has always seemed to me to be an illusion, for I believe that when we pass from this vale of tears, it is nothing more than a transition to a higher and better plane. No matter what your feelings about immortality may have been in times past, you will find when you are confronted with the day by day uncertainty that your minds will turn more and more to some form of spiritual life. I myself have gotten up at least a thousand mornings in my life and not definitely seen the end of the day, and on these occasions I derived great comfort from the 91st Psalm, which says in part: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

For many years I carried a copy of this in the tunic of my uniform and never heard an approaching shell that these lines did not flash through my mind. I recall so many occasions where the danger was most disconcerting. Once in Russia a colonel of an artillery regiment asked me to visit his camouflaged battery. To reach it I had to walk two hundred yards over a toe path. There were three enemy obser-

vation balloons up and their artillery was so near that I could see the flashes of their guns. I thought of this beautiful Psalm of King David's, and while I traversed this distance three consecutive shells fell within ten feet of me and not one exploded. Another time when I was in the Argonne with the French in 1916, a shell fell within six feet of me, exploded in the mud, blew in the side of the trench and covered me with dirt but I was not scratched. Maybe it is true that "a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee because thou hast made the Lord which is thy refuge, even the Most High, thy habitation." In any event, if one must die, and for the cause to which one is committed even unto death, always remember that it is better to leave this world with a spiritual thought in one's heart.

* * *

RECTOR HONORED BY PARISH

Rensselaer, N. Y.—The Rev. F. Allen Sisco, Ph. D., and Mrs. Sisco were honor guests at a reception tendered by the Church of the Epiphany at the parish house on December 18. Dr. Sisco was rector of the parish for eight years, resigning in November, at which time he also retired as principal of St. Faith's School, Saratoga Springs. He will be succeeded at St. Faith's by the Rev. Leonard W. Steele, rector of St. Paul's Church, Sidney, N. Y.

It was impossible to arrange a parish meeting in Dr. Sisco's honor earlier, but the entire adult congregation came to greet him at the reception. Short addresses were made by the wardens, the senior warden conveying to Dr. Sisco a copy of the vestry's resolution in recognition of his devoted service. The clerk of the vestry on behalf of the parish presented him a purse and Mrs. Sisco was given a bonquet of roses. Dr. Sisco is now rector at Coxsackie and Athens, N. Y., with residence at the former place.

* * *

U. T. O. REPORTS CONTINUE ENCOURAGING

New York, N. Y.—Encouraging reports continue to reach the National Council on the United Thank Offering. Assistant Treasurer James E. Whitney tells of two letters in the same mail, one from the Diocese of Northern Indiana, saying, "This is, I believe, the largest U. T. O. ever made at one time from this diocese and we are very proud of it and what work can be done with it. I am deeply grateful when I look at the increase since last Triennial and feel justified in my expectations for the next one."

The other letter came from the Panama Canal Zone with a remittance, and said, "It is larger than our recent offerings and is, I believe, testimony of the fact that those of us who are living here are especially thankful for our many blessings during the past year."

* * *

U. T. O. OF ARIZONA OVER TOP

New York, N. Y.—A remittance of $548.18 forwarded to the National Council by Mrs. E. P. Norwood, custodian of the U. T. O. for Arizona, as the result of the fall ingathering brought also Mrs. Norwood's statement:

"Once again for the third time this Triennial we have gone over the top with record-breaking Offerings. I am very proud of our work, and hope next spring to have a really large Offering.

Tax Analysis Available

Finance Department Studies New Victory Tax

New York, N. Y.—The Finance Department of the National Council has made a study of the new Victory Tax, and is making its analysis available to Church organizations and others affected by it.

The statement points out that the tax affects all persons whose incomes gross more than $624 per year, and that it is 5% of income over that amount. The tax went into effect January 1. Treasurers of parishes or other persons responsible for payment of salaries are "withholding agents", who are required to make the tax deduction, which affects all employees, including organists, sextons, parish secretaries, etc.

If a clergyman receives salaries from several different sources, deduction of the proper amount must be made by the payer, and the clergyman is entitled to but one deduction of $624, not to a deduction of $624 from each person paying a salary to him. Diocesan treasurers are responsible for withholding the tax from the salary of a clergyman paid by the diocese. Fees received by clergy for weddings, etc., are subject to the Victory Tax as well as to the regular income tax.

The procedure for making reports for churches is stated to be: "The Government has prepared forms to be filled out by employers who are withholding the Victory Tax. These forms have been distributed by the Collectors of Internal Revenue. They are identified as V-1 and V-2. Form V-1 is to be completed by the employer with information on the amount of Victory Tax withheld and sent to the Internal Revenue Collector at the end of each quarter, with the complete schedule of the employees and deductions. Form V-2 is the employee's receipt which the employer also fills out in duplicate, giving one copy to the employee at the end of the year and sending the other to the Collector of Internal Revenue."

The Treasury Department has prepared a table of amount of taxes to be withheld by the employer on incomes from $12 to $190 per week.

The Department of Finance has notified the Bishops of the Church that it will not make any deductions on salary proportions paid to diocesan treasurers for distribution in their fields. The Department will make the required deductions on individual salaries paid direct from National Council offices. Also that the Victory Tax is not deducted from amounts representing rectories and appurtenances furnished by parishes as part of the rector's salary. It would seem that if the rector receives a sum of money for a rectory, the tax would have to be deducted.

* * *

CLUB FOR NEGRO SOLDIERS OPENED

Spartanburg, S. C.—Aided by the Army and Navy Commission, the Church of the Epiphany, Spartanburg, has opened a Soldiers' Club for the Negro soldiers stationed at Camp Croft, S. C. The Rev. E. B. Jackson, rector, says the aim of the club is to create a more wholesome type of recreation for soldiers on leave. A portion of the rectory has been converted into a recreation center, with reading room, games and music.

The activities of the center are planned by a group of the parish young people, young people from other churches, and soldiers from the camp.

The center is located in the heart of the Negro section of the city and near a bus line terminal for soldiers. The work is under the supervision of Mr. Jackson and his wife. Mrs. Jackson was before her marriage a United Thank Offering worker in the diocese of Upper South Carolina.

Soldiers are responding to the program of the center with "much enthusiasm and in large numbers," Mr. Jackson reports.

* * *

FINAL 1942 CLASS OF ARMY CHAPLAINS GRADUATED DECEMBER 29

Washington, D. C.—The December Class of Army Chaplains held its graduation exercises on December 29, 1942, at the Training School, Harvard University, Cambridge, Mass.

Preceded by drill and review on Andover Field, the exercises were held in Sanders Theatre. Chaplain Arthur Piepkorn delivered the invocation. Chaplain George F. Rixey, Deputy Chief of Chaplains, addressed the graduates. Chaplain William D. Cleary, Commandant of the school, presented the diplomas, and the benediction was delivered by Chaplain Own W. Eames. Music was by the 241 Coast Artillery Band.

* * *

UNIQUE PARISH HOUSE LOANED FOR THE DURATION

Montgomery, Ala.—The parish house of the Church of the Nativity, Dothan, Alabama, is probably unique, for it is a former Civilian Conservation Corps camp building, loaned to the congregation for the duration by the Army because it is open to service men as a recreation center.

Shortly after the CCC program was closed down last summer, the Rev. G. Ralph Madson, vicar of the mission church since February, applied to the CCC for the loan of a building 20 by 40 feet, to be moved from the camp a mile out of town to the church. With the help of local business men, politicians, and Army officers, the application was routed to the right people and in October it was granted.

The first financial help toward erecting the building behind the church came from a member of the parish in East Cleveland, Ohio, where in June Mr. Madson had spoken of the Church's work in and near Army camps. The vestry of St. Paul's, Cleveland Heights, Ohio, later sent a check from a special fund. The Army and Navy Commission supplied $300.00; the "Bishop's Dollar" in Alabama provided another hundred; and various individuals from as far away as South Dakota and Pennsylvania, who learned of the work because of Army connections, have helped out.

The building was dismantled in sections and Mr. Madson borrowed a truck and hired two men, and moved the sections to the church yard. There, expert carpenters rebuilt it and added a kitchen and made a connection to the church building. A large fireplace was built at one end, the interior was painted, and members of the congregation furnished the large room.

A parish supper was the first function, November 18, and the following Satur-

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

ALTAR BREAD AND INCENSE
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

VISITORS WELCOME
Holy Cross Church, 36th Street and N. E. First Avenue, Miami, Fla., Dr. G. W. Gasque, locum tenens, invites visitors. Sundays 7:30 and 11 A. M., and 8 P. M. Also Saints' Days and Fridays, 10 A. M.

day the United Service Organizations became temporary occupants, while waiting for the renovation of a larger building for a club house. For nearly two months the USO has made the parish house its temporary club room. Incidentally, Mr. Madson is chairman of the local Board of Managers of the USO. When the USO moves out the parish house will serve its original purpose as a week-end recreational center for soldiers; and on Sundays for Sunday school; and on week days as the center of Woman's Auxiliary and young people's activities.

The Episcopal Church is the only one in town with a regular program for the service men. Camp Rucker and Napier Field are near Dothan.

* * *

BISHOP BEAL ISSUES PRAYER LEAFLET

Ancon, Canal Zone.—The Rt. Rev. Harry Beal, missionary bishop of the Panama Canal Zone, has issued a six-page leaflet of war time prayers. He has included A Prayer in Wartime, a Prayer for Those We Love, a Prayer for the Church, the Prayer for Fellowship, which is used in air-raid shelters in England, and prayers for Our Enemies, for the United Nations, for Our Country, for Chaplains, Surgeons, Doctors and Nurses, for those in Industry, and others.

One special feature is a short service for the Blessing of a Ship.

The leaflet is being used by Church people of the Canal Zone, as well as by men in the armed forces.

* * *

CATHEDRAL VISITS SAN QUENTIN PRISON ON CHRISTMAS DAY

San Francisco, Cal.—The clergy and entire Boys' Choir of Grace Cathedral in San Francisco went to San Quentin Prison on Christmas day as part of a unique Christmas observance for the country's largest penal institution. Leaving directly from the serenity of the Cathedral sanctuary, right after the Christmas morning Communion Service, the Cathedral clergy and choir took the note of joy and hope found in the celebration of the Birth of the Saviour into the stern gray prison walls.

The San Quentin service was the climax of the San Francisco Cathedral's Christmas observances. The Boys' Choir sang Christmas carols in a tremendous auditorium packed with convicts. The Christmas sermon was preached by the Very Rev. Thomas H. Wright, D. D., dean of Grace Cathedral, and the service was conducted by the Rev. John P. Craine, senior canon of the Cathedral.

Many unusual and remarkable reactions to this service have been received from the convicts, and it is the first time that such a thing has ever been permitted within the walls of San Quentin.

* * *

FALL INGATHERING U. T. O. DIOCESE OF WASHINGTON LARGEST EVER

New York, N. Y.—In forwarding the remittance of the Diocese of Washington for the United Thank Offering, Mrs. Albert W. Atwood, Diocesan Custodian, tells the National Council treasurer that the amount of the fall ingathering, $3,773, is the largest the diocese has ever had. Similar reports are coming to the National Council from many other dioceses.

* * *

FOREIGN

(Continued from page 2)

France, the Archbishop mentioned the fact that children from two years upwards are now also being deported. "There is something familiar about that," he said, "but when the earlier Nazis massacred the Innocent of Bethlehem it was on those of two years and less that destruction fell, and that is a smaller number."

The Archbishop concluded by saying that he was grateful for this opportunity to share in the effort "to express our horror at what has been and is being done, our deep sympathy with the sufferers, our claim that our own Government should do whatever is possible for their relief, and our steadfast resolution to do all and bear all that may be necessary to end this affliction."

Dr. J. S. Whale, Moderator of the Free Church Federal Council, speaking in the name of the Free Church, declared that anti-Semitism in all its forms was "an outrage against that sanctity of law which is one of the most precious gifts of ancient Israel to modern Christendom."

Dr. Whale went on to enumerate the acts of barbarism committed by the Axis Powers in China, Abyssinia and other countries. "But I would remind you," he continued, "that this general assault on the traditional values of human civilization did not begin even in China, but in the concentration camps and underground cellars of Germany. The breakdown of law found its first illustration when the first Jew was rabbled by Storm Troopers, or beaten to death in the torture chambers of the Gestapo."

Bishop Mathew spoke on behalf of the Roman Catholic Church.

Recalling the words of Pope Pius XI that Christians are spiritually descendants of Abraham and that it is not possible for them to take part in anti-Semitism, Bishop Mathew declared that the Catholic Church has always set her face against racial persecution.

"Throughout the lands of the United Nations," Bishop Mathew said, "in Latin America, in Ireland and in Portugal, the Catholic Church has welcomed the victims of racial laws. There is only one view of anti-Semitism among the whole strong unity of the priests and bishops of the Catholic faith."

A vigorous message from the Prime Minister was read. Messages were also received from a large number of leading citizens of Great Britain. The following resolution, moved by the Archbishop of Canterbury, was unanimously adopted:

"This meeting, representative of British public opinion and of the United Nations fighting in the cause of freedom, places on record its profound indignation at the unparalleled atrocities which have been and are being committed daily by the German Government and its satellites against the unarmed citizens of countries under the Nazi yoke.

"It records its horror at the deliberate policy of extermination which the Nazis have declared against the Jews wherever they are to be found, and extends its profound sympathy to the families of the unhappy victims of a systematic terror carried out by wholesale massacre, the murder of innocent hostages, the inhuman separation of children from their parents and other unspeakable cruelties and atrocities.

"This meeting expresses its heartfelt admiration for the heroism and gallantry of the fighting forces of the United Nations now leading us to victory, and desires to convey its deep sense of gratitude to those people in the occupied territories who, despite the terror, have done so much to help and succour their Jewish fellow-victims."

* * *

BISHOP ROWE

(Continued from page 11)

the women of the Church are already expressing approval of the plan. The interest of Church-women in the Alaska mission is of long standing. Early in the days of the United Thank Offering they voted to take care of Bishop Rowe's salary, and they continued to do so throughout his ministry. He had the distinction of being the only man on the U. T. O. salary list.

* * *

TO HIS MOTHER

(Continued from page 11)

D., conducted a Quiet Hour on December 29 for his postulants and candidates for Holy Orders who were back in the diocese for the Christmas vacation. The Bishop had the meditation and devotions in the Chantry of the Prince of Peace at the Cathedral in the late morning. Afterward the young men assembled at the Diocesan House making each other's acquaintance and one by one personally interviewing the Bishop. Bishop Oldham entertained the group at luncheon at the Fort Orange Club.e

* * *

Personal Notes Of Interest

NOTICE
The National office of the Church Periodical Club will be located after January 1, 1943, at **61 Gramercy Park North, New York**, instead of in the Church Missions House. Correspondents please note.

The Rev. Walter E. Bentley, who recently observed his Golden Jubilee as priest, has been appointed by Bishop Manning as priest in charge of St. Stephen's Church, Tottenville, and St. Luke's Church, Rossville, Staten Island, for the duration during the absence of the rector, the **Rev. Raymond Brock** as Army Chaplain.

The Rev. Claude R. Parkerson, previously a patient at St. Luke's Hospital,

N. Y. City, is now a patient at Grasslands Hospital, Valhalla, N. Y.

CHANGES
In the Diocese of Ohio

The Rev. Arthur W. Hargate, curate at Trinity Church, Toledo, Ohio, has been appointed a chaplain in the United States Navy. The Rev. Mr. Hargate entered the Service on December 19, 1942.

The Rev. B. DeFrees Brien, rector of St. Luke's Church, Niles, Ohio, has accepted a call to the rectorship of St. Martin's Church, Maywood, New Jersey, effective February 1, 1943.

The Rev. William Paul Coppinger Loane was instituted as rector of St. Stephen's Church, Steubenville, Ohio, on December 13, 1942, by the Ven. B. B. Comer Lile, archdeacon of the diocese, acting for Bishop Tucker.

ORDINATIONS
Priests

The Rev. Gilbert A. Runkel, Jr., the **Rev. Charles D. Braidwood** and the **Rev. Glenn M. Sawdon,** deacons, were advanced to the priesthood in St. Paul's Church, Flint, Michigan, on the morning of Tuesday, December 15, by the Rt. Rev. Frank W. Creighton, D. D., bishop of the Diocese of Michigan.

Mr. Runkel, assistant in St. Paul's, Flint, was presented for ordination by by Rev. G. C. Backhurst, missionary-in-St. John's, St. Johns.

Mr. Braidwood, missionary-in-charge of Grace Church, Lapeer, and St. John's, Otter Lake, was presented by the Rev. Otis G. Jackson, rector of St. Paul's, Flint.

Mr. Sawdon, missionary-in-charge of Grace and St. John's Churches, Bay City, was presented by the Rev. David T. Davies, rector of Trinity Church, Bay City.

The sermon was preached by the Rev. Mr. Jackson. The Epistle was read the Rev. C. C. Watkins, missionary-in-charge of St. Andrew's, Flint, and the Litany by the Rev. B. H. Crewe, D. D., rector of Calvary Church, Saginaw. The Rev. A. R. Eldon Garrett, rector of Christ Church, Flint, read the Gospel. The Ven. Leonard P. Hagger, archdeacon of the diocese, acted as Bishop's Chaplain.

The Rev. Seymour Saint-John, a deacon canonically connected with the Diocese of Virginia but teaching at Choate School in Wallingford, Connecticut, was ordained to the priesthood in Christ Church Cathedral, Hartford, Connecticut, by Bishop Budlong acting for Bishop Goodwin on December 11.

The Rev. Placido Espinel Palmejar, first Filipino to receive priests Orders in the Episcopal Church was ordained December 21, by Bishop Karl M. Block of California, in the Chapel of Grace Cathedral, San Francisco, Cal. Mr. Palmejar was presented by Dean Thomas H. Wright of Grace Cathedral, and the sermon was preached by the Rev. Sumner Walters of Trinity Church, San Francisco.

Following the service a luncheon was given in the Cathedral House for members and friends of the Filipino Mission.

Mr. Palmejar will work with Filipino people of San Francisco, a new missionary project of the Diocese of California. The Filipino congregation is worshipping in the mission formerly used by the Japanese congregation of San Francisco.

Mr. Palmejar was born in a home with a Roman Catholic background of more than 200 years. His parents and later his brothers and sisters were brought to non-Roman affiliation through the efforts of the Baptist Mission in Iloilo Province of the Philippines. He came to the United States in 1927 seeking an education, and worked in the celery fields in California to raise necessary funds. He attended Sacramento High School, working after school hours to earn his board and lodging. In summer he worked on farms, then, to secure money for college, worked successively in lettuce fields in California, hop yards in Oregon, salmon fishing in Alaska. In 1930 he was able to enter the University of Redlands, and five years later to Berkeley Baptist Divinity School and the University of California, where he received his Master of Arts degree and his Bachelor in Divinity.

While in college he worked as a volunteer Christian and social worker among Filipinos of Southern California. He served also, as a student, as Regional Secretary for the Filipino Student's Christian Movement.

After he finished his Seminary training, the Board of Home Missions and Church Extension of the Methodist Church offered him a position as missionary pastor among Filipinos in Oakland and San Francisco, and as the Baptist Church does not have Filipino work there, he accepted and served in that field from 1938 to 1940. In San Francisco his work started with an attendance of three persons, in four months growing to 30. A year later it was 70.

Mr. Palmejar became interested in the Episcopal Church through contacts with friends during college and seminary years, "friends," he says, "who were Episcopalians, with missionary vision and enthusiasm." He was confirmed by Bishop Block in 1940 and that summer visited the Philippine Islands and visited his family there. He was offered teaching position in three colleges and one seminary while in the Islands, but maintained his decision to become a missionary priest for work in this country.

DEATHS

Rev. Louis Felix Leon Jones

New York, N. Y.—Cabled information to the National Council brings information of the death on December 23, of the Rev. Louis Felix Leon Jones, rector of the Church of the Transfiguration, Grande Plaine, Haiti.

Mr. Jones was the son of the Rev. Pierre Jones, one of the early native priests in Haiti, so was a representative of the second generation of native clergy.

He was ordained in 1904 and for a time worked at Arcahaie, a center of native voodoo worship.

* * *

CHILDREN'S PAGE

(Continued from page 10)

is the ball now?" she asked.

"See it away out there!" Lois pointed. You row so well, Esther! Who taught you how?"

"Dolores did—and Daddy did some, too. Can you reach the ball yet?"

"Almost"—and then a loud scream, followed by a splash.

Esther turned around and saw what had happened. "Oh!" she cried and ran to the front of the boat.

Just then Lois' head came up, and her hands were in the air. Esther grabbed them just as Lois called, "Help! Get me out! Get me out!"

Esther pulled and pulled, and finally she got Lois into the boat. How she managed to do it, no one ever knew.

Lois was sobbing, "Oh, I'm so cold", because you remember it was too cold to go swimming.

"Sit down!" Esther was crying now, too.

"Picking up the oars, Esther rowed the boat to shore. Two little girls ran into the house crying.

"Why, girls, what has happened?" exclaimed both mothers at once.

The girls had learned their lesson, and both sobbed, "We're sorry—and we'll never do it again."

And they never did.—Evelyn Carlson.

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Living Church Annual, $2.00.
Desk Lectionary and Engagement, .25.
Christian Year Kalendar and Church Dictionary, $1.00.
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In our human need of each other there are gains in courage. There are gains in discipline. There are gains of honest trust in people and in God. There are gains in the ability to take one's job seriously and one's self not too seriously. And there are gains in the faith which comes through prayer.

—Rev. Donald Aldrich.

THOUGHTS FOR THE THOUGHTFUL

God works far beyond His own appointed channels. The principle of loyalty and obedience binds us who know His will to use His sacraments; but God is not tied to His own ordinances.

—Bishop Gore.

An idle word about troop movements may lose a ship-load of men. But to refrain from gossip is a small thing, isn't it? Not when the need of a nation claims that silence. We are told that one slit of light in a blackout may invite a bombing. But to darken a window is a small thing, isn't it? Not when the safety of a city depends on the precaution. To be careful with a lighted match is a trivial business, isn't it? Not when miles of forest may burn from carelessness. It is clear that human need magnifies our small deeds.

—Dr. G. R. Buttrick.

The Christian Church is a fellowship. Its imperfections and failings we know only too well. But nevertheless it is a company of those who seek God's perspective, who worship and work together in His service. In the deep realization that we are not alone there is strength no man take from us.

—Dr. Otis Rice.

"The Gospel always withdraws itself where it is not listened to for its own sake."

Great military leaders have limited objectives. The Leader of Christianity battled the powers of evil, beat a path from earth to Heaven, seeks the conquest of human hearts and leads the immortal spirits of men through the wars of this world to The victory of Eternal Life.

—Rev. Robert J. Slavin.

"Praise to the Lord Who over all
things so wondrously reigneth,
Who, on the wings of an eagle uplifteth sustaineth,
Hast thou not seen
How thy desires all have been
Granted in what He ordaineth?"

O Thou, the Truth Eternal,
Illumine every heart,
Release from doubt and error
Reveal the Light Thou art.
The radiance of Thy presence
Shall make us wholly free!
This glorious truth possessing
Still may we learn of Thee.

—K. Aller.

When asked how he knew there is a God, a Bedouin replied, "As I know whether a camel or a man passed my door last night. By their footprints in the sand."

The future has its uncertainties. And it is wisdom to repeat the proverb: "Boast not thyself of tomorrow for thou knowest not what a day may bring forth." But read with it the testimony of the Apostle Paul who has kept in force his Christ-given insurance policy during all the calamities of a lifetime and then could say, "In all these things we are more than conquerors through Him that loved us."

—Dr. Ralph Sockman.

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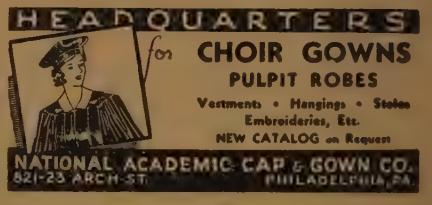

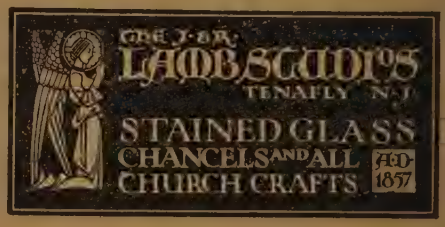

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Vol. 109—No. 3 16 JANUARY 1943

The Southern Churchman

MY SOLDIER

Your country called you from my side,
The trumpets blew, the flags unfurled.
They sent you forth to conquer War,
And bring God's peace to all the world.

You could not leave me far behind,
My heart goes with you all the way,
And God, I know, unites us both
Each gallant hour of every day.

M. P. M.

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The SOUTHERN CHURCHMAN

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FOREIGN

From The Spiritual Issues of the War

SCOTTISH REGIMENTS' WORSHIP IN DESERT BATTLEFIELD

London.—A special observer sends the following first-hand account of a church service in the desert attended by the Highland Division. We print his impressions without alteration:

"I have just been at a service in the desert. For this unit of the Highland Division there is the first lull since the battle opened a fortnight ago. There is a Sabbath peace over the land, and we gather to worship and give thanks to God. They are Godfearing people. these men of the Highland Division. Round me I can see men from the Highlands and Islands, men bred in the narrowest of Calvinism, to whom the presence of God is at all times very near. And to these men the Highland Division is not just a name. Behind it they believe is a Power greater than that of any man. For they are a people of the Book, and to them the Book contains all knowledge and revelation. But we are not all Highlanders. Many, the great majority probably, come from the central Lowlands, from Glasgow and Edinburgh, and Dundee and Perth and Fife. These are men of a different breed, but with the same traditions. Behind them are the men of the Covenant—in their blood runs that of Richard Cameron, and Peden, and the persecuted hill-folk, men who died that they might preserve the true and undefiled worship of God after the Presbyterian fashion. The narrower Calvinism they have long cast aside, but they are still conscious of this deeper power behind the universe, and the roots of their traditions strike deep.

"We stand in a little group round the chaplain, possibly fifty of us, and on the slopes of the little hollow are posted the sentries. There is no organ to accompany us, but a lance-corporal is there with a piano-accordion, and to its strains we join in the opening Psalm —in the metrical version as approved by the Assembly of Divines, and appointed to be sung in churches. It is the 124th, to the old tune:

"Now Israel may say, and that truly,
If that the Lord had not our cause maintained,
If that the Lord had not our right sustained,
When cruel men against us furiously
Rose up in wrath to make of us their prey;
Then certainly they had devoured us all . . .

"It is sung with deep feeling, for never have words rung more true. This Highland Division has just come through the valley of the shadow . . . it has suffered many casualties . . . it has numbered countless deeds of heroism . . . but they have not only come through. They have routed the enemy, they have broken the hosts of darkness and seen them flee. 'Truly the Lord has been with us,' ejaculates the minister. 'We have cause to be proud of our comrades who fell. We have reason indeed to be proud of the 51st Highland Division. We have been sustained, the arm of the Lord has been with us. The enemy have broken. Let us give thanks to God.'

"For our Scripture reading we have the words of St. Paul to the Christians at Corinth: 'When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.'

"Then the minister gives sermon . . . no theological discourse this . . . just a thanks to God for those who have given everything, unto life, that the power of Nazi evil should be broken, and that our children should inherit a better world . . . a promise that the Lord would continue with us till the power of evil had finally been broken.

"And then the last Psalm—the Psalm every Scotsman learns at his mother's knee, and that sustains him through all the dark patches of life: 'The Lord's my shepherd, I'll not want.'

"The Benediction, and the little group disperses. Back to their posts, for the war does not halt on the Sabbath—but refreshed by that interlude, and knowing that at home their wives and families will soon be going into their plain, bare little churches, with anxious hearts for news of their loved ones, to send up their prayers for the safety of their own men, and for the victory of the Highland Division. The Scotsman does not parade his religion. But if anyone doubts its reality, a visit to that little service would have dispelled all doubts."

THE WORK OF THE ARMY CHAPLAINS' DEPARTMENT

The War Office has issued the following account of the activities of the Chaplains' Department:

Among the Services in the British Army playing their parts in the glorious campaign of the 8th Army is the Royal Army Chaplains' Department. Army Chaplains have, indeed, taken part in every campaign in the war; chaplains have been represented with every formation of British troops going into action since the earliest days. During the present War their casualties have been particularly high, and they have won over thirty decorations for gallantry and loyal service.

In the Army order of precedence the Royal Army Chaplains' Department ranks next to the last of the purely combatant arms. It contains Chaplains of the Church of England, the Jewish Faith, the Methodist Church, the Church of Scotland, the Free Church of Scotland, the Presbyterian Churches of Ireland, England and Wales, the Roman Catholic Church, and the Baptist and Congregationalist Churches. The badge worn by all Chaplains other than Jewish Chaplains is a Maltese Cross upon a wreath of laurel and oak, bearing the motto 'In this Sign Conquer,' and ensigned with the Imperial Crown. Jewish Chaplains wear a Star of David instead of a Maltese Cross, without the motto.

The Interdenominational Advisory Committee on Army Chaplaincy Services on which the Established Church and the Nonconformist Church are represented, dates from after the last war, but the authority of the Chaplain-General is of much longer standing. The first Chaplain-General to the Forces was the Rev. J. Gamble, who received the King's Commission on September 21, 1796. The present Chaplain-General, Rev. C. D. Symons, C. B., M. C., D. D., M. A., who ranks as a Major-General, served in the last War in the ranks of the R. A. M. C. after he had been ordained as a clergyman of the Church of England.

The history of the Royal Army Chaplains' Department in this war shines with stories of duty quietly and nobly done at a heavy cost to those whose re-

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HAVEN

By J. W. KENNEDY

WE SPEAK of the kingdom of God frequently. Do we know what the phrase means? Note the first word, kingdom—the end syllable **dom** used as prefix or suffix has for its root meaning **house** or **home** or **domicile.** What makes a house or rather, a home? The inmates, of course. Even a gorgeously furnished palace is not much without inmates who enjoy it, take care of it and appreciate it. The kingdom of God must mean, then, the place where God dwells and where He is king. We must explain this idea a bit. By God dwelling in a place we mean men living by His terms of the abundant life in a place We also mean where Jesus is enthroned in the hearts of men living in a place and over-ruling them in everything. In brief: anywhere on earth, as men gather together and live by God's Spirit of love, is God's kingdom on earth. Jesus told us a lot about this kingdom. He told Nicodemus he must be born again before he could see it. He declared in one of the Beatitudes that only those who were aware of their spiritual hunger could possess it. He said that only those engaged in understanding and sympathetic service to those in need could inherit it. Jesus also said that only those who persevere are fit for the kingdom and that endurance was an essential attribute, for the would-be dweller might have much tribulation before entering the kingdom. Only those who are rich in faith and possess abundant love are marked for the kingdom.

TO MOST OF US this kingdom on earth idea where men will (can) dwell together on the basis of loving fellowship (God's kind of love controlling, of course,) is a pipe dream without a ghost of a chance of materializing. For them it probably will not materialize. For them the doom of man is inevitable. Because of them the kingdom will be delayed. But suppose our New Year's resolution would include a commitment to fulfilling Jesus' requirements for kingdom life and the "nothing shall deter us" kind of staying with it. We could go far during just one year toward becoming citizens of the kingdom in miniature as individuals, families, church groups. The cells of the kingdom come to life wherever two or three are living under the direction of His Spirit. And the characteristic life of a cell is to multiply. Think of the short term development of a human life from two tiny cells into a complicated network of them where life functions completely as a self-sufficient physical unit. If this can happen in nine months of physical growing, think what could happen to spiritual cells under the impetus of love.

My resolution, which contains the essential germ of the Christian Kingdom of God-life, came from the words I found in Walter Marshall Horton's new book of theology concerning the Person of Christ, "Our Eternal Contemporary". My resolve, based upon his words is to develop my ability to "love much" without hope of recompense and to develop my inability to cherish a grudge. The implications of these two essentials of the kingdom cut deep and are far-reaching.

We are created with the ability to love much. When we love little that native ability is not used. We have the capacity to love anyone. At least we can begin discovering our ability by loving more. How badly needed is this latent talent for making homes happier and life more worthwhile. We are also created with the power to forgive and forget, the inability to cherish grudges. There is much to be done here for many of us. The grudges and resentments of the past year are still fermenting within many of us and souring our dispositions and attitudes. We lose them as we concentrate on loving more and loving much.

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JANUARY

1. Friday. Circumcision.
3. Second Sunday after Christmas.
6. Epiphany (Wednesday).
10. First Sunday after the Epiphany.
17. Second Sunday after the Epiphany.
24. Third Sunday after the Epiphany.
25. Conversion of S. Paul.
31. Fourth Sunday after the Epiphany.

COLLECT FOR SECOND SUNDAY AFTER THE EPIPHANY

Almighty and everlasting God, Who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord. Amen.

To the Great Army of

SHUT-INS

League of Intercessors

Praying Hands

FAITH AND PRAYER

Prayer, to be effective, owes a very great deal to the inspiration of faith, and the greater the faith, the greater the results will be. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" These words afford us great encouragement to ask God for the greatest blessings since we know that He is fully able to give them to us, and that it is His expressed wish that we should ask Him to do so.

Here is a petition which I have been accustomed to use myself and which I would recommend to others. "Take, O Lord, every gift and faculty and talent of my nature and bless and inspire and equip them for the highest kind of service open to me here on earth, for Jesus Christ's sake." God alone knows the possibilities with which He has endowed this nature of ours, and He alone has the grace and power needed to develop them to the fullest extent of which they are capable. Our churches are organized, too often, for the exercise of merely human power, and as a rule they draw a line at what seems to be humanely impossible, but God wants to do for us "above all that we ask or think, according to the power that worketh in us," which is none other than the power of the Holy Spirit.

I remember a story told about Bishop Greer of New York, who went to see Pierrepont Morgan to ask him to help him raise $100,000 for an endowment of the New York Episcopate. Mr. Morgan said he wouldn't have anything to do with it, but if he would make it a million dollars he would help him. He sent him to nine other men besides himself to whom he phoned, and the million was forthcoming.

We have made it a practice to ask God to help us to do what He knows we can very well do ourselves, but we don't honor Him by asking Him "to do exceeding abundantly above all that we ask or think." Eph. 3:20.

If the Christian Church had, in the last twenty years, been praying for a larger measure of the divine power to make her the controlling influence in human affairs, the world would doubtless have been saved from the present catastrophe.

THE MIRACLE OF PRAYER

The soul has eagles' wings;
  Beyond the farthest star,
Like to a bee it brings
  Its treasures from afar.

The angels know its flight,
  For it is like their own.
Swifter then even light
  It reaches heaven's throne.

The miracle of prayer
  Is ours from day to day,
For heaven and earth are one,
  When with our souls we pray.

Then let us win from heaven
Rich treasures waiting there,
That they may be the leaven
  To make this earth more fair.

—Frederick W. Neve.

A Time for Spiritual Growth

By JOSEPH CLARK GREW

WE AMERICANS are united today in the solemn and terrible task of winning this war. The unity of the nation in this task is more and more evident as the days go by and there is no doubt but that we will win the military victory for which we are striving. Already we have tasted of it, at Midway; in the Solomons, and in North Africa.

But we must not delude ourselves into thinking the winning of the military victory is going to be easy or that mere military victory is enough. The forces of political and military aggression which we oppose are strong; they are united; they are determined. The leaders and instigators of that aggression are inspired by a deep and cruel faith—faith in themselves and in their cunning schemes and their armies and machines.

We Americans must also have faith and our faith must be stronger and deeper than that of the enemy. We must have faith in our leaders and in our armies and in our weapons of war. But that is not enough. We must have spiritual faith in Almighty God as the ultimate ruling force of our lives and our destinies. That spiritual faith must undergird and inspire and sustain our leaders, our soldiers, and sailors,—all of us in fact—in this time of grim peril.

IT WAS THIS spiritual dynamic which inspired the founding of our nation; which brought our forefathers to this land of ours and for which they struggled. It is this spiritual dynamic which has been ever present in the progress of our nation down through its history.

Today it becomes more and more evident that this present war is not merely a war between the democratic and totalitarian ways of life. It is also a war between the religious and the irreligious ways of life. We see threatened today not merely our democratic institutions but our religious institutions as well. The very religious freedom of which we pride ourselves here on this American continent will go into the discard along with other freedoms if the military dictators have their way.

It is therefore the spiritual dynamic which we now see more and more clearly as essential to our individual and national well being. We admit that many of us neglect this spiritual motive in times of peace and material prosperity. We must regain our faith in God and we must give more than lip service to God, not merely during the war but thereafter, if we would win the sort of peace we profess to desire.

* * *

It is not the task of organized religion to wage war in a military sense. But it is the task of religion, through our established churches and institutions, to provide our people, both at home and in the armed forces, with moral and spiritual courage and stamina to bear the burdens of this hour without fear or shrinking. And the churches of America have risen to this responsibility; the doors of 200,000 of them are open to Americans.

To these churches we must turn as the source of the spiritual power we need. In no other lands in the world is this essential spiritual power so accessible. Yet the people of other nations must recognize now more than ever their need for it. Even in the totalitarian nations, this need must be felt. There are those in Japan who have and appreciate this spiritual power. I know some of them myself. I have seen them in our Christian churches there and I know something of the loyalty these God-fearing people have for their churches. Christianity is deep-rooted in Japan. I do not believe that it can ever be crushed.

I AM SURE there are those loyal Japanese Churchmen who are doing their best to sustain and maintain their faith in God even now. I need not remind you, I am sure, that it was not the Christians of Japan who brought on this terrible war but the military leaders who profess faith only in themselves and their military schemes. I hope and pray that most of the Christian churches in Japan are open even now and latest available reports from Church leaders there indicate this is the case.

Yes, the spark of faith no doubt still burns in Japan, among literally hundreds of thousands of devoted Christians, and when the war is over and the military clique is no longer in power there, it is my conviction that a great opportunity and responsibility will again be offered the Churches.

* * *

Of our own situation, I am certain that along with military victory in this present war must go a spiritual awakening which will influence largely the peace which is to follow. If this is to be the case, then this present moment must be seized upon not merely as a time for sacrifice and heroism in a military sense—important as they are—but as a time for spiritual growth.

We must not only train our armies and navies; we must not only build more ships and planes and tanks, and manufacture more ammunition; we must not only buy war bonds and gladly assume larger taxes to finance the war effort. But we must also build up our morale and spiritual structure which provides the sound foundation for our future society. I myself can imagine no other course.

We know that this is no easy task, any more than is our military task, but it is a task to which I am certain Americans are ready to put their hands and hearts and minds with the same determination they have undertaken the military job.

EACH ONE OF US has his part to play in this spiritual task to which the Churches of America call us today. We ought to thank God that we can do our part in and through the churches of our choice and not through force and coercion. And each one of us ought to give freely of his time, his abilities, and his money so that we will not again be guilty of doing too little too late when it comes to faith. We must be worthy of the spiritual strength which this day and this hour of fierce war and destruction demand.

Southern Conference on Race Relations
Durham, N. C., October 20

"Statement of Purpose"

By GORDON B. HANCOCK

IF AS HAS BEEN SAID, there are some hours of more than sixty minutes and some minutes of more than sixty seconds, surely we have come upon such great moment in the history of our race and nation. It is a moment of great possibilities and not a little surcharged with drama. Many things have been spoken for him and against him, to him and about him; but the Southern Negro is today speaking for himself. His laudable attempt should be a source of pride to the Negro and white South, and to the Negro and white North, East and West. Ofttimes the little we do for ourselves proves more meaningful than the great things others do for us, however praiseworthy what others do, may be.

The inception of this conference hinges about the tragedy that took place at the close of World War I, when returning Negro soldiers were met not with expressions and evidences of the democracy for which they had fought and for which thousands of their fellow race-men had died. Instead there was a sweeping surge of bitterness and rebuff that in retrospect constitutes one of the ugliest scars on the fair face of our nation. Interracial matters were left adrift and tragic was our experience and distressing was our disillusionment. Today the nations are locked in mortal combat and the situation is desperate and dangerous, with the scales of fortune so delicately poised that we dare not predict what a day may bring forth; but this we know, that the Negro is again taking the field in defense of his nation. Quite significant also is the fact that whereas the pronounced anti-Negro movement followed the last war, in this one, it is getting under way even before the issues of war have been decided. In an hour of national peril, efforts are being made to defeat the Negro first and the Axis powers later. Already the dire threat to throw again the Negro question into the politics of the South is becoming more and more dangerous. This is a direct challenge to the Negroes of the South, who have most to gain if this threat is throttled and most to lose if it is fulfilled.

THE PURPOSE THEN of this conference is to try to do something about this developing situation. We are proposing to set forth in certain "Articles of Cooperation" just what the Negro wants and is expecting of the post-war South and nation. Instead of letting the demagogues guess what we want, we are proposing to make our wants and aspirations a matter of record, so clear that he who runs may read. We are hoping in this way to challenge the constructive cooperation of that element of white South who express themselves as desirous of a New Deal for the Negroes of the South. This group has long fought lynching, so have we. This group fought the Ku Klux Klan to a standstill and thus foiled the attempt to terrorize the South's Negro citizens; this fight encouraged the hearts of Negroes. This group within recent weeks has openly expressed the view that Negroes should no longer be excluded from the democratic primaries of the South; in this they were advancing our cause. This group advocated the abolition of the poll tax qualification for full suffrage; in this they were abetted by the Negroes. This group within recent weeks defeated the notorious Talmadge of Georgia and the Negro-bating Blease of South Carolina, and they thereby advanced the cause of good government whereby the Negro stands to profit. In our Articles of Cooperation we are seeking for a common denominator of constructive actions for Negroes and this group of whites who are doing many of the things we want done, and cannot do ourselves. In other words we are proposing to draft a New Charter of Race Relations in the South. The old charter is paternalistic and traditional; we want a new Charter that is fraternalistic and scientific; for the old charter is not compatible with the manhood and security of the Negro, neither is it compatible with the dignity and self-respect of the South. It ever leaves the South morally on the defensive! The Negro has paid the full price of citizenship in the South and nation, and the Negro wants to enjoy the full exercise of this citizenship, no more and no less.

The purpose of this conference then is not secessionist. We of the South know full well that any attempt of the Southern Negro to secede from Negroes of other regions will be even more fatal and abortive than the attempt in the 1860's. Our major objective is accession not secession. This conference is not isolationist. Science, religion, and education have doomed isolation and isolationism forever. If the Nations separated by the seven seas cannot be isolated how much less can the Negroes of the South? We know that the Negro question of the South is a part of the great question throughout the nation and world. We know that before the question is settled anywhere it must be settled everywhere. But we also know that constitutional ailments may often be helped by local measures. This conference is not seditionist. We are not meeting clandestinely in bundist fashion; but rather as citizens of the South and nation and well within our Constitutional rights and prerogatives. We therefore need not cringe and crawl, tremble or truckle or even tiptoe, as we deliberate on a possible way to relieve a pressure that is already becoming critical.

TO BE SURE, our task is a delicate one, but delicate tasks are never impossible, if performed by men who are not themselves delicate in spirit. More often the firm handling of delicate issues proves the wiser course. The matter handled in Fanuel Hall was delicate, but it was firmly handled and the world thereby was blessed. So in this historic meeting today, whatever advance step we may make in race relations will redound to the advantage of the South and nation no less than to the advancement of the Negro race. Let us bear ever in mind that the soul of the South and nation are at stake no less than the fortunes of the Negro race. The greater tragedy of critical situations lies not in the impairment of circumstances and fortunes, but of spirits. Should our just demands be denied by the white South, we can still appeal to the conscience of the nation; and failing here, we can appeal to the Supreme Court of History, before the Great White Throne of the Future. Oppressed groups of whatever persuasion have always the assurance that in their struggles for deliverance they have Time and Right and God on their side. As we enter upon our deliberations let us remember that not only is our manhood being weighed in the balance,

(Continued on page 9)

EDITORIALS

Hate the Sin—Love the Sinner

It is hard for us to divorce the sin from the sinner; to separate the evil which men do, from men as potential children of God. Yet that is just what we must learn to do as Christians. We detest the cruelties that self-willed men have brought on this generation. The devastation, the chaos, the utter disregard for the Sanctity of the human personality arouse our wrath. We become confused by the enormity of the crimes committed against humanity. What is our first impulse? Drive them out; punish them; bring them to the bar of justice! Yes, but how will we drive them out? What punishment will we use? Whose bar of justice will they be brought before?

We must use force to crush and drive out these evil powers. They must be punished. They will be brought to a bar of justice. But as Christians we wish to see that the force we use now is only a temporary expedient. We wish to train ourselves to bring effective pressure upon those who will be given the unpleasant task of punishing these criminals, that the punishment meted out is not vindictive. As Christians, we will wish to know that bar of justice before which they come will, as far as it is humanly possible, approximate God's justice.

We will only accomplish this approach in one way, and that is by the way of prayer. We suggest this prayer as a guide in that direction:

"Our Father in Heaven, who hatest the sin but lovest the sinner: grant to those who contend for the faith once delivered to the Saints that they may never meet obstacles by clamour or impatience, but speaking the truth in love, they may so present it that it may be loved and the whole world may see Thy goodness and Thy mercy."

It is our responsibility as Christians to give to all people the vision of God's goodness and mercy. We do this by hating the sin and loving the sinner.

Theological Education

All of the clergy of the Church in active work, have received a letter from the Joint Commission on Theological Education, appointed by the last General Convention. This letter asks them to call to the attention of their congregations the importance of theological education. Ministers do not spring to life out of thin air. They are trained in colleges and seminaries. Along with all educational institutions, our seminaries are facing serious situations today. The average church member is woefully ignorant of the training his rector received at a seminary. The clergy have been and are partly to blame for this state of affairs. The clergy assume so much.

Here is an opportunity to make real to people the important work done by the seminaries of our Church. If your rector does not make some announcement from the chancel, or through the Parish leaflet, in regard to this letter from General Convention's Committee on Theological Education, ask him why. You are dependent upon the seminaries for the men whom you call as rectors, and the seminaries in turn are dependent upon your interest and your good will.

Without Christ There Is No "Best"

By H. H. SMITH, SR.

A PSYCHOLOGIST, discussing the much-debated subject, "the freedom of the will," made this significant comment: "Each one of us has all the freedom that any one can wish, freedom to do the best he can." That is true,—embarrassingly true, often. When one fails in moral conduct he often gives as an excuse "poor heredity," "bad environment," or something of the kind. Ask him if he did his best, notwithstanding these handicaps, and you ask an embarrassing question. Very few persons do their best, day by day, though nothing is more common than to hear one blurt out the words, "I've done my best." As we grow older we use these words less frequently, realizing what a high claim they make; nevertheless, we all feel that we are under obligation to do our best.

Many years ago the Sunday School Times related this story: In a certain factory there was a breakdown of a part of the machinery, which completely stopped all work. After some delay the foreman was notified, and on learning that work had been stopped for sometime, he severely censured one of the workmen, who was feverishly trying to locate the trouble. The workman defended himself by saying, "I did my best to fix it." The foreman replied, "When there's trouble with the machinery in this factory, no one has done his best until he has first notified the foreman or someone higher up."

HAVE WE NOT a parable in that incident? The human machine has failed to function properly, with world-wide disastrous results. Is it not the part of wisdom to turn now to One Higher Up for help? Several years ago a missionary just returned from China was asked by a friend, "How are the people in China getting on, all right?" The missionary replied, "Nobody is getting on all right without Jesus Christ." The apostle Paul would have agreed with that missionary. No one has done his best to solve the problem of sin and moral weakness in his life until he has sought the help and grace of God through Jesus Christ. Paul faced this problem of moral impotence and voiced his own experience and that of many others in these words: "The good that I would, I do not; but the evil which I would not, that I do. . O wretched man that I am! Who shall deliver me from the body of this death?" That was more than a wail of defeat and despair, it was also a prayer for deliverance, and the prayer was answered: "I thank God through our Lord Jesus Christ." No longer does he complain, "When I would do good, evil is present with me," but exultingly exclaims: "We are more than conquerors . . . I can do all things through Christ who strengthens me." Paul had known God through Moses and the prophets, but God had provided something better—a clearer and fuller revelation of Himself and the true way of life, through His Son, Jesus Christ. The great Apostle was a dynamic personality, destined to be heard from; but when we think of his vast missionary labors, and his writings, which make up thirteen books of the New Testament, can we imagine any such record of achievement had he continued a "Hebrew of the Hebrews" and never embraced Christianity?

It is a hopeful sign that both churchmen and statesmen, who are interested in the all-important matter of re-building the post-war world, now understand some of the causes of failure in the settlement of world affairs after the last war, and are determined to do a better job this time. But we shall not do our best, and we shall not prevent future wars, unless all the nations concerned are treated according to Christian principles. Our attitude toward all men everywhere must be Christian,—and to be Christian in the fullest sense of the word we must place emphasis upon the worth of human personality as taught by Jesus Christ. When Paul became a Christian his attitude toward others was radically changed at once, because he saw his fellow-men through the eyes of Christ his Lord. He now looked upon a slave as one of God's children, and when converted, as a "brother beloved", in whose fellowship he could take delight.

ONE OF THE SECRETS of John Wesley's success as a preacher of righteousness is found in the subject-matter of his sermons. Wesley said: "I am a man sent of God to persuade men to put Christ at the center of their relationships." That is an arresting thought: Christ at the center of all our relationships! "What an acid test, what an impossible ideal for this topsy-turvy, war-torn, sin-cursed world," does someone say? Yes, but it is an interesting and compelling ideal—this testing our conduct by asking ourselves, "What would Jesus do? or What would Jesus have me do in this and every other matter?" When that theme was developed by Charles M. Sheldon, in a simple little story, some fifty years ago, it caught the attention of the Christian world and more than eight million copies of the book, "In His Steps, Or What Would Jesus Do?" have been put into circulation. No other book of fiction has had such a large circulation during the same length of time. There's a reason. While millions are absorbed with the material side of life only, and turn away from the Christ, there are other millions who "would see Jesus" and learn more of His way of life. And these are the people who will have a large part in eventually making this a warless world.

While it may not always be possible for us to know just what Jesus would do under certain circumstances, of this we are assured: we shall find light upon life's duties if at all times we strive so to conduct ourselves as to have His approval. Bishop Haygood bears eloquent testimony to this test of conduct, which, to him, it seems, was an unfailing guide. He says: "Here is a test that has never failed me, to ask in any case, 'What does Jesus teach here? What would He say if He were to speak? What would He do if this were His case? Blunders of judgment, many and grievous; failures in living up to the light that the Master gives, more grievous than any blunders of judgment—these things I confess to sorrowfully and with bitter shame; but for the truth's sake, my conscience's sake, and my Lord's sake, this much I must say, and I cannot say less, 'Never have I asked "What would Jesus do?" but that the light shined resplendent and all-revealing, and the right and the wrong stood out clear, sharp, as when electric lights shine out about us, and I knew what I ought or ought not to do.'"

Tasks Laid Upon Our Seminaries This Year

By ROBERT E. L. STRIDER

NOTHING IN ANY DAY is more necessary to the vitality of the Church than Theological Education, not only because that which contributes to a better ministry not unnaturally tends to make a better Church, but particularly because Theological Education renders it necessary for the Church in every generation to rethink, to reinterpret, and to reorient the Gospel committed to her in terms of the changing needs of men, and the ever-varying conditions of the environing world. From both these standpoints, the cause of Theological Education today should occupy a prominent place in the foreground of religious interest and thought.

When we consider the subject from the side of the ministry, we are, of course, reminded that no Theological Seminary can make a Minister of God. The inward divine call, the deep response of the man himself, and the saving, renewing grace of the Lord Jesus Christ mediated through the Holy Spirit, alone are sufficient to do that. But, given these, the Theological Seminary normally becomes the instrument by which a man is trained to be a priest, and it is largely through the leadership and personal witness of the clergy that the Church must present her message. The adequate training of the clergy is thus seen to be of paramount importance, and can be neglected only at the risk of undermining the Church's vigor and usefulness. Therefore, in any period whatsoever of the Church's age-long Mission in the world, no consideration can be held more important, or in fact more nearly indispensable, than a proper preparation of the clergy for their work as ambassadors of Christ.

FROM ANOTHER standpoint Theological Education is important. Our seminaries, in the effort to give students the training required to minister helpfully to the people of their time, find it necessary to assure and reassure themselves, not only as to what Christianity is, but as to the relevance of Christianity to contemporary needs and problems. Every true Theological Seminary is compelled to be continually giving fresh and expert attention to the content, the history, the implications, and the practical application of the Faith. A seminary is a laboratory where experiments are made, where tests are applied, and where under carefully controlled conditions, and for the benefit of teachers and students alike, the power and effect of the Christian religion are observed. A seminary is thus seen to be at one and the same time a school where Christianity and ministerial techniques are taught, and a research agency where through careful studies discoveries are made and tested, and where new methods for the enrichment and propagation of the Church's life are formulated. Ineffective indeed would organized Christianity be without this continual effort more adequately to understand and to commend itself.

Special point is given to both these aspects of Theological Education by the terrific developments of the present time. The Christian Gospel can never be successfully commended to a bewildered world involved in the throes of global revolution, or to the hearts of tormented, baffled men and women; nor can it prove helpful in rebuilding a shattered social order, without the aid of an adequately trained ministry, and without also a manifestation within itself of those living qualities of growth, endless renewal, and adaptability which are characteristic of religion at its best. Therefore, it is decidedly in order just now to lay special emphasis upon Theological Education, indeed it is imperative that we do so, and a good time to begin will be Sunday, January 24th, designated by the Presiding Bishop Theological Education Sunday for the year 1943. The tasks laid upon our seminaries this year, and through the years immediately ahead, will be of unique significance, in training a group of clergy alert and sensitive to the needs and opportunities of this tragic time, in helping Christianity adapt itself with deepened self-understanding to the conditions of a swiftly-changing earthly scene, and in providing inspired leadership for men everywhere as they press forward towards the new, and please God, better day.

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STATEMENT OF PURPOSE

(Continued from page 6)

but our statesmanship also.

The sponsors of this conference may not have fashioned the most well-wrought conference imaginable, but what they did was at a tremendous sacrifice; for none of them had the time and means to give as the cause demanded; but they did the best they could. We have brought to you a conference that is absolutely unfettered and unintimidated. There are no secret commitments, no secret understandings, no dotted lines, no secret financial underwritings. May God help us on this historic occasion to quit ourselves like men!

(Statement of Basis to follow in next issue.)

BOOK REVIEWS

"PRAYER POEMS" An Anthology. Compiled by O. V. and Helen Armstrong. Abingdon-Cokesbury Press, Nashville, Tenn. 256 pages. $1.75.

This is a grand volume! Here is poetry about prayer to fit almost every mood. If all of it does not reach the peaks of poetic expression, it does meet our devotional need. There is an especially good arrangement of the poems. I delighted in "The Small Circle" of poems for home, for bride and groom, for father and mother and children and friends. In an interesting way that sometimes is striking, the compilers have placed pertinent verses from the Bible at the foot of the pages. Very complete and adequate indexes add to the usefulness of the volume. It is a worthy addition to that small but select shelf of religious poetry to which many of us find ourselves turning again and again in time of need.

F. J. W.

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FIVE MARYS, by Isabel W. Heaps. Abingdon-Cokesbury Press, Nashville, Tenn. 101 pages. $1.50.

This is an attempt to tell the story of the five women named Mary who, by ties of kinship or faith, were associated with our Lord. Instead of weaving all into one narrative, the author tells the story of our Lord five times over. This soon becomes monotonous. There are a number of strange aberrations of fact, such as not including St. John the Evangelist among the twelve apostles. There are six interesting illustrations of the Holy Land taken from old lithographs.

A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

FOR THE CHURCH SCHOOL
A PRAYER

God be in our heads
And in our understanding;
God be in our eyes
And in our looking;
God be in our mouths
And in our speaking;
God be in our hearts
And in our feelings;
God be in our hands
And in our serving;
Through Jesus Christ our Lord.

* * *

LOVE CANNOT DIE

Many years ago a young medical student, only twenty-five years old, left England to go as a missionary to Afghanistan. The Afghans were a strange people, cruel and treacherous. There were bitter blood-feuds between families and they lived to kill in revenge for murders of their own clan. Especially, as Mohammedans, had they been taught to hate Christians, and missionaries were forbidden to enter their land. Dr. Pennell was permitted to enter in spite of this, because he was a doctor.

Hospital service was desperately needed in Bannu, where Dr. Pennell made his headquarters. Cruel and superstitious fakirs treated wounds and illness in terrible ways. So Dr. Pennell soon began to make a place for himself. He was patient with everyone; he worked untiringly—it was not unusual for him to treat three hundred patients a day. Often he took long and dangerous trips into the interior of the land, to help someone who could not come to him, crossing flooded rivers, under the blazing sun, constantly threatened by the mullahs, or Mohammedan priests. During a cholera epidemic his work was so successful that he received two medals for great service to the country from the Indian government.

He showed his loving heart in other ways. The condition of the very poor in Bannu was terrible, and they were despised by all. Dr. Pennell decided to live among them, eat their food, wear their dress. He established a school for boys. These lads came of families known for a revengeful spirit and murderous cruelty—but he formed them into a club to help the needy and sick. They learned team work and cooperation through football and cricket which he taught them to play. All of this was done under the handicap of bitter opposition from Mohammedan leaders. But in spite of this, as he returned from a trip home after fifteen years of service, the people showed their appreciation by turning out by thousands to greet him. At Bannu, the whole village welcomed him, although when he first arrived they had stoned him, and refused him food or water.

After twenty years of work with these people, he died of an infection taken from a patient. As he lay in his eastern dress, hundreds of people of all kinds, Hindu, Mohammedan, warriors and women, all ages and kinds, filed by to do him honor, all one because of a common love for Dr. Pennell and a common sorrow at their loss. But they said: "He is not dead. Our Doctor Sahib could not die. He lives."

Truly, love is the strongest thing in the world. It was because of this that angels sang the night Jesus was born. They knew that good will would some day conquer evil and hate. It was because of this the wise men brought gifts from afar. They knew it was important to the world to have a king whose banner was love, rather than force.—Ex.

* * *

For the Southern Churchman

WHEN MABEL WAS A CLOUD

Lillian H. Bills

Miss Alice was very fond of the seven little girls in her Church School class, and was beloved by them too. The Sunday before Ash Wednesday she gave each pupil a mite box and said, "How many of you are going to work hard and get money to put in them?" Every one eagerly said, "I will," or "I'll try" —that is, except Mabel; and her reply was, "I don't have to work," my Grandfather gives me $5.00 at Easter." Miss Alice saw a wistful look on little Nancy's face and called her near, and sadly the child said, "I don't know how I can make any money."

"Why, work for it."

"I do work, but Mother can't afford to pay me."

"Never mind," said Miss Alice, encouragingly, "every cloud has a silver lining, and you'll see it some day."

The weeks passed by and the mite boxes began to get heavy, all except Mabel's, for she depended on the five dollar gift. Nancy had least of all, but was glad to have gotten 15 cents in her box. Easter Eve came, and Nancy, at her gate late in the afternoon noticed as Mr. Tate pased, he dropped his purse, she ran and returned it to him; he thanked her and handed her a coin and added, "Put it in your offering." Thanking him, the little girl quickly added the money to the pennies she had.

The next day the mite boxes were taken to Church School, and later when the teacher counted the money, to her amazement Nancy's box was found to contain more than ony of the others. Miss Alice knew Mr. Ttate had made a mistake, and given Nancy a $5.00 gold piece instead of a dime.

It proved to be true, but Mr. Tate would not take it back, but said, "Give the money to the Lord."

At the Children's Service Mabel sat proudly erect waiting to hear her name called as the banner child in the Offering.

To the delight of all except one the Rector read out Nancy Jacob's name as the winner, she having $5.15 in her mite box. It had to be explained to them all, and the teacher added, "Now, Nancy, you see the silver lining to the cloud" and a naughty girl whispered, "Mabel is the cloud." And indeed she looked like one.

* * *

THE CHEER-UPPERS

This morning they left their snug home in the hay—
Those kits we'd suspected for many a day.
(Mother Samantha had planned it that way.)

And we hailed them with gurgles and shouts of delight,
As, led by Samantha, the four came in sight,
All tails held erect and all eyes mischief-bright.

They chewed the plumed tail of their dignified mother!
(She thought that was clever!) They chased one another
Each gay, irresponsible sister and brother.

And we all—sober grown-ups, with war news depressed
Tossed off all our worries, with light hearted zest!
And when, quite worn out, those four kits sank to rest.

The hearts they had lightened still felt a lot lighter;
And somehow world prospects were quite a bit brighter,
With less fear of war and the terrible fighter.

—Minnie Upton, in Our Dumb Animals.

OH, HOW SKILLFUL

Oh, how skillful grows the hand
That obeyeth love's command!
It is the heart, and not the brain,
That to the highest doth attain,
And he who followeth love's behest
Far excelleth all the rest!

—Longfellow.

A WEEKLY REVIEW OF THE NEWS

Theological Sunday Observance Urged

Sunday, January 24, Appointed by Presiding Bishop — Clergy Asked to Preach on Subject

Philadelphia, Pa.—Theological Education Sunday last year resulted in gifts to the various Seminaries amounting to a total of $29,904.45, as against $19,596.84 for the preceding year, according to Dean Allen Evans of the Philadelphia Seminary, and chairman of the annual offering.

Dean Evans points out that Sunday, January 24, is the day this year appointed by the Presiding Bishop, and that observance of Theological Education Sunday involves not merely the receiving of an offering for the seminaries, but also that "the Bishops and clergy of the whole Church should preach on the subject of theological education, thus focusing the attention of the laity upon it; and further, to present the need for their support, if the seminaries are to carry on successfully the work committed to them."

Emphasis is laid upon the need for trained clergy in time of war. "Peacetime demands for leadership remain and the further demand for Army and Navy Chaplains is strong and growing. There are already nearly 300 of our clergy serving in the Army and Navy and as Army and Navy increase in size, hundreds more will be required. These Chaplains are of such vital importance that the Government now defers pretheological students in the draft, along with pre-medical students.

"After the war during the difficult period of national and international reconstruction, the need for fully equipped spiritual leaders will be more urgent than ever before. The only source of supply is the Theological Seminaries."

* * *

RHODE ISLAND

Joint Service on New Year's Day

Providence, R. I.—The Rhode Island Seminar sponsored a joint service of Protestants, Roman Catholics and Jews on New Year's Day, in the Plantation Club auditorium. Strange to relate, the president of the Rhode Island Ministerial Union is a Jewish Rabbi; and one of the governing board is a Hindu swami. (Where a missionary gospel enters the situation is a moot question). The service was really three short services, one after another. A Negro Baptist church furnished a male quartette for the singing of spirituals. There was no preaching, the services consisting mainly of hymns, Christian and Jewish; prayers, ditto; and a few explanatory remarks. The Roman Catholic priest led in the Lord's Prayer.

Radio Stations Respond to President's Request

Notable on New Year's day was the response over radio stations of the President's request to make the day one of prayer. Each hour listeners in Rhode Island, as elsewhere, joined mentally in a short prayer, led by various men from the broadcasting stations.

Clericus Meets

The Rhode Island Clericus met Jan. 4 at the Church of the Redeemer, Providence. The speaker was the Rev. Dr. Samuel A. B. Mercer, professor of Egyptology at Trinity College, Toronto, Canada.

All Saints' Memorial Church, Providence, honored the tenth anniversary of the rectorship of the Rev. John B. Lyte on January 4, with a reception in the Parish House.

Receive Pennant for Scrap Drive

Washington County, Rhode Island, and the Town of Narragansett in that County, led the state in having the largest per capita contribution of scrap metal. They will fly a pennant of the W. P. B. Also in Narragansett there is a vigorous campaign being waged for blood donors. The rectors or pastors of the three Narragansett churches are helping in the campaign with announcements from the chancel.

The annual meeting of the diocesan Altar Guild was held on January 13, at the Cathedral of St. John, Providence. The speaker was the Rev. Lauriston L. Scaife, S. T. D., rector of Trinity Church, Newport.

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DEANS SUPERVISE MISSIONARY WORK

Central New York Commissions Four New Ones

Seneca Falls, N. Y.—Central New York began the new year with four new deans assuming the responsibilities of overseeing and supervising missionary work in their respective convocations.

New dean of the First District, consisting of Jefferson and Lewis Counties, is the Rev. Walter C. Middleton, rector of Trinity Church, Watertown.

The Rev. Johnson A. Springsted, rector of St. John's, Oneida, is the new dean of the Second District, which includes Oneida County and part of Madison County.

The Rev. Beecher H. M. Rutledge, rector of St. Paul's Church, Owego, and director of the Owego Associate Mission in the New York State Southern Tier, became the dean of the Third District. Broome, Chenango, Cortland and Tioga Counties are included in this district.

The Rev. Frederick W. Kates, rector of Trinity Church, Seneca Falls, is the new dean of the Fifth District, which is composed of Seneca, Cayuga, Tompkins, and Chemung Counties.

The Rev. Charles D. Newkirk, rector of St. Andrew's, Syracuse, was re-elected by the Fourth District Convocation as dean of the Fourth District which includes Onondaga, Oswego, and part of Madison Counties.

The new deans will serve for a term of two years and will have two seats on the Diocesan Council and will be members of the Department of Missions.

The new dean of the Fifth District, the Rev. Mr. Kates, who has been rector of the Seneca Falls parish for three years, is, at 32 years of age, Central New York's youngest dean. He is a graduate of Amherst College, Harvard University, and the Virginia Theological Seminary in the class of 1936.

Three Outstanding Speakers Scheduled

Massachusetts Church Service League to Meet January 20

Boston, Mass.—Three outstanding speakers will make the 23rd annual meeting of the Massachusetts Church Service League an illustrious occasion on January 20. The three speakers are: Dr. John R. Mott, chairman of the International Y. M. C. A., whose topic is "Our Ground of Hope in the Present World Situation"; Bishop John R. Bentley of Alaska, On Peter Trimble Rowe and last news from his busy outpost; and Dr. Ralph Barton Perry, professor of philosophy in Harvard University, who will speak on "The Conflict of Ideas and Ideals in the Present World Situation."

Holy Communion at 10 A. M., in the Cathedral Church of St. Paul will precede the 11 A. M. conference for clergy and laymen, with Dr. Perry, in the Cathedral Crypt. Also at 11 A. M. the women will meet in New England Mutual Hall for Bishop Bentley's address, and the 65th annual meeting of Woman's Auxiliary. Bishop Sherrill will preside at 2 P. M. in New England Mutual Hall, when men and women gather from all parishes for Dr. Mott's talk, which immediately follows the brief business session. Young people of the diocese will rally for supper at 6:15 P. M. in the Cathedral Crypt, when Bishop Sherrill will later preside, while Bishop Bentley speaks and the young folk themselves stage a skit entitled, "Youth Looks to the Future." The Rev. W. Harold Deacon of Cambridge will lead the closing prayers and meditation of this evening session. The entire occasion is an important milestone in the Massachusetts Church year.

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MISSISSIPPI TO ELECT BISHOP

Jackson, Miss.—The Diocese of Mississippi will elect a bishop at its annual council at St. Andrew's, Jackson, January 19-20. The election is expected to be the first order of business. There may be no formal nominations before the first ballot, that it may be a nominating ballot. Unofficial nominations at present include Dr. John Gass of Troy, New York; the Rev. Girault Jones of New Orleans; the Rev. Duncan Gray of Greenwood, Miss.; the Rev. Charles Hamilton of Aberdeen, Miss.; the Rev. Theodore Barth of Memphis; Dean Elwood Haines of Louisville, Ky.

Missionary Record

In 1942 a Mississippi missionary held 380 services, attended 28 more, preached 223 sermons, travelled 19,197.6 miles, made 265 visits, wrote 608 articles, and had 6,118 at his church services.

In eleven years in his field he has held 4,226 services, 3,094 sermons, travelled 248,857 miles, read the New Testament 503 times, written 2,409 articles, had 50,779 people at services.

Brotherhood Sponsors New Year Dinner

Bishop Hart, Chaplain Merritt Williams, and National President Speak to Laymen

Washington, D. C.—"Is there any real chance for a Christian impact upon the world," asked Bishop Hart in a speech to the men of Washington at a dinner sponsored by the Brotherhood of St. Andrew immediately after a prayer service at Epiphany Church in the evening of New Year's Day. The Bishop Coadjutor of Pennsylvania was one of three outstanding Churchmen to speak to Washington laymen on their 1943 responsibilities. The others were Chaplain Merritt F. Williams, U. S. N., of the ill-fated Wasp, and Douglas C. Turnbull, Jr., of Baltimore, National President of the Brotherhood. The arrangements for the meeting were under the direction of Mr. Lawrence Choate, president of the Brotherhood's Potomac Assembly, and was planned as a result of President Roosevelt's call for prayer on New Year's Day.

The service at six o'clock was led by the Rev. Edward R. Welles, rector of Christ Church, Alexandria, assisted by the Rev. Nathaniel C. Actor, Brotherhood Assembly chaplain and rector of St. Andrew's, College Park, Maryland.

Bishop Hart said that in his contacts with men in the Army while he served as chaplain at Fort Dix immediately before his election, he found that there was a wistful longing in their hearts which can be summed up in his opening question. He then said, "In the next fifty years the Church will have one of its two or three opportunities to make a real impact upon the world since the earthly life our Lord. To accept this opportunity men and women of the Church must participate to a far greater extent than they do at the present time. Too often I have been told that the people of the Church are the best citizens of the community, but they won't be put to any serious inconvenience to carry on the Church's work. If we plan to minister to the fellows who come back from this great conflict, we must resolve that we will accept the inconveniences to ourselves which must come if we are to do our work. It is only through the supernatural heroism of Christian love that we can win the peace. It is up to the Church to demonstrate in its life that it can make a real impact upon the world." The Bishop suggested that each man present ask himself every night, "Is my parish something worthwhile for the men to come back to? Will it appeal naturally to the men who are fighting our battles all over the world?"

Chaplain Williams Tells Incidents of the Wasp

Chaplain Williams said he saw many things that he would like to forget, for he saw a great ship go to her death, and a ship to a sailor is a living thing. He said, "Out of the tragedy of the sinking of the Aircraft Carrier Wasp, the greatest memory of all is of the gallant conduct of many comrades. The wounded were brave and quiet, and there was unselfish service by all. No wounded man was left unattended, and men dashed into the fire to bring out their fellows. The basic residual faith appeared in the time of crisis. The glory of character revealed is what I remember, and the issues of character are fundamental."

The Chaplain told the story of a rough, horny-handed seaman who came to him after the rescue saying, "I guess we all said some prayers. I muttered a few for the other fellow myself." Chaplain Williams declared that this was typical of the conduct of the men, for throughout the difficult time their actions and their prayers were completely unselfish.

Possibilities For 1943

Mr. Turnbull referred to the remarkable progress of the Brotherhood of St. Andrew in 1942 and its possibilities for 1943. He said, 'This is a time for excuses. There are so many activities to take up the time of Churchmen. Work is difficult, transportation is difficult, but all these things must make us even more determined to go forward in our duty as Christians."

Mr. Choate said that in planning the service and dinner the Brotherhood group had three ideas in mind: "1. That we are now and have been for many centuries involved in a war, but it has not been sufficiently offensive—this war of ours for the Kingdom of Christ; 2. Our realization of the need of prayer for others; and 3. That 1943 must be a year to count in the lives of laymen."

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RELIGIOUS STUDIES GROUP MEETS

Berkeley, Calif.—The Pacific Coast Association for Religious Studies met on December 22 at the Pacific School of Religion. The featured speaker was Professor Kirsopp Lake, who spoke on "Fifty Years of New Testament Theology." Five members of the faculty of the Church Divinity School of the Pacific gave papers: the Rev. Everett Bosshard on "The Epistemology of Thomas Aquinas," the Rev. George Morrel on "The Theology of Vladimir Soloviev," the Very Rev. James Malloch on "What Is Religion, Anyway?" the Rev. Dr. Pierson Parker on "Some Criteria of Secondariness in the Gospels," and Dean Henry H. Shires gave the presidential address on "Further Inquiry Into the Origin of Religion."

This meeting is an annual affair, consisting of the following regional divisions of national associations: the Society of Biblical Literature and Exegesis, the American Oriental Society, the American Society of Church History, the National Association of Biblical Instructors, and the Religious Education Association. President Jesse Baird of the San Francisco Theological Seminary is president for 1943.

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MR. JOHN J. ROWE APPOINTED TREASURER

New York, N. Y.—Presiding Bishop Tucker announces the appointment of Mr. John J. Rowe of Cincinnati, Ohio, as treasurer of the Forward Movement Commission. Mr. A. E. Abel of Sharon, Pa., was unable to continue in the office of treasurer because of the removal of the Forward Movement Commission's offices from Sharon to Cincinnati.

Mr. Rowe was treasurer when the Commission's offices were in Cincinnati, prior to the first removal to Sharon. He is President of the Fifth Third Union Trust Company of Cincinnati, a director in a number of large corporations, including Proctor and Gamble, and is a trustee of the Cincinnati Institute of Fine Arts.

Emphasis On Bible Reading

Aimed to Encourage Reading of Testaments by Service Men

The Council of Church Women in Louisville, Ky., has undertaken a venture aimed to give emphasis to the reading of the Testament by service men.

Small groups of women, meeting together, mark important passages in Testaments which are given to service men by USO units, operated by the Y. M. C. A.

When the women meet in their regular missionary or circle meetings they devote a part of their meetings to the marking of passages in the Testament which they believe will bring comfort and strength to service men. In each group there is a leader who reads the verse and the passage to be marked At the conclusion of the meeting each woman marks her own favorite verse as an added bit of personal interest in the service man.

To date approximately 200,000 Testaments have been distributed through USO units operated by the Y. M. C. A., on requests from service men.

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DIOCESE OF MICHIGAN

Special Altars for Prayers for Service Men Being Set Up

Detroit Mich.—Plans are in process of development in several parishes and missions in Michigan for the setting up of special shrines at which prayers for men and women in the armed forces may be offered.

A community War Shrine at which Detroiters of all faiths may offer prayers for relatives and friends in the armed forces and inscribe their names in a Service Book, was dedicated at a morning service early in December at St. John's Church, by the Rev. Irwin C. Johnson, rector.

An English alter with riddle curtains and dossal has been placed in the south aisle of the church, under a beautiful Tiffany window of the Good Shepherd, which forms the reredos. The altar was planned by the late Bishop Herman Page, and built some years ago under his direction. It was constructed so as to be portable, and has been used in various mission stations, at diocesan Conventions for display purposes, and was for a time set up in the Bishop's Office.

A seven-foot candle on the altar will be kept lit in remembrance of those who have gone into service, and a beautifully bound and inscribed Service Book, in which the names of those for whom prayers are offered may be written, will be kept on the altar of the War Shrine. Mr. Johnson also plans to make available cards bearing a picture of the shrine and the message, "Prayers have been offered for you here," which can be sent to men in service. From time to time a mid-week Communion service will be conducted at this altar and men whose names have been inscribed in the Service Book will be especially remembered in these services.

In the dedication service, Mr. Johnson used the War Litany composed by the Archbishop of Canterbury, then Archbishop of York. So that all in the

community who wish to offer special prayers for relatives or friends in service may visit the War Shrine, St. John's Church will be kept open from 9 to 5 o'clock daily.

Unity in Action

Detroit, Mich.—While the Episcopal Church's Commission on Approaches to Unity with the Methodist Church was holding its first meeting with the Methodist Commission in Cleveland in the middle of December, a demonstration of fellowship and cooperation was being arranged by two Detroit Churches of those faiths.

The heating plant of the Martha Holmes Methodist Church in Detroit broke down, and the Rev. Paul Nicholas, minister, faced the problem of finding a place for their Christmas services.

The Rev. Seward H. Bean, rector of nearby St. Andrew's, hearing of his difficulty, suggested that they might be able to work out some arrangements. As a result of their conversations, the two congregations held joint Christmas services on Sundays, December 20 and 27. The Martha Holmes Church held its regular Christmas service in St. Andrew's at 11 A. M. on December 20, with their hosts as guests. The choir of the Methodist Church sang, and Mr. Nicholas conducted the service and gave the address.

On the following Sunday, the members of the Martha Holmes Church were guests of St. Andrew's at an Episcopal Christmas Sunday Service, with Mr. Bean officiating and giving the sermon. The Martha Holmes congregation were also invited to the midnight service on Christmas Eve in St. Andrew's.

Mr. Bean is a member of the Commission on Unity of the Diocese of Michigan.

Setting up Ride-Sharing Program

Detroit, Mich.—Young People of St. Paul's Cathedral are initiating a ride-sharing program to get the widely scattered membership of the Cathedral to church and to promote increased fellowship.

Under the direction of the Senior Young People's group, the city and surrounding towns have been divided into 14 divisions, and in each division groups of five or six families living within a radiuos of several blocks have been listed. Each of the families in each group will receive a letter explaining the project and giving the names, addresses and telephone numbers of the other Cathedral families in their neighborhood.

A large map, with pins indicating the location of each family in the Cathedral membership, has been set up in the Cathedral.

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CHRISTMAS TREE BY MAIL BRINGS CHEER TO ISOLATED

Denver, Colo.—The Diocese of Colorado had a most successful and happy "Christmas Tree by Mail", according to a report prepared by Mrs. E. T. Boyd, diocesan supervisor of rural work and director of religious education. The observance grows each year. It is an effort to bring some Christmas cheer to the long list of isolated who belong to the Church School by Mail of the diocese.

The various guilds, auxiliaries, interested individuals, and some of the G. F. S. groups send into the diocesan office gaily wrapped gifts, tagged to indicate what is inside. These gifts are placed on long tables in St. John's Guild Hall, divided into age and sex groups. From the assembled gifts, selections are made, wrapped and addressed, so that every person enrolled in the Correspondence School receives a gift.

It is a big job, Mrs. Boyd says, requiring two days of strenuous labor on the part of volunteers. Two automobile loads of packages went to the post-office this past pre-holiday season. Friends sent in enough money for the postage, and already letters are coming in from people whose Christmas was made happier by this cooperative effort on the part of Colorado Church workers.

* * *

NEW DIOCESAN SECRETARY AND ARCHDEACON ACCEPTS POSITION

Syracuse, N. Y.—Acceptance of his new office as Diocesan Secretary and Archdeacon has been announced by the Rev. Walter H. Higley, rector of All Saints' Church, Johnson City, N. Y.

The Rev. Mr. Higley and his family will move to Syracuse early in the new year and he will take up his new duties February 1.

Rector of All Saints', Johnson City, since September 1929, the new diocesan secretary and archdeacon, is a graduate of Phillips Academy, Andover, Mass., and of Columbia College, New York City, with a bachelor of science degree, the Rev. Mr. Higley completed a special two-year course at General Theological Seminary, New York City, in 1925.

Virginia Dean to Address Clergy Pre-Lent Conference

Syracuse, N. Y.—The Very Rev. Alexander C. Zabriskie, S. T. D., Dean of the Virginia Theological Seminary at Alexandria, Va., will be the main speaker at the annual diocesan clergy conference just before Lent.

Dean Zabriskie will speak on "The Idea of the Church in Anglican Theology." The conference will last for two days, February 23 and 24. Bishop Peabody will conduct a Quiet Morning on the second day.

* * *

BISHOP QUIN, OF TEXAS, MISSIONER IN CITYWIDE SERVICES

Richmond, Va.—The Rt. Rev. Clinton S. Quin, D. D., bishop of the Diocese of Texas, was the missioner at a city-wide series of services held in St. James' Church from Sunday night through Friday night. The general theme of his sermons was, "The Christian Way in a World at War," with the topics for each evening as follows:

Sunday, "The Task".
Monday, "The Barrier".
Tuesday, "The Line of Attack".
Wednesday, "The Resources".
Thursday, "The Resources".
Friday, "The Offense".

The services were held each night at 8 o'clock, with a half-hour program of music to precede, and all the Episcopal churches in the city cooperated in this "Forward in Service Evangelism" effort.

Bishop Quin is declared to be the most widely sought-after missioner in the Episcopal denomination. He is a native of Kentucky and a graduate of the University of Louisville, and of the Episcopal Theological Seminary in Virginia. He became Bishop of Texas in 1928, having served churches in Kentucky and Texas before his election as coadjutor in 1918.

The Rev. Beverley M. Boyd was the general chairman of committees arranging for the citywide series of services.

Bishop Quin also held a clergy conference at Roslyn, the diocesan center on the River Road on Tuesday and Wednesday, and the Virginia bishops requested all the clergy in the diocese to be in attendance.

* * *

CHURCH SOCIETY FOR COLLEGE WORK ELECTS NEW PRESIDENT

New York, N. Y.—The new president of the Church Society for College Work is the Rev. Charles H. Cadigan, rector of Christ Church, Bloomfield Hills, Michigan, and formerly regional representative of the Society. Mr. Cadigan was elected at the December meeting of the Society's board of directors, held

AN 88TH CHRISTMAS

Ivy, Va.—I have been struck by the repetition of double numbers which have occurred in my own lifetime. On reaching my 87th birthday, December 8th, I pass into my 88th year, with my 88th Christmas closely following.

To go back to the beginning I was born in 1855 and came to Virginia in 1888. Then I lived 44 years in the 19th century, and in January I shall begin the 44th year of my life in the 20th century. And to complete the list I am in the 55th year of my life in Virginia.

Altogether, this should be a wonderful year in my life, and I hope that by God's help it may be.

I wish to greet all the kind friends of our work at this time and send them my best wishes for a very happy and blessed Christmas.

Frederick W. Neve.
—From The Mountain Work.

JOINT COMMISSION ON APPROACHES TO UNITY

December 7, 1942.

To the Bishops and Chairmen of Diocesan Committees on Unity:

Members of the Commission on Approaches to Unity have been informed that in some dioceses the request from the Commission for study of the Basic Principles proposals and comment by groups of clergy and laity, official or unofficial, had been misunderstood. It has been understood to mean that reports should go to Diocesan Conventions and that Conventions are asked to vote with special reference to General Convention.

I have no idea how far such misunderstanding may have gone, but it is perhaps desirable in behalf of the Commission to repeat what we have already several times tried to make clear. We have no authority to ask dioceses to act on this matter. The "Basic Principles" proposals do not constitute a report of the Commission. They are put forth for study. The Commission would welcome comment and criticism to assist in preparation of its report to General Convention. The matter is not yet in the field of legislative action.

Yours faithfully,
Edward L. Parsons,
Chairman.

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

ALTAR BREAD AND INCENSE

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

VISITORS WELCOME

Holy Cross Church, 36th Street and N. E. First Avenue, Miami, Fla., Dr. G. W. Gasque, locum tenens, invites visitors, Sundays 7:30 and 11 A. M., and 8 P. M. Also Saints' Days and Fridays, 10 A. M.

in New York City, and has just accepted his election. He succeeds Chaplain C. Leslie Glenn, now in the Navy. The executive office of the Society will be removed to Bloomfield Hills. Chaplain Glenn was elected a vice-president, as was the Rev. Brooke Stabler of Avon, Conn. The Rev. Alden Drew Kelley, secretary of the Division of College Work of the National Council continues as secretary of the Society, and Mr. E. R. Finkenstaedt of Washington was elected treasurer.

Elected to the board of directors were two new members, Mrs. Ernest May, Wilmington, Del., and Mr. Langbourne M. Williams, New York.

The Society has set up an executive committee, composed of its officers, and the Rev. Messrs. Addison Grant Noble, Williamstown, Mass., Stephen Bayne, Jr., New York, and Frederic B. Kellogg, Cambridge, Mass.

Mr. Cadigan was for eight years rector of Grace Church, Amherst, Mass., director of religious activities in Amherst College, and student pastor for Episcopal Church people in the College.

* * *

PARISH MISSION MOST SUCCESSFUL

Asheville, N. C.—At Trinity Church, Rev. George Floyd Rogers, rector, held a Parish Mission, recommended by the Presiding Bishop, from Sunday, November 29, through Friday, December 4. In spite of severe cold, rain and snow, the Mission was a most successful one. Mr. Rogers took the following for his subjects:

Sunday

8:00 A. M.—Holy Communion, especially men and boys.
11:00 A. M.—"Why stand ye all the day idle?"
8:00 P. M.—The Power of God.

Monday

12:00 M.—The greatest sermon ever preached.
8:00 P. M.—The love of God.

Tuesday

12:00 M.—The power of the Spirit.
8:00 P. M.—The sins of selfishness.

Wednesday

12:00 M.—Christian Forgiveness.
8:00 P. M.—Too little and too late.

Thursday

12:00 M.—The personal Christ. His size measured by our Faith.
8:00 P. M.—What God has done and what has been said about it.

Friday

12:00 M.—The Repairer of damaged souls.
8:00 P. M.—What will we do about it?

At each evening service a full choir rendered the music.

* * *

MISSION SUFFERS FROM FLOOD

Stanley, Va.—The Mission at Cubbage Hollow experienced "torrential floods even in these hills," Miss Bessie M. Sims reports. The Mission grounds were under two feet of water, flooding both the front and rear porches of the Mission residence, the garage, and the little building that houses the electric light motor.

Miss Sims says the concrete floor of the front porch which she uses as a study, still "exudes dampness which I don't seem to be able to dry out even with a fire in the wood stove.

All the bridges between the Hollow and Stanley were washed out and the Mission is more than ever isolated. The ancient Chevrolet owned by the Mission could not possibly navigate the mountain road in its washed-out condition.

In spite of inability to get to town, and travel difficulties, Miss Sims' work goes on.

* * *

Personal Notes Of Interest

The Rev. John G. Hilton, formerly rector of St. Mark's Church, Oconto, Wisconsin, became vicar of St. James' Church, Mansfield; St. Luke's, Blossburg; Trinity, Antrim, St. Joseph's, Mount Pleasant, and Christ Church, Arnot, Pennsylvania, in the Diocese of Harrisburg, January 1. His address is St. James' Rectory, Mansfield, Pa.

The Rev. John Curtin Runkle has resigned as rector of Pohick Church, Lorton, Va., to become rector of the Church of the Holy Communion, Congress Heights, Washington, D. C. He takes charge of his new work January 17.

The Rev. John Lovell Pickells, late of Webster, Mass., has assumed the rectorship of St. Luke's Parish, East Greenwich, succeeding the **Rev. Charles A. Meader,** recently retiring after many years' service.

The Rev. James F. McElroy of Northeast Harbor, Maine, will become rector of St. James' Church, Grosse Ile, Mich., on February 1, succeeding the Rev. Rollin J. Fairbanks.

Mr. McElroy is a graduate of Holderness School, Dartmouth College, and the Episcopal Theological School in Cambridge, Mass. For the past seven years he has been rector of two parishes on Mt. Dessert Island—St. Mary's Church at Northeast Harbor, and St. Jude's at Seal Harbor, where he has been particularly successful in several community projects of a religious nature. Mr. McElroy is married and has two children.

The Rev. Rollin J. Fairbanks will go to Boston in January, where he will direct clinical training at the Massachusetts General Hospital under the auspices of the Cabot Trust. He will also lecture in pastoral care at the Episcopal Theological School in Cambridge. Mr. Fairbanks has been rector of St. James', Grosse Ile, for the past three years, and has served on several special mediation commissions appointed by the Governor of Michigan.

ORDINATIONS

Priest

The Rev. Richard Hooker Wilmer, Jr., was ordained priest in St. John's Chapel, Mt. Rainier, Md., on December 13, 1942, by the Rt. Rev. James E. Freeman, Bishop of Washington. He was presented by the Rev. C. Randolph Mengers. The Sermon was by the Rev. Cuthbert Aikman Simpson. Mr. Wilmer is to be priest-in-charge of St. John's Chapel, Mt. Rainier, Md. Address 4100 34th St., Mt. Rainier.

Deacon

The Rev. Lawrence Mills, assistant at Grace Church in Providence, R. I., was ordained priest at that church on January 10, by Bishop Perry. The rector of Grace Church in Providence, the Rev. C. H. Horner, was the preacher.

Lawrence Hiroshi Ozaki was ordained deacon in St. Andrew's Cathedral, Honolulu, Hawaii, on Holy Innocents' Day, by the Rt. Rev. S. Harrington Littell, bishop of Honolulu. He was presented by the Rev. Philip T. Fukao. The sermon was preached by the Rev. Canon Kenneth A. Bray. Mr. Ozaki is to be assistant to the vicar of Holy Trinity Mission, Honolulu, Hawaii. His address is P. O. Box 796, Honolulu, Hawaii.

* * *

DEATHS

Dr. Clifford G. Twombly

The Rev. Clifford Gray Twombly, D. D., nationally known clergyman, author and crusader for social and civic righteousness, died suddenly of a heart attack in Concord, N. H., December 29, 1942. He was in his 74th year, and had lived in retirement in Concord since 1939.

Dr. Twombly had a reputation throughout the country as an outspoken writer and speaker and vigorous leader in the campaign against indecency in motion pictures, magazines, and other literature, gambling, and all forms of vice. He was one of the founders of the Law and Order League of Lancaster, Penn., which brought about a reform in the city administration, prevented the exhibition of indecent motion pictures, stopped the public sale of indecent magazines and closed gambling resorts and houses of ill repute.

He was an outstanding leader in the National movement for better movies which resulted in censorship of the industry, the establishment of the Hayes office, and the formation of the League of Decency. His work was highly commended by eminent ecclesiastics of the Roman Catholic Church. He was often likened to an Old Testament prophet calling attention to the evils of his time.

Dr. Twombly was taken suddenly ill on a bus as he was on his way to address a meeting of ministers of Concord.

He retired May 1, 1939 from the rectorship of St. James' Church, Lancaster, Penn., the oldest and one of the strongest parishes in the Diocese of Harrisburg, where he had been rector for

32 years. He was a member of the Standing Committee and of the Executive Council of the diocese, a deputy to General Convention, and an honorary canon of St. Stephen's Cathedral, Harrisburg.

In addition to all of his manifold social and community activities, Dr. Twombly was an indefatigable pastor and administrator in his parish. His Church School, which he personally supervised, was known far and wide for its excellence and efficiency.

Dr. Twombly was a graduate of Yale University and of the Episcopal Theological School. Franklin and Marshall College conferred the degree of Doctor of Divinity upon him in 1916. He was assistant minister of Grace Church, New Bedford, Mass., from 1894 to 1897, and rector of St. Paul's Church, Newton Highlands, Mass., 1897 to 1907. He was born in Stamford, Conn., May 7, 1869.

He was the author of "The New Task of the Church Militant"; "The Need of a Moral Crusade"; "The Moving Picture Menace"; "The Moving Picture Menace Grows"; "The Kind of Men We Need in the Ministry Today"; "The Christian Church and the Rising Forces of Evil," and "The Church of the Future."

Mrs. Twombly was killed by an automobile which ran into her as she was crossing a dark street with her husband a few years ago. Dr. Twombly is survived by two sons, Gray Huntington Twombly of New York and the Rev. Alexander Stevenson Twombly, rector of St. Paul's Church, North Andover, Mass.

The burial service was read in St. Paul's Church, Concord, N. H., by the rector, the Rev. Bernard N. Lovgren, assisted by the Rev. Robert C. Batchelder, rector of St. James' Church, Lancaster, Pa., January 1. Interment was at Plymouth, N. H.

* * *

FOREIGN

(Continued from page 2)

bility it is to stay with the wounded to the last moment of defence, and after. Many have paid with their lives for their high interpretation of duty—such men, for instance, as that well-loved Chaplain, the Rev. R. T. Podmore, who at Dunkirk when the time came for him to embark for safety, returned again and again to help and comfort the men on shore, and finally lost his life in doing so. Many others have paid with their lives, and many more with their freedom; as, for example, the three Chaplains, Church of England, Roman Catholic and Nonconformist, who at the time of the embarkation of their brigade from Crete quietly fell out of the ranks, explaining to the Brigadier that their job was to remain with the wounded in the hospitals, in full realization of the fate their decision made inevitable.

Among the Chaplains who have won decorations in this War is the Reverend L. Metcalfe, awarded the D. S. O. for his services in Burma while attached to the 7th Hussars as Regimental Chaplain. He carried out burial services close to the firing line in the Pegu area on March 6 of this year, then returned to the town to look after the wounded throughout the day, while fighting raged in the streets. He sent his car back to safety, himself remaining with the wounded, and the next morning, when his regiment withdrew, he remained to despatch the wounded in lorries, waiting to escape in the last ambulance under heavy fire. Outside the town the ambulances were held up by fire, and the Chaplain collected food and distributed it to the wounded. When it was possible to continue, he drove his ambulance through to safety before handing it over, though suffering from a slight wound from mortar fire, and only when ambulances were on their way did he march, with the last infantry to withdraw, back to our lines 25 miles away.

Another remarkable gallant exploit by an Army Chaplain was that which won the Military Cross for the Reverend Lyon Cochrane, of the Royal Army Chaplains' Department. This Chaplain, who had previously rendered conspicuous service during the defense of Crete, showed the bravest and most conscientious devotion to duty throughout an attack launched by our troops from the Tobruk perimeter in November, 1941. Throughout the attack he assisted at the Regimental Aid Post and in the field, and spent the rest of the day in the forward area supervising the removal of the dead and tending the wounded. He passed the entire night amongst those of the wounded who could not be moved back inside the perimeter. He then supervised the burial of the dead and spared himself no trouble or exhaustion in tracing missing men.

Today the Army Chaplains are playing their part in every campaign and in every branch of the combatant army. They take their place among the men who go on Commando raids, and are to be found with those who jump from parachutes, and with those who drive into action across the deserts of Africa.

A NORWEGIAN SERMON

It is not often that we are able to quote the actual text of sermons preached in the occupied countries. We are glad, therefore, to give the following extract from a courageous sermon which the vicar of a little Norwegian village delivered to his congregation during the summer.

"God's peace is a wonderful thing, friends, even in a time of conflict such as this. Probably no one has been more exposed to pressure and persecution than our bishops; but they did not weaken. They would do nothing against the truth and their conscience.

"We were together in that great decisive period, and we saw the peace which radiated from them.

"I rejoice when I meet a Norwegian who is not afraid of losing his own life. I am thinking of our teachers. They did not bend before threats of imprisonment and compulsory labor. Yes, the authorities threatened the death penalty—not publicly, but privately—those hangmen! I must say it is a remarkable way to run a country.

"I thank God for all those parents who refused to send their children to a training which was in conflict with their conscience, or to send them to the Youth Service movement. Here we must obey God more than man. The right which parents have over their children has been given by God; no "New Order" can take it from them. It is a sacred right. But I think with contempt of those parents who helped to send the teachers to forced labor by the Arctic Ocean. They would not take the consequences of resisting.

"What does it matter if we are imprisoned? Nothing, my dear friends.

"And I think with contempt of those ministers who have now been ordained, who ought to spit in their own faces for having bent their knee before Baal. Our clergymen receive no salaries now. I hope that you here in ——— are helping your ministers. Soon they will be in office again. The time will surely come when no person is arbitarily appointed to a position in the Church."

YOUR WILL

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THOUGHTS FOR THE THOUGHTFUL

"Eternity breaking into time, that is what the Christian religion is."

Every noble activity makes room for itself.

The soul enters into heaven in proportion as heaven enters the soul.

Things may look black not because they are so, but because we are so blind.—Cumming.

Whatever your lot, dare to believe that it has been assigned you by God, and do what you have to do with a single eye to His good pleasure! Is it not enough that God is pleased?—F. B. Meyer.

It is not the arithmetic of our prayers, how many they be; nor the geometry of our prayers, how long they be; nor the rhetoric of our prayers, how elegant they be; nor the music of our prayers, how sweet they be; nor the divinity of our prayers, how much of the marrow of sound doctrine they hold; but it is the fervency of our prayers that availeth much.—Bishop Hall, in Christian Faith and Life.

He was better to me than all my hopes,
  He was kinder than my fears;
He made a road of my broken works,
  And a rainbow of my tears.
He guided by paths I could not see,
  By ways that I had not known.
The crooked was straight and the
    rough made plain,
  As I followed the Lord alone.

Light of light, Thou livest yonder,
  Shining in Thy heavenly love;
Naught from Thee our souls shall sunder,
  Naught from us shall Thee remove,
Take these hearts and let them be
Throne and cradle both to Thee!
—Horatius Bonar.

Whenever and wherever Jesus Christ has been recognized for what He really is, He has always commanded the adoration and the worship of all creatures. It is only when men refuse to accept His lordship and dominion over them that they deny Him their praise and withhold their worship.
—Rev. J. E. Tate.

Unwrap thyself of many things and
    fine;
He who with Christ would dine
Shall see no table bounteously spread,
But fish and barley bread.
Where didst thou read our Saviour bade
    thee pray,
"Give us our sumptuous fare from day
    to day"?
—Francis Bourdillon.

Have you found anything that cannot be broken by the bitter vicissitudes of this disappointing world! If you have, what a person you are! Perhaps nobody calls you great, or even important, but in your circle you are a center of assurance and solidity and power, and in your eye there is a light never seen on land or sea, the light of the glory of the grace of God in Jesus Christ.

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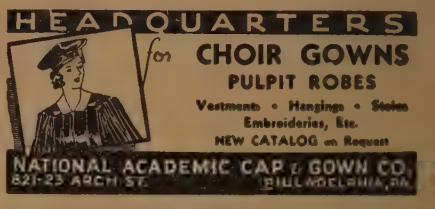

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Vol. 109—No. 4. 23 JANUARY 1943

The Southern Churchman

DO THEY KNOW?

Written for the Southern Churchman, All Saints Day, 1918. *Republished by request.*

By Nancy Byrd Turner

Lord, are they safe in heaven above? The world is rife with war;
The very hills are rivers, and the sea is stained afar.
Lest the sound of the big guns smite them, lest a red wave distant beat
Out to the shore eternal, and touch their ransomed feet;
Lest the scent of battle reach them, acrid with fury's breath,
O shelter them and shield them, who are done with strife and death!

He said: They can hear, in heaven above, the word that the long winds bring.
It echoes the old, old thunders of a world in travailing;
They look on the blood-stained waters as once a happy host
Saw the cleft tides returning from Canaan's hard-won coast;
They know that a black pall rises, the smoke that hell hath made—
But I move on the face of the tumult, and they are not afraid.

Christ, have they peace in Paradise? The earth is hot with pain;
There hath broken a piteous clamor from city and field and plain.
Lest they should hear the mothers weep beneath the lonely sky,
Lest any tender angel there should catch the children's cry,
Lest they should mark the strong man's groan, or read the old hearts' fears,
O shield them, shield them mightily, who are done with grief and tears!

He said: As a cloud of witnesses they listening lean, and know
That earth is a fiery furnace, thrice heated in its woe.
They feel the pulse of its anguish the wide, far spaces through—
Shall it fall dumb before they know, who once were mortal, too?
They see the pain and the passion . . . *Yea, but they see beside*
ME in the furnace with mine own—and they are satisfied.

A NATIONAL CHURCH PUBLICATION

The SOUTHERN CHURCHMAN

Rev. Beverley M. Boyd, Editor
Rev. G. MacLaren Brydon, Associate Editor
Mrs. R. Tate Irvine, Associate Editor
Mrs. Conrad H. Goodwin, Associate Editor
John H. Cooke, Advertising Manager

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

Non-Roman Missions in Latin America

Condemned by Roman Catholic Hierarchy

Mr. Editor:

As a brother of the first Bishop of Southern Brazil, who was one of the two pioneers in the establishment of the work of this Church in that country, and who devoted forty years of his life to ti, I have naturally been interested in the protest of the Roman Catholic Hierarchy in this country, condemning non-Roman Missions in Latin America. I noticed also recently that Mr. Michael Williams, an editor of THE COMMONWEAL, makes capital of the opinion of Mr. John Erskine, the author of HELEN OF TROY, who, after a short cruise in Spanish America, expressed the opinion that Protestant missions in those lands are a mistake.

For over fifty years I have had a rather intimate knowledge of religious conditions in Hispanic and Portuguese-settled lands to the south. From 1889 to 1905 I served on the board of trustees of The Church Missionary Society, which received monthly reports of conditions in Cuba and Brazil, made by some of the most honest and intelligent men I have ever known. The Brazilian field was entered only after careful study. For 400 years the Roman Catholic Church had been in exclusive possession of the field, yet South America was declared to be religiously and morally "The Dark Continent." Over wide areas its priesthood were living in open immorality, going abroad with families of illegitimate children, blind leaders of the blind. Discredited priests in large numbers had been sent over to South America from southern Europe. Nearly all the men of the country stayed away from religious services, and many of the churches were left vacant. When, about 45 years ago, the report of actual conditions by our own and other missionaries became public, the Vatican sent down to Brazil Father Fidelis (James Kent Stone), and later Pere Gotti to investigate. Both of these men, in detailed reports, fully confirmed the picture given by non-Roman missionaries, and certain reforms resulted. Yet even so, it was found hard to live down the bad tradition of years.

The earlier Protestant missions to Brazil were not very successful, often spending their strength in bitter controversy. When our Anglican Church began work there in 1890, one of the first questions asked a leader was this: "We have heard that there is a Church which is Catholic, but not Roman; is that your Church?" From the beginning we have been welcomed and steadily grown in influence. With other groups of evangelical Christians, greatly strengthened in wisdom and experience in recent years, the Roman Catholic Church has been compelled to provide a better type of priests for Latin America.

Fifty years ago eighty-five per cent of Brazilians were illiterate. It is different now. The coming of Anglicans and Evangelicals has been welcomed. The President of Brazil has two sons named for Protestant reformers, Luther and Calvin. Recently one of our Brazilian native clergy, Mr. Baptista, was made the principal of a large state school in the State of Rio Grande. So it is quite too late to turn back the clock.

We now have in Brazil two bishops, one of them a brilliant native Brazilian; 40 clergy, of whom six are Japanese; there have been over 10,000 confirmations; 58 churches have been built, and 15 chapels. There is a theological seminary, which has turned out 26 clergy, and the Southern Cross School has an enrolment of 300. Church property owned by the Mission is worth more than $700,000.00.

In view of the four freedoms we are struggling to extend to the world, surely it is wiser to stand up bravely against every totalitarian claim, in conformity with one of our noblest American traditions, religious freedom. Until the Church is visibly one, let each group aim to express the truth and goodness for which it stands, and shun claims of proscriptive monopoly. Nothing could be more damaging to good neighborliness at this time. An alleged master Church is today as much of an anachronism as an alleged master race.

Arthur B. Kinsolving.

Baltimore, Md.,
January 15, 1943.

INDIA NEWS

Indian Independence Day—January 26th

The question of India looms larger every day. Kingsbury Smith, writing in the January Reader's Digest, states that the question of Indian independence at the conclusion of the war is one of the matters being seriously considered by our State Department.

John Haynes Holmes has stated: "The cause of freedom for India is the cause of freedom for all mankind. This world cannot survive half slave and half free."

In taking up the question of India, Channing H. Tobias has made one of the most practical proposals yet advanced in the United States.

"I can see no reason why the British Empire should not put through Parliament at an early date a declaration of Indian freedom," Mr. Tobias states, "naming a date in the not distant future when such an act would go into effect. And I can see no reason why immediate steps should not be taken by the British to give the preponderance of control over the conduct of the war to the leaders of India."

That Mr. Tobias' suggestions is most realistic was indicated at Los Angeles this month when R. Lal Singh, Editor of India News and a member of the Indian National Congress, reported that India under self-rule could organize an army three times the size of the American army.

"The great Indian leader, Jawaharlal Nehru, stated last spring that India could organize a guerrilla army of 100,000,000 if allowed to do so by Britain. India," Mr. Singh continued, "is profoundly anti-Axis. There is no chance whatever that self-rule for India would result in India's dropping out of the war."

When queried about Gandhi's reported desire to negotiate a peace with Japan, Mr. Singh said: "Some words of Mr. Gandhi were taken out of their context and printed last Spring. Mr. Gandhi is a pacifist. The majority of Indians are not pacifist. The Indian National Congress is not, as some people have maintained, 'the obedient echo' of Gandhi. If the present raids on Calcutta continue and if India is invaded by the Japanese, the Indian people will fight as hard and as well as the people

(Continued on page 15)

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HAVEN

By J. W. KENNEDY

MOTHERS ARE bearing burdens today. I hear of them on every side. Some are great and hard to bear. Some are light and easier to walk with. But the way of carrying them is the same, whether it be the minor wound of a boy at sea to the bodily destruction of one in a far away land. Wives are bearing burdens today. I hear of them on every side. Some are light and easier to walk with. But the way of carrying them is the same whether it be the comparatively minor loneliness of absence or the actual possibility of no return. Sweethearts are also bearing burdens today. Of them, too, I hear on every side. And they are great as well as small. But the answer is still the same whether the burden be the comparatively minor jealousy of imagination or the real loss to another because of long absence and life changing experiences. Jesus said, "come unto me all ye that travail and are heavy-laden, and I will give you rest." He also said, "My yoke is easy, my burden is light." If we can discover and believe and apply what He meant by these two sayings we have an answer to the "where is the strength?" "How can I bear?"

Are we able to do what the Psalmist recommended, "cast thy burdens upon the Lord, and he will sustain thee"? Or perhaps the words in Acts apply: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things . . . ." Paul carried many burdens and he said in Galatians "For every man shall bear his own burden." But let us try to make some sense from these scattered sayings, relating them to Jesus' words as we find them lived in His earthly life.

IN THE FIRST place, Jesus does not say He will remove the burden. He says He will give you enough moments of rest and refreshment to receive strength enough to carry them. He Himself bore a load but He called His burden light. Our task, then, is to discover how we can come unto Him for rest and the lightening of our burden. Before we do this, may I make it clear that some burdens we call grievous are not even burdens. Only when we are unable of our own strength to bear what comes does God need to come in. He has already given us first aid equipment for the aches and pains of minor burdens. We must use our sense and understanding and love and faith and perserverance as far as they will go. Only when we are floundering helplessly do we need to heed Jesus' words. Paul was not cutting people off from the Source when he said "bear your own burdens" but rather he was encouraging them to stand on their own two feet until they could stand no longer. This was the point the Psalmist meant when he said "cast your burdens on the Lord." Some burdens are bound to come, heavy burdens at times, in this imperfect world of ours where men continue to choose their way rather than God's way. All of this terrible burden of war which is testing many hearts and minds to the breaking point with its load, is but the end result of men's wrong choices.

Therefore, if we come unto Jesus and begin to look at the burden from where He is, we will see that God has not caused it. This eases it somewhat. As we continue to look from Jesus' point of view we find there is a preventive and that once men begin to use it, the burdens will fall from men's shoulders. I mean His idea of the kingdom where love would dominate. This gives us hope and eases the burden a bit more. Jesus also saw that men's burdens of sin or the burdens of others because of their sin could be eased by sorrow, repentance and forgiveness—for the sinner first and then, through his desire for amendment, the one who has suffered wrongly. From where Jesus is—very close to God—we can gain perspective and see our burden in relation to all the burdens of men and this too will lighten our own load by contrast. God's will is not to suffer dumbly but to use the burden for a new understanding and as a real impetus for seeking rest in His presence daily. In general, this is an answer. We shall take a few specific burdens and attempt to point the way at some later dawn.

This Week

CONCERNING THE SITUATION OF SEMINARIES IN WARTIME 6
By the Very Rev. Allen Evans, D. D., S. T. D., Dean of the Philadelphia Divinity School, and chairman of National Theological Education Sunday.

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JANUARY

1. Friday. Circumcision.
3. Second Sunday after Christmas.
6. Epiphany (Wednesday).
10. First Sunday after the Epiphany.
17. Second Sunday after the Epiphany.
24. Third Sunday after the Epiphany.
25. Conversion of S. Paul.
31. Fourth Sunday after the Epiphany.

THIRD SUNDAY AFTER THE EPIPHANY

THE COLLECT

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

To the Great Army of

SHUT-INS

League of Intercessors

Praying Hands

TEN MEDITATIONS ON THE LORD'S SUPPER

Suggested by "A War-Time Paternoster," printed in the back of "Forward Day by Day" booklet for "Summer, 1942." If read slowly and from time to time, these "Meditations" may afford food for your own meditations. Other thoughts arising in your mind may be written in by you.

OUR FATHER

Fondly on that dear Name we brood
It tells of guidance, care and love.
Children owe trust and gratitude.
Responsive love, Thy love shall move.

Our Father art Thou. Not just mine.
Father of all my family;
Father of all who bear Thy sign,
Father of every enemy.

And Father first of Jesus Christ
From all eternity Thy Son,
Thy precious gift of love unpriced.
Life is to know Him, make Him known.

WHO ART IN HEAVEN

In heaven Thou art, far, far on high
Beyond yon dim remotest sun;
In power, wisdom, majesty,
Transcendent, infinite, alone.

Yet also imminently near
Where'er we are, whate'er we do;
As close as breathing, near as air,
Inspiring, vital, ever new.

And now the sons of God we are!
And what we shall be none can trace.
Unmeasured dignity we share
With men of every class and race.

HALLOWED BE THY NAME

Hallowed be Thy Name
In reverence and awe.
On blasphemy profane cry shame
While all His Name adore.

How stupid and absurd
To foul with careless oaths,
When Thou hast made for prayer and laud
Our wondrous human mouths.

Thy Book, House, Altar, Day
Are sacred because Thine.
Thy gifts to us, to prize alway
All of Thy love a sign.

Our Father, Jesus Christ,
And Comforter Divine,
Thy Name, Thy Word, Thy holy Feast—
Dear God, are all these mine?

THY KINGDOM COME

Thy Kingdom come. Christ's reign
Within us may we taste.
Cleanse Thou Thy Church from every stain.
Thy second Advent haste.

A field, a pearl, a net,
Productive, precious, strong,
It yields, it seeks, and men seek it,
Good wheat, the tares among.

Humility and love,
Integrity and truth,
Thy Kingdom's laws be treasure trove
Making all else uncouth.

Justice at base of all,
In work, home, State and school;
Yea, Justice though the heavens fall,
Fair play, the Golden Rule.

A King glorious
According to Thy mind.
Make Thou its pattern plain to us;
To it make us inclined.

THY WILL BE DONE

The will of God is strong, kind, just,
"Acceptable," we say.
Our God has not decreed we "must";
But shows the better way.

God made us free to choose, reject,
At liberty to spurn.
Momentous choice! We can elect
On either hand to turn.

Sometimes we pray, "Thy will be done,"
In resignation meek.
Should we not say, "Our wills make one,
Thine aims alone we seek"?

May we submit, co-work, not moan;
And all our purpose leaven
With eager cry, "Thy will be done
On earth as done in heaven."

(To be continued and concluded in our next issue)

—Percy Foster Hall.

EDITORIALS

To Win But Not to Conquer

It is reported that a British statesman said recently "I always win, when I am sure that I do not conquer." That is an arresting paradox. It is one that is truly applicable to our present situation.

As members of the Allied Nations we are out to win the Victory that will bring peace and security to all men. We will win that Victory but we will not bring peace and security if we then act as conquerors. Conquerors we shall be of these evil forces that have abased the dignity of human personality, but victims of our own success, unless we treat the vanquished with the magnanimity that we would expect from him, and know that we would never get.

To us, one of the cheering bits of news that has come back from the African Front is the fine reception accorded our soldiers in Casablanca, Algiers, and those parts of Tunisia which we have occupied. Already the natives realize that our military are not bestial soldiers, but friendly persons who may be trusted. We are coming to them as liberators and not conquerors.

It is the responsibility of Christian people to see that this same spirit is evidenced at the peace table. It will not be there unless we plan **now** to see that it is present.

Don't let's become victims a second time of our success.

Race Relations Issue

Sunday, February 14th, has been designated by the Federal Council of Churches as Race Relations Sunday. We are planning a special issue of the Southern Churchman for that week. We will be glad to welcome contributions from any of our readers. We do not guarantee to publish any that we receive without editorial scrutiny. We do welcome suggestions and material from our readers.

There is no more vital issue in this country and in the world today than the problem of proper race relationships. The Christian forces of this country and others must lead the way, if the proper and happy solution for all concerned is to be found.

The Forward in Service Program

When Bishop Tucker announced his ten year Forward in Service Program at the last General Convention, it was received with enthusiasm. He very astutely warned that it was not to be a whirlwind movement but was to be one of slow development. In spite of this warning, it did start off with a great enrollment, or roll call, which enlisted the enthusiasm of seventy-five per cent of the Church. This was as it should be. From then on out, it has been up to individual dioceses, and parishes, to utilize the materials and the suggestions that the National Commission on "Forward in Service" has suggested. We are not in a position to judge how widely or how effectively this material has been used. We were delighted to see that one clergyman has been put on the Honor Roll for the year 1942, by the Witness, for his outstanding work as Chairman of Forward in Service in the Diocese of Pennsylvania—the Rev. Felix Kloman.

We are a little fearful that the program is beginning to "bog down" a bit. This is no criticism in particular of the men who have been delegated to see that the program is carried out. Our thought is that maybe the time has come for some grand cooperative effort like the Roll-Call, which will again capture the imagination of the whole Church. Of course there are difficulties in the way. The war effort is demanding more of the time and energies of all people. The entire rationing program is beginning to affect many church activities, especially in the seventeen Eastern Seaboard states. But in spite of these obstacles, there is a chance to rally the Church as a whole. We think that Whit Sunday offers such an opportunity. The method, the plan, we do not offer. We merely suggest to those in authority that they give us something to again challenge the attention of the whole Church.

The evangelistic preaching during the Epiphany tide is fine. But let's "go forward" together, on another scheme like the Roll Call.

Make This Lent Real.

We do not believe it is too far in advance to write about this coming Lenten Season. Perhaps, in our larger city churches, where noonday preaching is still in vogue, the schedules are already made. We imagine that in the average parish no plans have as yet been developed. Therefore we have the temerity to make several suggestions.

In ths first place to the men who are going to do the preaching in the large parishes, pray earnestly that God will speak through you. Forget all about your popularity as a preacher. Face up to the hard facts and give strong medicine, backed by the exultant Christian hope. Don't preach what people wish to hear, but the things they should hear.

To the men who are in the process of preparing their Lenten programs, plan to place a real emphasis upon prayer and meditation. Let us make this a quiet Lent. May we learn this Lent to listen to God, and look with deeper appreciation upon the way our Lord went for us.

Our plea is for a quiet contemplative Lent, with great emphasis placed upon the opportunity for people to listen, not to the voice of worldly interpreters, but for the voice of God speaking to them.

Concerning the Situation of Seminaries in Wartime

By ALLEN EVANS

SINCE THE ACTION on Theological Education by the General Convention of 1940, the Church as a whole has placed its stamp of authority upon the vital necessity for and the dire needs of our seminaries.

The war has served further to focus the attention of Bishops, clergy and laity on the critical importance of our theological schools to the Church and the Nation.

Already some two hundred and fifty of our own clergy are serving in the armed forces of our country as chaplains and an appeal has been made for five hundred more from all denominations. The seminaries have become a spiritual priority both to Church and Nation.

It is obvious that the more of our clergy who volunteer as chaplains in the Army or Navy, the fewer clergymen will be available for our churches at home. And, further, if, as General Arnold is reported to have said, ten million men will go over seas and five million men will return, then we must inevitably lose some of our chaplains who minister so courageously to our armed forces.

That this country owes much of its culture and civilization to the spiritual leaders among our forebears, no one can deny. These men of faith and vision kept religion and religious freedom alive and vital, as ministers of the Gospel in each generation. Our Government today, in the present crisis of the war, seeks earnestly to maintain that same liberty and to uphold the life of the Spirit.

The standards set for our chaplains in the armed forces of our country are even higher today and the training given them is even more thorough than in the last world war.

OUR SEMINARIES are the source from which we may secure fit and well-trained men to serve God and our country, whether in the armed forces abroad or to man our churches at home. From the seminaries alone can come the supply to fill the gaps of those who will have laid down their lives or will return disabled from the war.

No one can deny that the seminaries are the lifeline of the ministry and hence essential priorities both to Church and State. Their position, however, during the war years is a very critical one and one fraught with difficulties.

Those seminaries who admit only men holding degrees from accredited colleges and universities will be in a serious predicament in view of the lowering of the draft age to eighteen and, also, because many of our colleges and universities will no longer be able to furnish a liberal arts course of pre-theological studies.

The present selective service legislation, however, (unless it be changed) provides for the deferment of pre-theological students, as it does likewise for pre-medical and pre-dental students. Yet few boys enter college before eighteen or nineteen and consequently there is grave danger that the source of supply for the seminaries will be cut off. The Church must face and meet this situation. The Association of Theological Schools is in contact with the Selective Service authorities in Washington and we may believe that a solution satisfactory to both Church and State will be evolved.

At the present time, the Army requires three years of pastoral experience before it will commission men as chaplains. The Navy, on the other hand, will commission men as chaplains in the Naval Reserves upon graduation and ordination.

The Church and the next General Convention must, in all seriousness give sound and constructive thought and action to this problem.

Theological Education Sunday, which will be observed on January 24, by authority of General Convention and the Presiding Bishop, can be made to serve a most practical and constructive purpose at this time. On that Sunday every clergyman in the Church has been asked to preach on Theological Education and to take an offering from his parish for that purpose.

This year, 1943, marks the third annual observance of the day.

The amounts received by the twelve seminaries and the number of churches contributing to the National Theological Offering for 1942 were as follows:

School	State	Received	No. of Churches
Berkeley	Connecticut	$ 775.90	39
Bexley	Ohio	2,165.01	39
Bp. Payne	Virginia	234.00	24
Cambridge	Massachusetts	1,927.00	70
DuBose	Tennessee	170.31	14
General	New York	11,893.83	337
Nashotah	Wisconsin	1,931.00	90
Pacific	California	906.00	82
Philadelphia	Pennsylvania	3,090.00	92
Seabury-Western	Illinois	736.85	not given
Sewanee	Tennessee	8,289.75	not given
Virginia	Virginia	890.26	34
		$33,009.50	821

The figures given above are those reported in writing by the deans of the seminaries as of January 5, 1943.

This amount compares favorably with $19,596.84, reported in 1941. There are some 5,000 parochial clergy in the United States. The above figures lead us to believe that the offering can be greatly increased when a larger percentage of our clergy and their churches share in it.

It is not generally known that our schools do not receive any direct financial aid from General Convention or the National Council. This fact seems incredible to the average layman.

More than this, our schools are one and all private institutions incorporated under the laws of the various States. Their boards are self-perpetuating, although in the case of the General Theological Seminary alone, certain of the board members are elected by General Convention. The Dean of General alone reports directly to the Convention.

Our schools exist financially upon shrinking endowments derived from past benefactors, or, until now, upon personal appeals to the generosity of their alumni and friends.

Our schools must survive the war. God grant that the whole Church—the bishops, the clergy and the laity—will address itself seriously to meeting this problem, for the seminaries are to the Church what the training camps are to the Nation—They are a Priority.

Southern Conference on Race Relations, Durham, N. C., October 20, 1942.

A Basis for Interracial Cooperation and Development in the South

A STATEMENT BY SOUTHERN NEGROES

THE WAR HAS sharpened the issue of Negro-white relations in the United States, and particularly in the South. A result has been increased racial tensions, fears, and aggressions, and an opening up of the basic questions of racial segregation and discrimination, Negro minority rights, and democratic freedom, as they apply practically in Negro-white relations in the South. These issues are acute and threaten to become even more serious as they increasingly block, through the deeper fears aroused, common sense consideration for even elementary improvements in Negro status, and the welfare of the country as a whole.

With these problems in mind, we, a group of southern Negroes, realizing that the situation calls for both candor and wisdom, and in the belief that we voice the sentiments of many of the Negroes of the Nation as well as the South, take this means of recording our considered views of the issues before us.

(1) Our Nation is engaged in a world-wide struggle, the success of which, both in arms and ideals, is paramount and demands our first loyalty.

(2) Our loyalty does not, in our view, preclude consideration now of problems and situations that handicap the working out of internal improvements in race relations essential to our full contribution to the war effort, and of the inevitable problems of post-war reconstruction, especially in the South where we reside.

(3) The South, with its twenty-five million people, one-third of whom are Negroes, presents a unique situation, not only because of the size of the Negro population but because of the legal and customary patterns of race relations which are invariably and universally associated with racial discriminations. We recognize the strength and age of these patterns. We are fundamentally opposed to the principle and practice of compulsory segregation in our American society, whether of races or classes or creeds, however, we regard it as both sensible and timely to address ourselves now to the current problems of racial discrimination and neglect and to ways in which we may cooperate in the advancement of programs aimed at the sound improvement of race relations within the democratic framework.

(4) We regard it as unfortunate that the simple efforts to correct obvious social and economic injustices continue, with such considerable popular support, to be interpreted as the predatory ambition of irresponsible Negroes to invade the privacy of family life.

(5) We have the courage and faith to believe, however, that it is possible to evolve in the South a way of life, consistent with the principles for which we as a Nation are fighting throughout the world, that will free us all, white and Negro alike, from want, and from throttling fears.

Political and Civil Rights

1. We regard the ballot as a safeguard of democracy. Any discrimination against citizens in the exercise of the voting privilege, on account of race or poverty, is detrimental to the freedom of these citizens and to the integrity of the State. We therefore record ourselves as urging now:

   a. The abolition of the poll tax as a prerequisite to voting.
   b. The abolition of the white primary.
   c. The abolition of all forms of discriminatory practices, evasions of the law, and intimidations of citizens seeking to exercise their right of franchise.

2. Exclusion of Negroes from jury service because of race has been repeatedly declared unconstitutional. This practice we believe can and should be discontinued now.

3. a. Civil rights include personal security against abuses of police power by white officers of the law. These abuses, which include wanton killings, and almost routine beating of Negroes, whether they be guilty or innocent of an offense, should be stopped now, not only out of regard for the safety of Negroes, but of common respect for the dignity and fundamental purpose of the law.

b. It is the opinion of this group that the employment of Negro police will enlist the full support of Negro citizens in control of lawless elements of their own group.

4. In the public carriers and terminals, where segregation of the races is currently made mandatory by law as well as by established custom, it is the duty of Negro and white citizens to insist that these provisions be equal in kind and quality and in character of maintenance.

5. Although there has been, over the years, a decline in lynchings, the practice is still current in some areas of the South, and substantially, even if indirectly, defended by resistance to Federal legislation designed to discourage the practice. We ask that the States discourage this fascistic expression by effective enforcement of present or of new laws against this crime by apprehending and punishing parties participating in this lawlessness.

If the States are unable, or unwilling to do this, we urge the support of all American citizens who believe in law and order in securing Federal legislation against lynching.

6. The interests and securities of Negroes are involved directly in many programs of social planning and administration; in the emergency rationing, wage and rent control programs. We urge the use of qualified Negroes on these boards, both as a means of intelligent representation and a realistic aid to the functioning of these bodies.

Industry and Labor

Continuing opposition to the employment of Negroes in certain industries appears to proceed from (1) the outdated notions of an economy of scarcity, inherited

from an industrial age when participation in the productive enterprises was a highly competitive privilege; (2) the effects of enemy propaganda designed to immobilize a large number of potentially productive workers in the American war effort; (3) the age-old prejudices from an era when the economic system required a labor surplus which competed bitterly within its own ranks for the privilege of work; (4) the established custom of reserving technical processes to certain groups; and (5) craft monopolies which have restricted many technical skills to a few workers.

Our collective judgment regarding industrial opportunities for Negroes may be summarized as follows:

1. The only tenable basis of economic survival and development for Negroes is inclusion in unskilled, semi-skilled and skilled branches of work in the industries or occupations of the region to the extent that they are equally capable. Circumstances will vary so as to make impossible and impracticable any exact numerical balance, but the principles enunciated by the President's Fair Employment Practices Committee are regarded by us as sound and economically essential.
2. There should be the same pay for the same work.
3. Negro workers should seek opportunities for collective bargaining and security through membership in labor organizations. Since there can be no security for white workers if Negroes are unorganized and vice versa, labor unions of white workers should seek the organization of Negro workers, on a fair and equal basis.
4. We deplore the practice of those labor unions which bar Negroes from membership, or otherwise discriminate against them, since such unions are working against the best interest of the labor movement. We hold that only those labor unions which admit Negroes to membership and participation on a fair and democratic basis should be eligible for the benefits of the National Labor Relations Board, Railway Labor Act, State Labor Relations Acts and other protective labor legislation.
5. It is the duty of local, state and federal agencies to insist upon and enforce provisions for the industrial training of Negroes equal in quality and kind with that of other citizens. We believe, further, that Negroes should have equal opportunity in training programs carried on by industries and by labor organizations.
6. We urge Negro representation on regional organizations concerned with the welfare of workers.
7. We regard the wage-and-job-freezing order of the War Man-power Commission as holding the seeds of a distinct disadvantage to Negroes and other marginal workers. Most of these workers are now employed in the lowest-income job brackets. The "freeze" order can remove the opportunity for economic advancement. There is as yet no assurance that under existing circumstances the War Manpower Commission can deal more equitably by the Negro in the future than it has in the past.
8. We are convinced that the South's economic and cultural development can be accelerated by increasing the purchasing power and skills of Negro workers.

Service Occupations

Any realistic estimate of the occupational situation of Negroes supports the view that Negroes will be employed in greatest proportions for a long time in service occupations. We see, however, possibilities of making of these fields scientifically guided areas in which training and organization will play a greater part in bringing about results mutually beneficial to employer and employee. We believe that greater service will be rendered and greater good will be engendered in the service fields if the following principles are observed:

1. More thorough training should be provided workers who plan to enter the service field, but the reward of the job and treatment on the job should be such as to make the workers feel that their training is justified. Opportunity should be given the service worker to advance through the opening up of additional opportunities.
2. A wholesome environment, living accommodations, food, uniforms and rest rooms, all of an approved standard, should be provided service workers.
3. Opportunity should be given the service worker to live, after his stipulated hours of work, as an individual undisturbed in his private life by the whims and caprices of his employers.
4. In view of the strides made by labor in general, while the service worker's lot has remained about the same, service workers should be organized into unions with recognized affiliations.*
5. Service workers should be included in the provisions for old age insurance, unemployment compensation, workmen's compensation, the wage and hour act, and other benefits of Social Security legally provided to workers of other categories.

We believe that these provisions will help to insure some intelligent service and wholesome loyalty (which will improve both the quality of labor and personal relations) in service occupations.

Education

As equal opportunity for all citizens is the very foundation of the democratic faith, and of the Christian ethic which gave birth to the ideal of democratic living, it is imperative that every measure possible be taken to insure an equality of education to Negroes, and, indeed to all underprivileged peoples.

1. Basic to improvement in Negro education is better schools, which involves expenditures by States of considerably more funds for the Negro schools. This group believes that a minimum requirement now is (a) equalization of salaries of white and Negro teachers on the basis of equal preparation and experience; (b) an expanded school building program for Negro schools designed to overcome the present racial disparity in physical facilities; this program to begin as soon as building materials are available; (c) revision of the school program in terms of the social setting, vocational needs and marginal cultural characteristics of the Negro children; and (d) the same length of school term for all children in local communities. Our growing knowledge of the effect of environment upon the intelligence and social adjustment of children, in fact leads us to believe that to insure equality of educational opportunity it is not enough to provide for the under-priviliged child, of whatever race, the **same** opportunities provided for

*In the present hysteria of many housewives who are losing poorly paid servants to better paying war industries, it seems desirable to emphasize that this proposal bears no relation to the fantastic and probably Axis inspired rumors of so-called "Eleanor Clubs."

those on superior levels of familial, social, and economic life. We feel it a function of Government to assure equalization far beyond the mere expenditure of equivalent funds for salaries and the like.

2. The education of Negroes in the South has reached the point at which there is increased demand for graduate and professional training. This group believes that this training should be made available equally for white and Negro eligible students in terms defined by the United States Supreme Court in the decision on the case of Gaines versus the University of Missouri.

3. Where it is established that States cannot sustain the added cost of equalization, Federal funds should be made available to overcome the differentials between white and Negro families and between southern and national standards.

4. It is the belief of this group that the special problems of Negro education make demands for intelligent and sympathetic representation of these problems on school boards by qualified persons of the Negro race.

5. The education of Negro youth can be measurably aided by the use of Negro enforcement officers of truancy and compulsory education laws.

Agriculture

The South is the most rural section of the Nation, and Negroes who constitute 33 per cent of its population, are responsible for an important share of the agricultural production on southern farms.

We recognize that the South is economically handicapped and that many of its disabilities are deeply rooted in agricultural maladjustments. To win the war, there is need for increased production of food, fibre and fats. In the present organization of agriculture, Negroes are a large part of the sharecropper and tenant group and a great majority of the rural workers are in this class. Circumstances deny the Negro farmer sufficient opportunity to make his full contribution as a citizen. We suggest the following measures as means of increasing the production of the area, raising the status and spirits of Negro farmers, and of improving the region's contribution to the total war effort.

1. Establishment of sufficient safeguards in the system of tenancy to promote the development of land and home ownership and more security on the land, by:
   a. Written contracts
   b. Longer lease terms
   c. Higher farm wages for day laborers
   d. Balanced farm programs, including food and feed crops for present tenants and day laborers.

2. Adequate Federal assistance to Negro farmers should be provided on an equitable basis. The war effort can be materially aided if adequate provisions are made now for the interpretation of governmental policies to rural Negroes.
3. The equitable distribution of funds for teaching agriculture in the Negro land grant colleges to provide agricultural research and experimentation for Negro farmers.
4. The appointment of qualified Negroes to governmental planning and policy making bodies concerned with the common farmer, and the membership of Negro farmers in general, farmers' organizations and economic cooperatives, to provide appropriate representation and to secure maximum benefits to our common wealth.

Military Service

We recognize and welcome the obligation of every citizen to share in the military defense of the nation and we seek, along with the privilege of offering our lives, the opportunity of other citizens of full participation in all branches of the military service, and of advancement in responsibility and rank according to ability.

Negro soldiers, in line of military duty and in training in the South, encounter particularly acute racial problems in transportation and in recreation and leave areas. They are frequently mistreated by the police. We regard these problems as unnecessary and destructive to morale.

Social Welfare and Health

1. We believe that some of the more acute problems of Negro health, family and personal disorganization are a reflection of deficiencies in economic opportunity, but that social and health services for Negroes will continue to be necessary in considerable amounts even with improvement of their economic status. As a means of reducing the mortality and public contagion resulting from inadequacies of medical attention and health knowledge, this group believes that minimum health measures for Negroes would include the following:

   a. Mandatory provisions that a proportion of the facilities in all public hospitals be available for Negro patients;
   b. That negro doctors be either included on the staff for services to Negro patients, according to their special qualifications, or permitted as practitioners the same privilege and courtesy as other practitioners in the public hospitals;
   c. That Negro public health nurses and social workers be more extensively used in both public and private organizations.

2. We advocate the extension of slum clearance and erection of low-cost housing as a general as well as special group advantage. The Federal government has set an excellent precedent here with results that offer much promise for the future.

It is a wicked notion that the struggle of the Negro for citizenship is a struggle against the best interests of the Nation. To urge such a doctrine, as many are doing, is to preach disunity and to deny the most elementary principles of American life and government.

The effect of the war has been to make the Negro, in a sense, the symbol and protagonist of every other minority in America and in the world at large. Local issues in the South, while admittedly holding many practical difficulties, must be met wisely and courageously if this Nation is to become a significant political entity in a new international world. The correction of these problems is not only a moral matter, but a practical necessity in winning the war and in winning the peace. Herein rests the chance to reveal our greatest weakness or our greatest strength.

(Signed)

Gordon B. Hancock, F. D. Patterson, Benjamin E. Mays, Ernest Delpit, Rufus E. Clement, Horace Mann Bond, James E. Jackson, Wm. M. Cooper, P. B. Young.

Chas. S. Johnson,
Chairman Sub-Editorial Committee.

A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

DOWN TO SLEEP

November woods are bare and still;
November days are clear and bright;
Each noon burns up the morning chill;
The morning's snow is gone by night;
Each day my steps grow slow, grow light,
As through the woods I reverent creep,
Watching all things lie "down to sleep."

I never knew before what beds
Fragrant to smell and soft to touch,
The forest sifts and shapes and spreads;
I never knew before how much
Of human sound there is in such
Low tones as through the forest sweep,
When all wild things lie "down to sleep."

November woods are bare and still;
November days are bright and good;
Life's noon burns up life's morning chill;
Life's night rests feet which long have stood.
The mother will not fail to keep,
Some warm soft bed, in field or wood,
Where we can "lay us down to sleep."

—Helen Hunt Jackson.

* * *

MISS LYDIA'S APPLES

"It's just inside the fence. I could get it as easy as anything," said Billy, with eager eyes.

"Yes," said Jim, slowly.

"And she's got ever so many more than she wants. There's just bushels on the ground going to waste. She surely wouldn't care."

"Besides, she's a stingy old thing, or else she'd have given us some long ago. She can see that all the boys that go past every day want some just awful bad."

"But," said Billy, "they ain't ours. Guess maybe we hadn't better take it. What do you say?"

"No," said Jim. "I guess not. It would be stealing, wouldn't it?"

"Reckon it would," said Billy.

"Well, we don't want to steal," said Jim; "come along, Billy."

And the two boys ran home to dinner and left the big apple lying just inside the fence. Then Miss Lydia got up, smiling, from the other side of the apple tree, where she had been sitting.

"Bless their dear hearts," she said, "I forgot all about boys liking apples so well. But now I can settle two questions at once."

When Billy and Jim passed on their way back to school, they were greatly surprised to see Miss Lydia beckoning to them from the gate. When they came across, she said: "I want to send those apples from that tree by the fence to the Children's Home, in the city. It is pretty hard for me to stoop and gather them. Do you know of any boys who would gather them for me?"

"Why, we would, of course," said Jim and Billy; "and we'll ask the other fellows at school."

"Well, I'm glad we didn't take those apples," said Billy, as they ran away. "Just think, we'd have been stealing from orphans."

So it came about that half a dozen boys stopped at Miss Lydia's that afternoon when school was out. They entered the big gate with some fear, for Miss Lydia's orchard and garden were forbidden ground, and Caesar, the hired man, enforced the law against all the small boys of the town.

Miss Lydia was waiting beside the apple tree, and the boys were soon at work. They gathered the apples on the ground, and climbed the tree to get all that remained on the branches. Then they helped to pack them in the barrel. Miss Lydia selected only those without spots or bruises. When the barrel was full, there was still a great heap on the ground.

"Now, boys," said Miss Lydia, "these are for you. I thank you very much for helping me, and I'm sure that the orphans will thank you, too, when they see the apples."

Then the boys set to work with merry shouts to gather their shares into baskets and Miss Lydia watched them with a happy face. She was beginning to think boys interesting.

"I'm awfully glad we didn't take any without asking," said Bill, as he shifted his basket to the other hand.

"So'm I," said Jim, "and I'm awful sorry I called her stingy, 'cause she isn't at all."

"I think she's first rate," said Billy.

—Exchange.

* * *

THE FIRST SCIENTIFIC FARMER

Anyone who has ever watched a colony of ants knows that the little creatures often exhibit what seems to be real intelligence.

Put out a food supply somewhere near a nest. You will see a procession of ants coming to it, each taking a load and returning with it to the nest, while another procession keeps coming, the comers and goers running in parallel lines and never colliding, an object lesson to our automobile drivers. If they are not disturbed, they will keep this up till the supply is exhausted.

But these ants are simply going to market. There is another ant, the atta, or leaf-cutter, found in Central and South America, that raises its own food, at least the food for its young.

These attas form processions just as our ants do, and run up a tree, cut a tiny circular bit out of a leaf, hold it over their heads like a little umbrella without a handle, and carry it to the nest. A moving picture taken by a scientist showed those ants going up a tree trunk, then coming down, each holding its little umbrella. The processions of those coming and going kept one to the right, the other to the left of their lane of travel, which was described as being in comparison to the size of the ant, about the width of a highway.

But the attas do not carry these bits of leaf for food. They take them to the nest, or cave, and lay them on the ground. There they remain until they decay and form a humus, the organic part of soil, and from this grow mushrooms so small as to be almost microscopic. It is on these mushrooms that the baby ants are fed.

In primitive times, the farmer sowed his grain year after year until the soil wore out and then he moved to virgin soil. How long did it take him to find that science could show him ways to feed his ground and keep it fertile?

Yet scienists tell us that these ants have probably been making their mushroom beds for thousands, perhaps hundreds of thousands years.

"Go to the ant, thou sluggard; consider her ways and be wise," said the proverbist. Yet who would ever have thought of going to the ant for lessons in agriculture?

—E. W. Schlichter,
In Our Dumb Animals

* * *

"PRESERVING CHILDREN"

1 large grassy field.
6 children, all sizes.
3 small dogs.
A deep blue sky.
A hot sun.
Flowers.
A narrow strip of brook—pebbly is possible.

Mix children with dogs, and then empty into field, stirring constantly. Sprinkle field with flowers. Pour gently over pebbles into the shallow brook. Cover all with deep blue sky, and bake in the hot sun. When children are well browned, they may be removed, and placed in a bath to cool. Good indefinitely.

—The Indian Witness,
Lucknow, India.

A WEEKLY REVIEW OF THE NEWS

Bishop Bentley On Speaking Tour

Bishop of Alaska Tells of Plans for the Bishop Rowe Memorial

New York, N. Y.—The Rt. Rev. John B. Bentley, suffragan bishop and bishop in charge of Alaska, arrived in New York, January 13, on his nation-wide speaking tour in connection with the Bishop Rowe Memorial building. Encountering delays and air travel difficulties, Bishop Bentley began his itinerary in the east at Richmond, Va., on January 15, and will visit Washington, Philadelphia, Boston, New Haven, New York City and Brooklyn before again starting west.

In New York City the Woman's Auxiliary is especially interested in the building project, and Bishop Bentley will be in the city January 22 through 24. On January 22 he will be the guest of the Executive Board and the Alaska Committee during the afternoon, and will speak on the work of Bishop Rowe and the Memorial at the National Church Club for Women. He is to preach at the Sunday morning service at the Cathedral of St. John the Divine, January 24.

The Bishop Rowe Memorial Building, of interest to all the thousands of Church people who followed the pioneer bishop's work with admiration, will permit a coordinated administration of the Alaska Mission not heretofore possible. The Bishop will be able to live there, instead of in the log cabin, built with his own hands, where Bishop Bentley now resides. The Diocesan offices will be there, and there will be accommodations for missionaries who come in for conference with the bishop, as well as a small chapel. Costs are expected to be about $55,000, due to the fact that most building materials must be transported long distances to Alaska from the States.

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REPORT SHOWS GROWING INFLUENCE OF CHURCH

Fort Valley, Ga.—In a report sent to Presiding Bishop Henry St. George Tucker at Church headquarters in New York, the Rev. J. Henry Brown, director-chaplain of the Fort Valley College Center, sponsored by the American Church Institute for Negroes, tells of the growing influence of the Church in Fort Valley College, as evidenced by the fact that since the College Center started in November, 1940, ten students have been baptized and the 33 confirmations in the same period included both students and members of the College faculty. Other evidence to the same point, Dr. Brown says, is the "almost packed congregations of students and teachers in the College Center Chapel weekly. Gaining strength year by year is the Woman's Auxiliary at the College Center." A Canterbury Club is working on a sound program, forums and discussion groups are well attended, the Men's Club is developing rapidly and one graduate of the College is now in Bishop Payne Divinity School preparing for Holy Orders.

In the Community, Dr. Brown reports that in cooperation with the High School, the College Center sponsors a Girl Scout Troop, the first Negro troop in the State of Georgia, and a Girls' Club which has a social and educational program. In addition, a Mother's Club is sponsored by the Center and the Parent-Teacher Association. Assistance is given to the Nursery School and the Training School, and a junior group of the Girls' Friendly Society is in process of organization. Once each week Dr. Brown gathers the children of various Center groups and takes them to local points of interest, outings "thoroughly enjoyed and appreciated by both the children and their parents." A recent development in the work of the Center is social and recreational activities for Negro soldiers at a nearby camp, and for workers in a large war industry 15 miles away.

Dr. Brown summarizes the work of the Center thus far as aimed to: "Orientate in the life of students the Forward in Service Program of the Church; encourage student membership and participation in the local Church family and its program; personal and pastoral work among students by supplying religious, vocational and practical counsel and help; recruit for service in the Church and all of its activities; education in religion through study, instruction, discussion and worship; sponsor social and recreational activities."

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SOUTH DAKOTA

Corn Creek Mission Apportionment Almost Doubled

Sioux Falls, S. D.—It may be of interest to know that the amount paid by the Corn Creek Mission in the Indian Field on its apportionment of $350.00 for the Church's Program for 1942, showed, instead, $634.57!

Because of difficulties of travel, the Rt. Rev. W. Blair Roberts, bishop of the Missionary District of South Dakota announced recently the cancellation of both the Pre-Lenten Clergy Conference and the Summer Conference normally held at All Saints' School.

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NEEDED REPAIRS AT KANUGA DEPEND ON FRIENDS

Columbia, S. C.—Much needed repairs are being made to the property at Kanuga, especially the electrical system, under the direction of the Committee on Property. Gifts are now being received for this purpose through the Kanuga Association from friends of Kanuga who are interested in maintaining the buildings and equipment of this beloved Conference Center.

What can be accomplished this year in this endeavor will depend entirely upon how much is given for this undertaking by the friends of Kanuga. Any wishing to contribute to this may do so by sending their gifts to the Kanuga Association, Bishop John J. Gravatt, Chairman, Trinity Parish House, Columbia, S. C.

Memorial to Mrs. C. G. Kerley

Woman's Auxiliary of New York Will Take Part in Bishop Rowe Memorial in Memory of Former President

New York, N. Y.—Women of the Auxiliary of the Diocese of New York will make their memorial to the late Mrs. Charles Gilmore Kerley, a part in the Bishop Rowe Memorial Building in Alaska.

Mrs. Kerley who died last year, was for four years president of the New York Auxiliary and for 25 years was actively identified with its work. The Auxiliary had been seeking an idea for a suitable memorial to her, and the Bishop Rowe House seemed ideally right. "Bishop Rowe and Alaska are so closely associated with the United Thank Offering that they have always seemed to belong especially to the women of the Church," says a statement issued by Mrs. J. Ralph Jacoby, president of the New York Auxiliary, and Mrs. William W. Orr, its treasurer. "A church at Anvik, Alaska, was built from one-half of the first United Thank Offering presented in 1889 in the Church of the Holy Communion during the Triennial Meeting held in New York. We know that Mrs. Kerley would have been deeply interested in this memorial to one of the great missionaries of our Church. We have therefore asked that, in the proposed Rowe Memorial House and Chapel, the Woman's Auxiliary of the Diocese of New York, be granted the privilege of giving the altar and furnishings for the chapel, in memory of Beth McClannin Kerley, and with gratitude for the example of her joyful service."

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CHURCH REFUGE FOR FLOOD SUFFERERS

Williamstown, W. Va.—Refugees from the high waters flooding the whole of the Ohio Valley were quartered in Christ Church and rectory. The Christ Church property was not damaged by the flood. Mr. Richard Hoblitzell, active member of Christ Church, was instrumental in bringing this relief to those rendered homeless.

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W. VA. RECTOR TO FILL EDITOR'S PULPIT

Richmond, Va.—The Rev. John W. Gummere, of Charles Town, W. Va., will fill the pulpit at Grace and Holy Trinity Church, during the six months' absence of its rector, the Rev. Beverley M. Boyd, Editor of the Southern Churchman.

Mr. Boyd has been given a leave of absence to organize camp programs for the Council of Christians and Jews.

Mr. Gummere, with his family, will arrive in Richmond on January 19. He will fill the pulpit at Grace and Holy Trinity the following Sunday.

He is free to come to Richmond because he resigned the rectorship of Zion Church, Charles Town, a year ago, due to temporary ill health. Prior to

taking over that pulpit, Mr. Gummere was canon at the National Cathedral in Washington.

He was the originator of the debt commission of the Episcopal Church, and has served four times as chaplain for the Woman's Auxiliary provincial conferences at Shrine Mont.

Mr. Gummere's son is a student at the Episcopal High School at Alexandria.

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EMPIRE YOUTH SUNDAY COMMITTEE

New Members Appointed

London.—Lord Elton, Chairman of the Empire Youth Sunday Committee, announces on behalf of the Committee that the following new members have consented to serve on the Committee (names in alphabetical order):

Rev. Rev. Julian Bickersteth, Archdeacon-designate of Maidstone; the Rt. Rev. A. B. L. Karney, D. D., Bishop Suffragan of Southampton; Major-General Sir Neill Malcolm, K. C. B., D. S. O.; the Rt. Rev. Bishop Mathew, Litt. D., F. S. A., Bishop Auxiliary of Westminster; and Salvation Army Brigadier Hugo Price (in place of Brigadier William F. Cooper).

Empire Youth Sunday in 1943 will be observed on May 16, and it is the earnest hope of the Committee that the wide observance by ecclesiastical and municipal authorities and by youth organizations throughout the country, which took place in 1942, will be repeated on an even wider scale in the coming year. Plans are under consideration with a view to developing much wider observance of this festival in many parts of the Empire overseas.

* * *

FINE PIECE OF RELIEF SERVICE DONE

New York, N. Y.—Through the Church Committee for China Relief, the National Council has received an on-the-ground opinion of the work being done by the Rev. Kimber Den. The correspondent at Lichwan, Kiangsi, China, says:

"One of the finest pieces of relief service is being carried on here under the direction of the Rev. Kimber Den of the Christian Rural Service Union. An agricultural and industrial project has been set up; and out of 60 families, 45 were brought to complete self-support within a year. This year an additional 30 families have been taken in. The American Advisory Committee provides funds for food and shelter for these refugees until they can become self-supporting, which requires about $100,000 a year. Funds for implements and equipment are provided by governmental sources or elsewhere."

Mr. Den, before the war, had charge of St. Matthew's parish, Nanchang, and there was largely instrumental in starting a community work among lepers. He visited the United States in 1938 and spoke to many Church gatherings.

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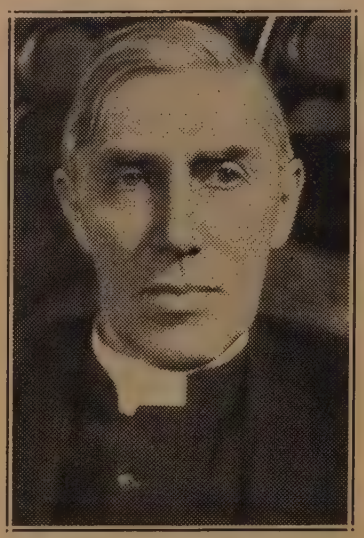
BISHOP STONEY SUFFERS HEART ATTACK

Albuquerque, N. Mex.—The Rt. Rev. James M. Stoney, missionary bishop of New Mexico, suffered a slight heart attack and is in a local hospital. Bishop Stoney is reported to be doing well, and physicians say that his ailment is minor and that the only requirement is a few weeks of rest. Mr. Carolton Greene, the Bishop's secretary, has been permitted to see the Bishop and says that he is recovering rapidly and that no serious consequences are to be expected.

Presiding Bishop On Honor Roll

Richmond Times-Dispatch Cites New President of Federal Council

Richmond, Va.—The sixth annual honor roll of the Richmond Times-Dispatch includes Presiding Bishop Henry St. George Tucker, cited as the new president of the Federal Council of the Churches of Christ in America, and as a member of "a family which probably is more prominent in the annals



Presiding Bishop H. St. George Tucker

of the Episcopal Church in Virginia than any other."

Bishop Tucker, the citation states, is "the most distinguished Churchman Virginia has produced in more than 300 years, for, in addition to presiding over the Episcopal House of Bishops, he has now been elevated to the post of president of the Federal Council.

"Probably one of the best reasons why Bishop Tucker has been the recipient of so many honors is his possession of the 'human touch'. It is said that once when traveling by train, a railroad detective took him for a comparatively uneducated and unsophisticated cleric and seized upon the occasion to propound various questions concerning the Scriptures and to show off his Biblical knowledge. The Bishop entered into the spirit of the occasion with his customary sense of humor and his complete lack of ostentation. It was not until some time after the interview began that the discomforted detective discovered the Bishop's identity. The red-faced sleuth is said to have made his exit in confusion."

According to the Times-Dispatch citation, Bishop Tucker is "a Churchman of wide talents and great gifts, who is beloved by members of all faiths throughout the United States. In the capacity of president of the Federal Council it is anticipated that his challenging personality, his executive ability and his warm humanity will do much to strengthen the bonds of fellowship among the various Protestant communions."

Others listed in the Times-Dispatch honor roll are Mrs. Ada V. Rickman, Hopewell, Va., who has six sons in the service of the country; Admiral William F. Halsey, Senator Harry F. Byrd, Luther Hilton Foster, acting president of the State College for Negroes, Petersburg, Va.; Samuel Chiles Mitchell, of the University of Richmond; Major-General Alexander A. Vandergrift, commander of the Marines in the Solomons, and Dr. Jacob Billikopf, executive director of the National Co-ordinating Committee for aid to Refugees and Emigrants from Germany.

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DINNER MEETING CHURCH ARMY IN THE U. S. A. HONORS MR. S. VAN B. NICHOLS

New York, N. Y.—Since 1929 Mr. S. Van B. Nichols has been treasurer of Church Army in the U. S. A., Inc., and a dinner in his honor was given on January 21 at Schrafft's Restaurant, New York City. Like his late chief, Woodrow Wilson, it must be in recognition of his fondness of the 13th, as this is an anniversary, that of his thirteenth year as Treasurer. He has been forced to resign as treasurer due to continued ill health.

When arthritis first struck him, he was a member of some fifty boards. The Herald-Tribune on October 9, 1941, said editorially of him and of his work, "Those who wish to help, however, may send contributions to the treasurer, Mr. S. Van B. Nichols. They may be sure that in doing so they are upholding a civilizing agency which was never more needed than now."

About ten years ago he started to resign from all of his boards, first, as chairman of the Board of Directors of the League of Nations and its executive committee, then as its board chairman of the House Committee and a member of its board. He then resigned from the Council of the Grolier Club, our Club for Book-Collectors. Following this, he resigned as the advisor and chancellor of his beloved old friend, then the Presiding Bishop of the Protestant Episcopal Church, the Bishop of Rhode Island, the Rt. Rev. James DeWolf Perry, of Providence, R. I.

Mr. Nichols was the firm friend of Dr. Rudolph Bolling Teusler, the famous dynamic founder of St. Luke's International Hospital of Tokyo, Japan, and Mr. Nichols became a member of its board and chairman of its New York Committee. He often told the present Mrs. Woodrow Wilson he had only loved two men in his life, one was her husband and the other was her cousin.

The final chapter is now written for him. He remains to serve on the Board of the Church Army in the U. S. A. but he is forced to resign as its treasurer.

* * *

DR. SHERMAN IS MISSIONER AT ROANOKE

Roanoke, Va.—Beginning Sunday, January 10, and continuing through Sunday morning the 17, the Rev. Arthur M. Sherman, S. T. D., now serving with the Commission on Forward in Service, conducted a most helpful and inspirational series of mission services in St. John's Church, of which the Rev. Dr. Alfred R. Berkeley is rector.

In the evenings Dr. Sherman spoke on such subjects as (1) What we believe about God, (2) What we believe about Man, (3) Prayer; the link between God and Man, (4) Worship; Man's approach to God, (5) Man's relationship to Man.

His talks in the morning had to do

with the present world conditions and their causes, the possibility and means of achieving world peace when this war shall have ended. He showed convincingly that there can be no real, lasting peace if selfishness and greed continue to guide the people and the nations of the world in the future as they have done in the past.

Dr. Sherman was able to add interest and emphasis to his lectures with illustrations drawn from his great experience of more than thirty years as missionary and educator in China. He was heard with enthusiastic appreciation by the people of St. John's, and his visit left a lasting impress on the thought and life of the congregation.

We Send a Chaplain to the Navy

Roanoke, Va.—On Saturday, January 10, the Rev. Charles C. Fishburne, Jr., rector of Christ Church at Martinsville, Virginia, reported at Norfolk for duty as Chaplain in the Navy with the rank of Lieutenant. He is the first clergyman to enter the Chaplains' service from the Diocese of Southwestern Virginia.

A native of South Carolina, a graduate of the University of South Carolina (M. A.) and of Virginia Seminary (B. D.), Mr. Fishburne was ordained priest in 1931 by Bishop Finley. He served charges in the Diocese of Upper South Carolina until 1935, when he accepted the call to Martinsville. He is on leave of absence from Christ Church and for the present the work there is being carried on by his father-in-law, the Rev. William Herbert Mayers, retired.

* * *

CHINA

"Our Church Has Its Part in Loving Work of Distribution," Says Bishop Gilman

"Rejoice with me over the Church of China," Bishop A. A. Gilman, formerly of Hankow, says. "Pray unceasingly for the suffering people of China. Give to China Relief, knowing that in every place our Chinese Church has its large part in the loving work of distributing the relief which is an actual expression of the love of God."

Bishop Gilman tells of the unity of thought and effort among Christians in China, using as an example the Wuhan Safety Zone Committee of which he was chairman, on which, in its work of mercy to suffering Chinese, "three Roman Catholic bishops, an Italian, an Irishman and an American," labored in closest harmony and fellowship.

"Now," says the Bishop, "the Chinese are starving. Our workers and teachers are without necessary clothing. Our Church in occupied China, has been devastated. Much financial aid is needed."

Declaring that "an era of unprecedented growth and power opens out before our Chinese Episcopal Church," Bishop Gilman urges the fullest support of the Presiding Bishop's Fund for World Relief. Explained by Mr. Fred Moore of the Church Committee for China Relief, the Presiding Bishop's Fund "provides an important share of the funds of the Church Committee for China Relief which is the official agency of the American Churches. This agency has a strong administrative committee in Chungking called the American Advisory Committee. It is composed of leading missionaries and other prominent Americans residing there. Maurice E. Votaw, of the American Church Mission, is secretary. The Rt. Rev. William P. Roberts was chairman of the Committee when its headquarters were in Shanghai up to December 1941. Dr. A. W. Tucker of St. Luke's Hospital and Dr. J. C. McCracken of St. John's University, were active members of the American Advisory Committee in Shanghai, Dr. McCracken being medical advisor of the Committee and superintendent of the American Hospital for Refugees."

Mr. Moore states that the American Advisory Committee has received in 1942 from the Church Committee for China Relief, with the help of United China Relief, of which the Church Committee is a participating agency, approximately $800,000. These funds are allocated to district or regional committees composed of missionaries of all communions working in the various areas, and Chinese Christian leaders. Allocations are made upon the basis of needs in the districts. These district committes in turn make allocations to various orphanages, refugee camps, in addition to relief work carried on unitedly. Examples of institutions receiving direct aid from Church Committee funds are St. James Hospital, Anking, but recently closed, and the Church Missionary Society Hospital in Kunming.

"At the end of 1942 conditions in China are far worse than at any previous time since Japan began her invasion in 1937," Mr. Moore asserts. "All the cumulative effects of malnutrition, disease, destruction, and every other form of devastation including famine in large areas and a great flooded area, challenge the hearts of Americans and especially of Christian people. China perseveres in her struggle for national salvation and a free world. It is our responsibility and privilege to persevere in Christian love and service so that China's sufferers may endure their great tribulation unto the end."

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GIFTS TO BISHOP'S WORLD RELIEF FUND TYPICAL OF THE SPIRIT

New York, N. Y.—Two gifts sent to the Presiding Bishop's Fund for World Relief seem typical of the spirit that is permitting the Fund to increase in helpfulness all the time:

The Rev. Alex. Anderson, St. John's, Ketchikan, Alaska, sent $10 for the Fund, designated especially for the relief of war victims in Greece. The money had been set aside for a Christmas party for the group of "Cubs" at the mission, but they asked that it be sent to some war relief fund, and that they would look after their own Christmas party or forego it.

The second gift comes from Fontana Dam, N. C., and it is the offering received at a Sunday School Christmas service. The congregation of Fontana Community Church includes people of all denominations, from all parts of the country, engaged in building a hydro-electric power plant and dam. The work goes on 24 hours a day, but, says the Rev. Grant Folmsbee, vicar in charge, "the demand for spiritual help led to the founding of a Sunday School, and later to the call upon the Bishop of Western North Carolina for an ordained clergyman . . . Not only in the spiritual progress of the people do we find an interest, but the spirit of love has led to an active Red Cross group, and the enclosed sum, to minister where we cannot go. Men and women, boys and girls, are grateful for an opportunity to help those less fortunate than themselves."

RHODE ISLAND

Recreation Rooms Opened in Parish House

Providence, R. I.—Grace Church has opened recreation rooms for service men in their Parish House on Mathewson Street. The rector, the Rev. C. H. Horner, states that the rooms, under the general direction of Mrs. A. Livingston Kelley, Mrs. Clarence Bosworth, Mrs. G. Maurice Congdon and Mrs. Clarence H. Horner, will be open daily until 11 P. M.

Fuel Ration Hits New England Churches

The Rhode Island Ministerial Union survey on church attendance shows that church attendance holds its own, except, and a big except, where people have to come to church in their cars. Where there is a large influx of war workers, the attendance may even be enlarged. The Sunday School has suffered more than any other activity, except church meetings. With a fuel oil ration of 45% of last year, churches will have a difficult time keeping up their services. St. Peter's-by-the-Sea, Narragansett, is having its week day services in an improvised chapel in the Rectory. So far, the rector, the Rev. Thom Williamson, has not been able even to get prices on a possible conversion to coal.

The Diocesan Woman's Auxiliary will meet January 22 at Grace Church in Providence. The speaker is Miss F. H. Eva Hasell, of the Anglican S. S. Caravans.

* * *

MISS EVELYN MERIWETHER HONORED

President of Leper Group for 25 Years

Richmond, Va.—W. M. Dana, of Montclair, N. J., who for 26 years was secretary of the American Mission to Lepers, has come to Richmond to attend the luncheon given by the Richmond chapter of the mission which took place at the Hotel William Byrd. The feature of this luncheon was the celebration of the twenty-fifth anniversary of Miss Evelyn Meriwether's presidency of the chapter.

Dr. Dana was one of the speakers at the luncheon, and Dr. Eugene R. Kellersberger, of New York, for many years a medical missionary in the Belgian Congo and a noted authority on leprosy, also made an address. Miss Meriwether presided and introduced both visitors. She also presided at an open meeting which took place at Mayo Memorial Church House. There was another public gathering in the lecture room of First English Lutheran Church, when Dr. Kellersberger showed his pictures.

* * *

ANNUAL INSTITUTE, CHURCH MISSION OF HELP,

Jan 25

New York, N. Y.—Announcement of the Annual Meeting and Institute of the National Council, Church Mission of Help, is made by the chairman of the program committee, the Rev. Dr. Louis W. Pitt.

The annual institute will be devoted to a study of the Psychology of the Adolescent, led by Mrs. Lucille Austin of the faculty of the New York School of Social Work, an all-day session on Monday, January 25.

Sessions of the annual meeting open

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

ALTAR BREAD AND INCENSE
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

VISITORS WELCOME
Holy Cross Church, 36th Street and N. E. First Avenue, Miami, Fla., Dr. G. W. Gasque, locum tenens, invites visitors, Sundays 7:30 and 11 A. M., and 8 P. M. Also Saints' Days and Fridays, 10 A. M.

SITUATION WANTED

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with a corporate communion at Trinity Chapel Tuesday, January 26, and business metings at the George Washington Hotel running through Wednesday afternoon, January 27.

The Rev. Dr. Don Frank Fenn, Baltimore, president of CMH, will preside at the various sessions, and at luncheon Tuesday, January 27, the Rt. Rev. Frank W. Sterrett, D. D., bishop of Bethlehem, will speak on "Preparing for the Days Ahead".

During the meeting period, various committees of CMH will also hold meetings, at the Parkside Hotel, the George Washington Hotel and the Church Missions House.

* * *

MIAMI CHURCH HAS LARGEST NUMBER OF SERVICE MEN

Miami, Fla.—Miss George Rose Rodgers has the distinction of being the first communicant of the Church of the Holy Cross, Miami, to enroll in the WAVES from that parish. She is scheduled to report to the Officers Training School, at Northampton, Massachusetts. Miss Rodgers is a native of Florida, is a graduate of the Florida State College for Women, and received her Master's degree from Columbia University, New York, where she specialized in abnormal psychology. For some time past she has been a teacher in the Miami public schools and counselor in psychology of the Miami and Dade County public school system.

On December 1, one hundred and sixteen young men from the Church of the Holy Cross were serving in the armed forces of the country, by far the largest number in any single parish in the diocese. Dr. G. W. Gasque is rector.

* * *

THREE EXPERIENCED WORKERS ADDED TO STAFF IN HONOLULU

Honolulu.—Since the middle of December two important positions in Honolulu have been filled by experienced women workers. Miss Blanche E. Myers, for eighteen years a missionary in the Diocese of Anking, China, has arrived to assist our diocesan treasurer, Mr. T. J. Hollander, who, after 50 years' service, first in China and now in Hawaii, is gradually handing over his duties.

From the Diocese of Chicago, Miss Leonard has come to join the staff at St. Mary's Home for Children. She will assist Miss Margaret Van Deerlin, who has become superintendent of the Home on the retirement of her sister, Miss Hilda Van Feerlin after 43 years of faithful service in this mission field. Miss Leonard has lived eight years in Hawaii, divided between the Kindergarten at St. Mary's Mission and the direction of the Free Kindergarten Association, and is therefore reentering work familiar to her.

A third position of importance and opportunity, that of Housemother of Cluett House on the Cathedral grounds, is being filled by another missionary who, like Miss Myers, has returned from the Far East, Miss Mabel Schaeffer, recently arrived in New York from the Diocese of Tokyo. She also, like Miss Leonard, has spent eight years in the Diocese of Honolulu. She has received official transportation permission to travel from the mainland, and is expected early in 1943.

* * *

INCOMPLETE BUT GENERALLY GRATIFYING

New York, N. Y.—Incomplete but generally gratifying reports on the Every Member Canvass continue to reach Church headquarters.

Calvary, Wilmington, Del., reports an increase over last year of more than $1,500, and a total 37 per cent above pledges of any previous year in the parish history. St. Andrew's, also in Wilmington, increased its missionary quota $1,100 and in addition designated special gifts for two overseas mission fields.

Bishop John Long Jackson writes that the Diocese of Louisiana has had a "most satisfactory and complete campaign, in every parish of the diocese," and 90 per cent of the parishes have given the Bishop at least partial reports. Bishop Jackson expresses the certainty that the diocese will accept its full responsibility for the regular Church's program, as well as $1,500 for the work of British Missions.

Zion Church, Greene, N. Y., the Rev. W. Hubert Bierck, rector, says, "Our Canvass is complete with both sides. black and red subscribed." The missionary quota despite a considerable increase over 1942, has been over-subscribed. "We are thinking in terms of International Christianity," says the rector.

The Rev. Heber C. Benjamin, St. John's, Flushing, N. Y., reported to his congregation that the parish now has nearly 300 pledges for $10,350 for 1943, which is "better than any previous year since I have been your rector."

* * *

NEW RADIO HOUR

Comes From Three Episcopal Churches.

Detroit, Mich.—A new radio hour known as "The Episcopal Hour of Worship" made its appearance in Oakland County, Michigan, on Sunday, December 27. The hour is to be broadcast over Radio Station WCAR, Pontiac, from 11 to 12 E. W. T. each Sunday, and will consist of the morning service from Christ Church, Cranbrook, Bloomfield Hills, which began the series; All Saints', Pontiac; and St. James', Birmingham. The broadcasts will be rotated in that order throughout the series.

Plans for the Episcopal Hour of Worship were worked out with Radio Station WCAR by the three clerygmen involved—the Rev. Charles H. Cadigan of Bloomfield Hills, the Rev. Bates G. Burt of Pontiac, and the Rev. Warner L. Forsyth of Birmingham. The step was taken because of the profound conviction of these men that the message of the Gospel, in these times as never before, needs to be given as wide a hearing as possible.

The parishes in Bloomfield Hills, Pontiac and Birmingham are but a few miles apart and due to their close geographical proximity it is a fairly simple matter for the radio studio to work out the mechanics of broadcasting. Neighboring parishes near good local stations might well consider this plan for securing a wider hearing for the Church, especially where there is a desire to broadcast but not enough money to permit a single parish to enter into a contract with the studio.

* * *

U. T. O. INGATHERING ENCOURAGING

Wheeling, W. Va.—Announcement of a United Thank Offering Fall ingathering larger than any for the past several years is made by Mrs. D. C. Mechling, Diocesan Custodian.

The amount remitted to New York headquarters is $1,784.45 and nearly reaches the all-time record established in 1940. Mrs. Mechling says, "I feel greatly encouraged to know that Church-women of our diocese realize the importance of supporting our work in these war times."

* * *

CHILDREN SEND TO CHILDREN IN CHINA

New York, N. Y.—A remittance from the Diocese of Olympia for the Presiding Bishop's Fund for World Relief is designated for China Relief. On the $33 sent ,Miss Lucy Mays Taylor, secretary-treasurer of Olympia, says: "The China Relief item includes $8 from a group of public school children in Seattle, and $25 which an officer of the diocesan Woman's Auxiliary decided should go to children in China rather than to her young nephew who is surfeited with toys. She took it up with him and he said he would prefer to help the little children in China."

* * *

Personal Notes Of Interest

The Rt. Rev. S. Harrington Littell and Mrs. Littell arrived in San Francisco by Clipper from Honolulu on January 4. They plan to spend several days in San Francisco. On their way east, they plan to visit some of the Japanese resettlement camps where some of their Hawaiian Japanese are interned.

ORDINATION
Priest

The Rev. George William Beale was ordained to the priesthood by the Rt. Rev. Henry D. Phillips, D. D., bishop of the Diocese of Southwestern Virginia, on the morning of January 6, in Trinity Church, Rocky Mount, Va.

The Rev. Charles W. Wood, Jr., rector of St. Paul's Church, Rock Creek Parish, Washington, D. C., preached the sermon. The Rev. George Ronald MacClintock of Altavista, Va., presented the candidate and read the Gospel. The Rev. Laman Bruner of Roanoke said the Litany and the Rev. Wilfred E. Roach of Radford, read the Epistle.

Participating with the Bishop in the laying on of hands were the Rev.

Messrs. Wood and MacClintock, Alfred R. Berkeley, D. D., of St. John's, Roanoke, John F. W. Feild of Christ Church, Roanoke, and Frank V. D. Fortune of Christ Church, Blacksburg.

The Rev. Mr. Beale came to Southwestern Virginia from the Diocese of Washington, following his graduation from the Virginia Seminary and his ordination to the diaconate in June, 1942. He is rector of Franklin Parish, which includes the three churches in Franklin County: Trinity at Rocky Mount, St. Peter's in the Mountains at Callaway, and St. John's in the Mountains near Ferrum.

DEATHS

Rev. Charles B. Hedrick

The Rev. Charles B. Hedrick, D. D., Professor of Literature and Interpretation of the New Testament at the Berkeley Divinity School, died at St. Raphael's Hospital January 12, 1943.

Dr. Hedrick was born at Palatka, Fla., Jan. 31, 1877, the son of Andrew Jackson and Ella Augusta (Baker) Hedrick.

He was educated at Duval High School, Jacksonville, Fla., St. Paul's School, Concord, N. H. B. A. Trinity College, Hartford, Phi Beta Kappa 1898; General Theological Seminary, New York City; Student at Oxford, England, 1910-11; Studied at Gottingen, Germany, summer of 1911.

After teaching in Jacksonville, Fla., and St. Luke's School, Wayne, Pa., in 1911, he became instructor in New Testament, and in 1912 became Professor of Literature and Interpretation of the New Testament at Berkeley Divinity School, and kept this position until his death. 1941-42 Acting Dean of the Berkeley Divinity School.

Ordained Deacon, June 11, 1907, in Colorado Springs, Col.; ordained Priest, January 9, 1908, in Jacksonville, Fla.

He received honorary degrees of Doctor of Divinity from Berkeley Divinity School, and Trinity College, Hartford.

In 1912, Dr. Hedrick married, in Gottingen, Germany, Miss Hedwig von Botticher, daughter of Pastor Johanne von Botticher and Frau Katherine (von Zerzschwitz) von Botticher and granddaughter of the distinguished German theologian and profesor, Gerhard von Zezschwitz, who, with three children survives him.

Publications: "The Christianity of the Fourth Gospel" in vol. IN HONOUR OF CHARLES FREDERICK JOHNSON, 1928: Chapters on "The Christianity of St. Paul" and "The Christianity of St. John" in THE BEGINNINGS OF OUR RELIGION, 1934.

Articles: "The Gospel of John: a Reading Course": Anglican Theological Review, October 1930: "Pageantry in the Fourth Gospel" published in Anglican Theological Review, 1933: "The Christianity of the New Testament published in THE TEACHING CHURCH REVIEW (London) in 1934, 35, 36, 37.

Rev. Albert Crabtree

The Rev. Albert Crabtree, 74, died in Barrington, R. I., January 15. He had been prison chaplain in Massachusetts and rector of St. Andrew's School, in West Barrington, for many years. He was an alumnus of the Episcopal Theological School in Cambridge, Mass.

Rev. E. M. Duff

The Rev. Edward M. Duff, a non-parochial priest of the Diocese of Michigan, died in Dallas, Texas, on January 11. He had not been in good health for some time and had gone to Dallas to stay with a daughter for several weeks, hoping that the warmer climate might restore his health. One of his last acts was to write to Mr. Charles O. Ford, secretary of the diocesan Convention, explaining the situation and requesting that the bishop of the diocese, the Rt. Rev. Frank W. Creighton, D. D., excuse him from attending the Convention. The letter was received after Mr. Duff's death.

Mr. Duff came to Michigan from Western New York in 1912, as rector of St. James' Church, Grosse Ile. Later he served as assistant in St. Andrew's, Ann Arbor, and as Locum Tenens in St. Thomas', Trenton. He had not been actively in charge of any work since 1924, but assisted various parish clergy when requested to do so. The funeral service was conducted in St. Andrew's Church, Ann Arbor, on Friday, January 15, by the rector, the Rev. Henry Lewis, D. D.

Rev. E. R. Todd

The Rev. Edward Robertson Todd died at his home in Taylor, Texas, on Sunday evening, January 10, after a long illness. Funeral services and burial were in Taylor on Tuesday, January 12. The Rev. Mr. Todd was canonically connected with the Missionary District of South Dakota.

He was born in Caro, Michigan, September 21, 1880, the son of the Rev. and Mrs. Russel Todd. He was a graduate of Shattuck Military School, and in 1911 graduated from Seabury Divinity School. That same year he was ordained deacon by Bishop Millspaugh and on December 21 of that year, priest by Bishop Brooks.

The Rev. Mr. Todd served at St. Andrew's Church, Fort Scott, Kansas, St. Luke's, Willmar, Minn., St. Mark's, Lake City, Minn., Emmanuel, Rapid City, S. D., Church of the Incarnation, Great Falls, Montana, St. Mark's, Aberdeen, S. D., St. James Church, Taylor, Texas. He retired because of ill health in 1941.

* * *

INDIA NEWS.

(Continued from page 2)

of China have fought against the Japanese military."

Mr. Singh stated that he was in complete agreement with Mr. Tobias' further words about India. Mr. Tobias, in a statement released by India News, from which the quotation above has been taken, concluded:

"It would, of course, be unwise under the present circumstances for the British to retire immediately from India, and I understand that there is no desire on the part of Gandhi, Nehru and their associates, that this should be done. The important thing is that in any cooperative arrangement for the future, the people of India themselves should be the dominant controlling force."

Christianity can never reconcile itself with the continuance of the present sad state of affairs in India, and there is no possibility whatever that those who sit in the Councils of the Mighty at Washington should be reconciled with the idea of eliminating India as a fighting ally in the war against the Axis.

India very definitely is and will continue to be an extremely important factor determining the length and intensity and cost of the war. Freedom for India can well mean an earlier victory and a happier, more Christian peace.

January, 1943.

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THOUGHTS FOR THE THOUGHTFUL

Freedom is not ours by a kind of divine right to squander; it's ours by the divine right in every generation to create it anew.

Dr. Paul Sherer.

"I don't know how else God works except as one by one we begin to stand by the best we know."

A man is on the way to become genuine and noble when his ideals draw near and make their home with him instead of floating before him like summer clouds, forever dissolving and re-forming on the distant horizon.

—H. W. Mabie.

There is a real grace of character in forgetting the things that disturb the harmony of life. On the threshold of the future life one must pass through a great wave of forgetfulness; it were better for us all if heaven were nearer to us by reason of the swift oblivion to which we consign the wrongs we suffer in this brief burning of the candle of life. —Selected.

"Men advance life's frontiers, conquer life's temptations, lay the foundations of life's noblest buildings, win the prizes of freedom, not by jaunty, easy-going but by prolonged effort. Not without cost are life's prizes won, and the wisest among us will see that part of the prize is the very conflict itself."

The un-accomplished mission of Christianity is nothing less than to reconstruct society on the basis of brotherhood. —Bishop Gore.

Christianity is not a religion of averages, and it does not flourish by guarding the doctrine of a golden mean. It lives and thrives only so long as its apostles and ministers are heroic adventurers, brave pioneers, ready to go with their Leader the dangerous way of the cross. —Dr. Rufus Jones.

There is properly no history, only biography. —Emerson.

The business man, the laborer, the farmer, the housewife, necessarily absorbed in a variety of practical concerns, without perhaps a great gift for expression, nevertheless may have a real spiritual experience in their fellowship with Jesus as has ever been had by anyone.

—Dr. H. E. Luccock.

"The universe is too vast for the girdle of thought; it sweeps away immeasurably, and fades out of imagination in the splendor of uncounted suns. But there will be safe paths through it for men of reverence and humility."

Once the whole Christian movement depended upon a few men around a supper table in an upper room; but now a great heritage is ours, and millions of us have caught at least a little of His Spirit and meaning who sat that night at the table's head. What if we were shaken now out of our indifference about Christian faith and life, shamed from our negligence and carelessness, shocked into a new appreciation of what it would mean to have not Anti-Christ, but the Master's Spirit predominatingly influential in the world? That would matter!

—Dr. Harry E. Fosdick.

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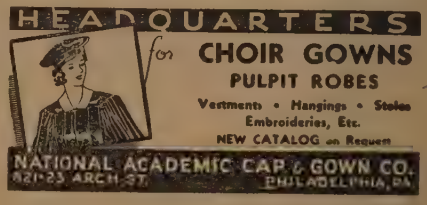

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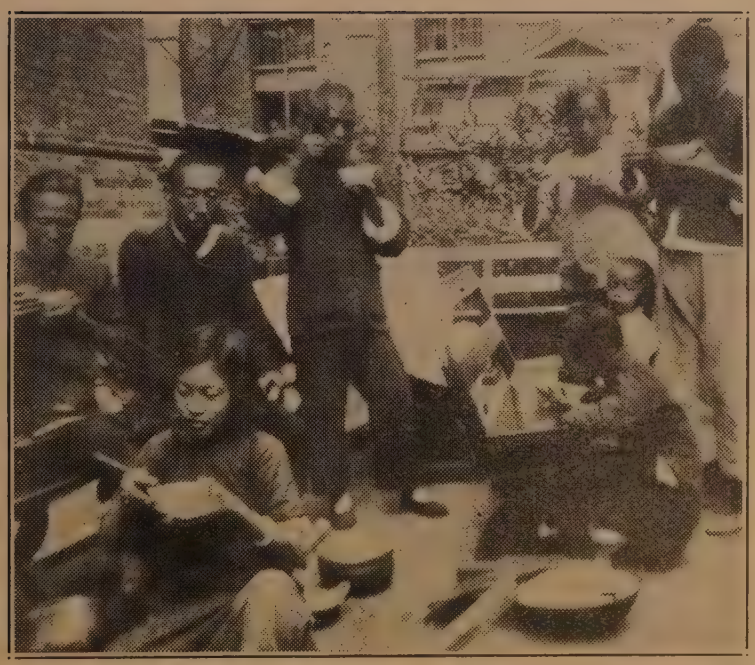
The Southern Churchman



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The SOUTHERN CHURCHMAN

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CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

LETTERS

UNITY MOVEMENT IN U. S. A.

Archbishop of Canterbury Expresses Interest

San Francisco, Cal.,
15 Jan., 1943.

My dear Editor:

In the reports in the Church press of the recent meeting of the Commission on Approaches to Unity held in Cleveland, reference was made to a letter received by the Chairman from the Archbishop of Canterbury expressing his interest in the movement for union of our own Church with the Presbyterian. I have thought that in view of the profound interest felt in this country in anything that comes from the Archbishop, our Church people might be interested to read his words. As will be seen, he has given specific permission to have his statement made public. I am, therefore, sending copies of the letter to the Church papers.

Yours faithfully,
Edward L. Parsons.

Lambeth Palace, S. E.
October 21, 1942.

My dear Bishop:

I am immensely interested in all you tell me about the movement towards union in the United States. I do not wish to form any judgment at present upon any particular schemes which are occupying your attention, but if you were to succeed in bringing together your branch of the Anglican Communion and the Presbyterian Church in the United States, it would be a very great contribution towards the cause we all have at heart—and I am quite willing for this statement of mine concerning your efforts to be made public.

Yours very sincerely,
(Signed) William Cantuar.

* * *

STATEMENT ADOPTED BY RACE RELATIONS COMMITTEE

Albany, N. Y.,
January 8, 1943.

Mr. Editor:

The enclosed statement, adopted by the Race Relations Committee of the Social Relations Commission of the Second Province, has been sent to President Roosevelt, Secretary of State Cordell Hull, and to the Chairman of the Senate Foreign Relations Committee.

We would be glad to have you publish it.

Spear Knebel,
Secretary Christian Social Relations,
Province of New York and New Jersey.

Statement

The United States and China have long been on friendly terms. They are now united in a war against a common aggressor, a war for the "Four Freedoms" and for the common man. Success in this life-death struggle depends ultimately upon the clarity with which our people see what they are fighting for, the sincerity and consistency with which they strive to realize these ideals.

Our present immigration and naturalization policy regarding Orientals, constitutes a denial of these ideals. We deny permanent entry and citizenship in the United States to all Orientals, and we single out our gallant allies—the Chinese—by name for special discrimination and exclusion. Our present practice is a totally unnecessary insult to them.

No single act of our Government has done more for our common cause in the Far East than its offer to abolish the unequal treaties with China. For this forward step we greatly rejoice. The time is now ripe for the next logical step in this direction—revision of our Chinese exclusion policy.

Therefore, we, the undersigned clergy and laity of the Episcopal Church, members of the Race Relations Committee of the Second Province, urge the State Department of this country and the Foreign Relations Committee of the Senate to take immediate steps to rectify this situation. In particular we call for the revision of the Immigration Law of 1924 and the Nationality Act of 1940 to the end that our Chinese allies may immigrate into this country and be naturalized on the same basis as the nationals of other friendly states.

Signed:

Rev. Denzil Carty, Vicar, St. Luke's Chapel, New York City;
Rev. Shelton Hale Bishop, rector, St. Philips' Church, New York City;
Rev. George M. Plaskett, D. D., rector, Church of Epiphany, Orange, N. Y.;
Rev. Spear Knebel, rector, Trinity Episcopal Church, Albany, N. Y.;
Mrs. Muriel Webb, Ex. Sec'y. Dept. Christian Social Relations, Diocese of Long Island;
Rev. Robert D. Smith, chairman, Dept. Christian Social Relations, Diocese of New Jersey;
Rt. Rev. Theodore R. Ludlow, D. D., Suffragan Bishop, Diocese of Newark, N. J.;
Rt. Rev. Charles K. Gilbert, D. D., Suffragan Bishop, Diocese of New York.

* * *

GUIDE PREPARED FOR DIVISION OF YOUTH

New York, N. Y.—Bishop Clinton S. Quin, of Texas, writes the National Council's Division of Youth that one of his young men after studying carefully the Youth Rule of Life, said, "If half of the young people of the Church signed this and kept it, the Church would be re-made in a year".

The Division is urging that the Rule of Life be accepted by the Church's young people only after the most careful consideration, and that systematic, continuous effort be made to live up fully to its requirements. To aid in this, a "Guide" has been prepared, which gives program and discussion suggestions for Youth groups, adult leaders and individual young people. The Guide is based on the booklet, "As His Follower", which is for the individual young person, and conveys in simple language the reasons for the Rule, explains the four parts of the Rule, and shows how and why to participate. Described as a "stimulating and challenging booklet"; it has won from the Rev. Dr. Frederic L. Fleming, rector of Trinity Parish, New York City, the statement: "The literature, I think, is admirable."

* * *

RAFTS AND LIFEBOATS TO GET TESTAMENTS

New York.—The American Bible Society has announced that the War Shipping Administration has given orders to companies operating vessels under its control to obtain from the society free New Testaments for rafts and lifeboats.

In making the announcement yesterday, the society said it expected approximately 20,000 New Testaments to be distributed. Waterproof coverings serve to preserve them even if they have been submerged for days at a time.

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HAVEN

By J. W. KENNEDY

MANY OF US are reluctant and apathetic; we do not spring to greet the morn and leap with joy to the fray. The drug of sleep seems to maim us and bind both mind and flesh; we must be dragged back to life and the day is far spent before full strength flows through bone and muscle. If this be true for a normal day, with naught but the usual before us, what power of lethargy will grip us when we must go fully charged into some testing experience? For those so afflicted with this pallid push of partness, able to summon but weak and watery weariness for an armor, I recommend a portion of **The Acts** as a tonic that will put iron and vitality into the reluctant and apathetic parts of us. This means instant cure and full power, with the accompanying spring and leap only those sensitive to the Divine over-ruling can have. Let me test my point and prove it. All that is necessary is for each one to open just a crack of their consciousness. The magic of the amazing words in **The Acts** will then bring them to full flowering life. You might open any page or word of the Bible, but I want us to read together the prayer of the disciples as they assembled for God's Counsel after Peter and John had been ordered "not to speak or teach at all about the name of Jesus." You will remember the incident that aroused the opposition ending with this threat—the healing of the lame man by the Beautiful Gate. Here are the closing words of the prayer when "they all raised their voices to God and said, 'And now, Lord, take note of their threats and give your slaves the power to utter your message fearlessly, when you stretch out your hand to heal, and signs and wonders are done by the power of your holy servant Jesus.'" Note the immediate results of their prayer: "When they had prayed, the place where they were meeting shook and they were all filled with the Holy Spirit, and fearlessly uttered God's message" (The Acts 4:29-31, Moffatt). If this thrilling experience does not shake off sleep's slumber togs and clothe us with the fiery garment of courageous desire, our mind's life has failed to offer that necessary crack mentioned a moment ago. Just imagine, if we can, what happened. The disciples carrying out Jesus' command to preach first in Jerusalem the good news concerning the mode of entrance into the fellowship of the kingdom, were forbidden to speak. The human thing to have done would have been to decide it was high time to begin witnessing in Judea and Samaria and other parts of the earth as far removed from Jerusalem as possible. But they did not. Another remarkable fact was this gathering where they prayed with one accord. They were not afraid and did not ask for God's protection from harm—they expected to suffer even as did Jesus so did not seek this more comfortable way. Note what they prayed for: "the strength to carry on according to God's commands through Christ," with one desire—for men to hear the good news and follow their Master to the point of baptism in the Spirit, where they would live by faith in the certainty of his being and pour out from the powerhouse of the fellowship in contact, the renewing Gospel of Jesus Christ. They prayed with great confidence and expectation, knowing (but more than this—absolutely certain) God would never let them down because they had at last pledged themselves to a life of obeyal which would never let Him down — come devil or death.

Those were stirring times; but what happened then can happen now, and those who would keep sleep in their eyes "till the day is warm under the sun's high zenith" will not find the purpose and the power, until they make the decision to offer life for God's use today in whatever circumstance they are placed and to call upon God to govern all things now before the day gets out of hand under our attempted direction —which is too often mismanagement resulting in frustrated, powerless attempts to wring satisfaction from private gain without enterprise.

I believe that lethargy will be no more once we have opened **The Acts** and followed through one witness of God's power working in the life of men. "Now, Voyager," begin thy day and for God's will now kneel and pray.

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JANUARY

1. Friday. Circumcision.
3. Second Sunday after Christmas.
6. Epiphany (Wednesday).
10. First Sunday after the Epiphany.
17. Second Sunday after the Epiphany.
24. Third Sunday after the Epiphany.
25. Conversion of S. Paul.
31. Fourth Sunday after the Epiphany.

To the Great Army of

SHUT-INS

League of Intercessors

Praying Hands

TEN MEDITATIONS ON THE LORD'S PRAYER

(Continued from last issue)

GIVE US THIS DAY OUR DAILY BREAD

"Give us this day our daily bread."
Lightly we lift the prayer,
For from our birth we have been fed
Plenty and much to spare.

But millions of our fellow-men
Know well the pinch of want.
Today they hunger; then again
Tomorrow they go scant.

And now the Church envisions hope.
"All freed from want", we trust!
Production shall enlarge its scope
With distribution just.

Man doth not live by bread alone
But by the word of God;
And as Thou giv'st us bread, not stone,
We'll bear our brothers' load.

FORGIVE US OUR TRESPASSES

Father, our trespasses forgive
As we forgive each foe.
Let mercy freely bid us live
Let pardon peace bestow.

Thou hatest nothing Thou hast made
Nor would'st a sinner's death.
The dying thief was not afraid.
O Lord, increase our faith.

Purge us from all vindictiveness
And loveless enmity.
Dissolve Thou every littleness
In magnanimity.

LEAD US NOT INTO TEMPTATION

Thou Christ hast known temptation.
Like us wast sorely tried.
From Thee we seek salvation,
Offended, on our side.

'Gainst mischief, Lord, and evil,
'Gainst sin, contempt of right,
Assaults of world, flesh, devil,
We wage our wearying fight.

Sin bars us from Thy favor
And leads to total loss.
Sin crucified our Saviour.
He saves us by His cross.

DELIVER US FROM EVIL

Both for us and within us, Lord,
Work Thou to make us strong
Till genuine love of man and God
Shall overcome all wrong.

ASCRIPTION

Thine, O LORD, is
the greatness and the power
and the glory and the victory
and the majesty:
for all that is in the heaven and
in the earth is Thine;
Thine is the kingdom, O Lord,
And Thou art exalted
as head above all.
For Thou hast created all things
and for Thy pleasure they are
and were created.
Amen: Blessing and glory and wisdom
thanksgiving and honour and power
be unto our God
for ever and ever.
Alleluia.

—Percy Foster Hall.

Christian Colleges in China Face a New Year

By WILLIAM R. FENN

A NEW SCHOOL YEAR has begun in China as in America. Entrance examinations have been given, and registration is under way. Of candidates there has been an abundance. They have come flocking in all summer, and halls have been filled with perspiring examinees. In other centers too the same scene has been repeated.

This is all part of a larger picture. If last year is any criterion, 25,000 candidates have sat for the government examinations, and some 8,000 will have been admitted. If 7,000 are accepted by all other institutions, that means a total of 15,000 new university students this fall. The total old and new should be well over 50,000. These are pouring in from thousands of middle schools (high schools) in which enrollment must now be two-thirds of a million. They are coming because a college degree offers almost certain employment at a good salary, and because China desperately needs trained men and women.

What part are the Christian colleges playing in the task of educating this great group of ambitious, eager, and often idealistic youths? The Christian colleges on this great campus here in Chengtu, West China, are full to overflowing. Of the thousands of candidates, only hundreds have been admitted. The University of Nanking, one of five cooperating institutions, could accept only 180 out of 3,000. The others faced similar situations. Even restrained admission, however, is stretching facilities to the limit, for there are over 2,700 students on the campus, a campus which, before the war, housed 300. We face a strenuous year.

Let me tell you something of what the institution I know best, the University of Nanking, is doing. It is a refugee guest on this hospitable campus, suffering from all the handicaps of refugee life. But its activities continue to be extraordinarily varied, touching on many phases of life.

The College of Arts trains men and women in languages and literature, in philosophy and religion, and in the social sciences, sending them out as teachers, business men, governmental officials.

It carries on research in Chinese culture; it works with such groups as the Chinese Industrial Cooperatives; and it attempts to interpret the West to the East. The College of Science trains men in the main sciences, sending them out as research workers, teachers, engineers. It studies the applications of science to China's needs, especially in industry; it is a leader in the field of audio-visual education. The College of Agriculture trains men in many fields, sending them out as agriculturalists, teachers, extension workers. Its many projects include studies of Chinese farm economy, the cost of living, cooperatives, seeds, plant diseases, resources.

ALL THIS MAY SEEM to have little connection with "missionary" work. Some of these undertakings are the result of immediate needs and are being subsidized by the government or private organizations. Others are long-term tasks carried on with little publicity or help year after year by devoted workers. But in all, the university is building up a record of service to the nation and its people. This unselfish service is an expression of Christian love which has its effect on the lives of many besides those who pass through its courses. In the early days of higher education in China, Christian colleges provided almost the only opportunities; today, though greatly outnumbered by government institutions, they continue to pioneer in service and in the setting of standards.

Moreover, the implanting of Christian ideals is an outstanding form of missionary service. Obviously, the education of Church leaders comes under this category; but so does the education of Christian laymen. And I believe that education in Christian surroundings of men and women who never call themselves Christians bears rich fruit in changed lives.

But the task is not easy. War is hard on quality in education; and so are numbers. The material from which we have to choose is lower scholastically each year.

That's because of the difficulties under which the middle schools are working in outlying districts, away from libraries and laboratories, and unable to entice good teachers. There aren't enough teachers to go around, and there won't be until the universities turn out many more. That's one challenge. Another is for us to do something with the poor material we are getting. It's not encouraging to have this poor material to handle, but it is a challenge. It means that we have to give much subfreshman work, but also that we have the opportunity of compensating for the inadequacy of their secondary training. Then too, we face the fact that no longer do most of our freshmen come from mission schools, well-trained and already familiar with the Christian traditions. We have to start with them rather later in life than is ideal. Improvisiation, new methods, conscientious teaching, Bible classes, and above all, a Christian atmosphere and Christian contacts are our answer. I think no one is satisfied with the results. As I have said, the task is not easy; indeed, it has been terribly hard these years. But no one has given up fighting the good fight.

THE STUDENTS ARE facing their problems too. Economically, many are not so well off as they were two or three years ago. To be sure, we're getting many more sons of farmers and business men than ever before—a very significant development, I think, for we had tended toward inbreeding; but living costs are hitting the professional class from which most of our students used to come. And then, many of them are from areas now cut off from Free China. It seems strange that the fall of Shanghai should have cut Chengtu off from Hankow—that's like the fall of New York cutting Denver off from St. Louis—but it's true. Two of my students used to get all their money from families in Hankow by way of Shanghai. Now they don't. And there's no route open. Moreover, their family businesses have been ruined by the Japanese, so that there is no money to come anyway. They're working. Others are working.

But work isn't easy to find. The Chinese labor market is not good, and opportunities on this campus are decidedly limited. I am trying to give a little employment to two or three. But my resources are slight.

Gardening projects are helping a few. Some tutor or teach in elementary schools. Summer jobs such as we have at home are not easy to find. Others carry on such enterprises as soap-making, jelly-making, paste-making.

You ask why they are not going into the army. I ask that myself. For one thing, the government has not conscripted them or even encouraged them to

volunteer, in the belief that it needs trained men more than cannon-fodder. In this respect, it's impossible to compare China with the United States, so rich in highly trained personnel. Moreover, the life of a Chinese private is quite different from that of an American; he is a coolie and lives like a coolie—that is, on next to nothing. Many students have become officers by taking courses at the Military Academies, and many have lost their lives in the air force. But the great majority have not had much contact with the war. I do not regret their not enlisting so much as I do their having had other opportunities to identify themselves with their nation's war effort.

Faculty, too, are having hard times. Those who used to live in comfortable six-room, brick-walled, wood-floored houses in Nanking are now living in two-room or three-room lath-and-plaster places, sometimes with earth floors. And, whereas their salaries may have tripled, the cost of living has gone up 43 times since 1937. The consequence is that savings are vanishing, debts are piling up, and supplemental sources of income are required. Lucky the child who gets any milk at all, or who has an egg a week.

Under the circumstances, I marvel at the loyalty of men who, elsewhere, could live in comfort. One of the greatest proofs of the success of the University is the Christian lives of service of the graduates now standing by their alma mater. Here is a Ph. D. (Columbia) in Chemistry, capable of earning many times his present salary with an industrial firm; here is a Ph. D. (Cornell) in agriculture, turning down tempting offer after tempting offer. Here is a returned student in English, preferring work here to the headship of a department elsewhere or a well-paid business position. To be sure, there are advantages in the life here—relative freedom from temptation, relative peace, congenial surroundings—but the sacrifice is very great.

WHEN I GROW DISCOURAGED with our apparent lack of progress, I gain new strength from these men and from others who have gone out from the university. A former student teacher is now dean in leading government institution, doing an outstanding job marked by Christian ideals—a job of training honest magistrates and government officials with vision. Here a man heads a bureau of agriculture, there a school or college; here a publishing firm, there a hospital. Some have paid too highly for success, but many are living the faith taught them here, under most difficult circumstances.

When I regret the apparent lack of ideals among our students, I like to think of one of my own students who has just returned from a year's service as interpreter for the American Volunteer Group (the Flying Tigers). In a life notoriously open to temptation, he has come through clean. He went because he wanted to serve; and he said his desire to serve came from our Bible Class. And he didn't yield, he said, because of what he had learned in that same class. Where others stole and dissipated, he came through with flying colors. And yet I would not have considered him outstanding in character. Somehow, though not a professing Christian, he had absorbed enough of Jesus' teachings to carry him through.

A Christian education is different from an ordinary education, and should be. Any time these Christian colleges are content to follow the pattern of others, they will cease to justify their existence. But meanwhile, not only here on this campus but elsewhere, in spite of heartbreaking difficulties and only too frequent failures, they remain an integral part of the missionary cause. They need your prayers and your support.

A MESSAGE TO CHRISTIANS OF OTHER LANDS

(Adopted by the Federal Council of Churches)

To Our Brothers in Christ in Other Lands:

ACROSS ALL the divisions of nation and race our thoughts go out to you as members, with us, of the universal fellowship of the Christian Church which God has created by His Holy Spirit. We rejoice that it is a fellowship which neither distance, nor language, nor color, nor political loyalty, nor war can destroy. In spite of all the cleavages that sunder men today, our fellowship in Christ remains unbroken. We declare our unity with you in every land who witness to the Word of God and hold fast to the Christian faith.

Many of you, living under the Cross, steadfast under hardship and persecution, have inspired us to greater faith and courage. What St. Paul wrote from prison to the Philippians is true of many of our harassed fellow-Christians today—because of their bonds we "are more abundantly bold to speak the word of God without fear"; the things which have happened to them "have fallen out unto the furtherance of the Gospel" (Phil. 1:14, 12).

We pledge to our fellow Christians everywhere an unceasing comradeship in prayer, beseeching our common Father that He will vouchsafe His light and comfort to those in affliction and His strength to those under the burden of grievous trial. We pledge ourselves also to a comradeship in service for the healing of the nations, rededicating ourselves to Him in Whom alone is the way of peace and reconciliation.

A Message to Our Church Members in All Branches of Our Nation's Service

Brethren:

We, the official representatives of the Churches gathered together in the Biennial Meeting of the Federal Council of the Churches of Christ in America, send you our affectionate greetings.

You are with us in our every thought, word and deed. We are with you in every minute of your lives of service. May all of us prove worthy of the trust we share.

We here offer our corporate prayer that God's blessing and the abiding fellowship of His Church may comfort, strengthen and sustain you.

The blessing of God Almighty, Father, Son and Holy Spirit, be with you this day and forevermore.

Faithfully yours,
The Federal Council of the Churches
of Christ in America.

* * *

THE SPIRITUAL LIFE. By Edgar Sheffield Brightman. Abingdon-Cokesbury. $2.00.

The emphasis in this book is on the personality of spirit. This is due primarily to Dr. Brightman's fundamental assumption that all reality is personal in some sense. But whether one accepts Brightman's personalism or not, there are fine insights into the nature of spirit and the doctrine of the Holy Spirit in this clearly written and logically developed book. Spirit, he says, is conscious experience powerful experience, noble experience, rich experience, courageous experience, the experience of freedom, rational experience, and, finally, personal experience.. Constantly, the experience of spirit is related to life, and the book ends on the note of hope that the spirit of freedom will win over the spirit of tyranny, for "the last word of spirit is Victory." **R. C. M.**

EDITORIALS

If It's In the Bible, Is It Anywhere Else?

Recently a clergyman, who has travelled in the Holy Land, had an interesting experience that is significant of an attitude toward the Bible and religion in general.

He had just addressed a branch of the Woman's Auxiliary when a lady came up to speak to him. She said that a number of years ago he had spoken in a school where she was teaching the primary department. After the address a little boy in her class said to her:

"I didn't like that man who spoke this morning."

"Why not?" asked the teacher.

"Because he didn't tell the truth," was the prompt reply.

"Why Johnnie, what makes you think so?"

"Because he said he went swimming in the Sea of Galilee, and the Sea of Galilee is in the Bible: so, of course, he couldn't have gone swimming in it."

This leads one to some thinking about the Bible and religion. So many people agree with Johnnie that if a thing is in the Bible it cannot be anywhere else. And the same is true of religion, which they think is entirely separate from life.

On the contrary, the Bible is about this world and people who live in it. Also religion enters into every phase of life.

This thought could be elaborated at great length, but perhaps it is best illustrated in the third, fourth, fifth, and sixth chapters of St. John's Gospel, where we see our Saviour ministering to three completely different types of individuals, and finally to a multitude.

In the third chapter He interviews Nicodemus, the wise, pious, and wealthy "ruler of the Jews", and gives to him the advice he needs.

In the fourth chapter, Jesus talks with the Samaritan woman, one of a despised race, and supposedly inferior sex, and leading a wicked life. He gives to her forgiveness, in offering her the "living water" of life.

In the fifth chapter He heals the impotent man at the Pool of Bethesda, giving to him the thing he needs most, physical healing.

Thus in these three chapters we see our Saviour rendering the most practical service possible to three widely different individuals. Then in the sixth chapter, we find Him feeding the multitude, which includes every type of person.

This is true of religion and Christianity that applies to everybody everywhere everyday. R. C. M.

Religion Under the Microscope

Something quite unusual happened the other day in the field of religion. Modern scientific research methods were applied to the movement which began as Buchmanism, then called itself "The First Century Christian Fellowship," later adopted the name "Oxford Group", and lastly, has been known as "Moral Rearmament". This group has been made the subject for a Doctor of Philosophy thesis.

In the study that has been made over the eighteen years of the life of the followers of Dr. Frank Buchman, the following findings are recorded as set forth in "Time" magazine for January 4, 1943.

1. Only 12 per cent of those responding were still active in the movement.

2. The medium family income of those questioned had been between $5-10,000, with 28 per cent over $10,000. (Buchmanism aims at "the up-and-outs".)

3. When asked, "Did the movement add anything to your intellectual equipment?" 5 per cent said no and "only seven answered yes, and at the same time supplied convincing illustration." One man declared that while he was a Buchmanite, "thinking seemed to me atheism." Said another: "I put my trust in guidance and failed my examinations."

4. Both these who had left Buchmanism and those who had stayed agreed that the chief benefit of their experience was an emotional release for the individual. Many, but not all, felt they had been on an emotional spree, which left them self-disgusted and often distrustful of all religion.

5. Opinion was divided as to the sexual effects of the experience. Of those answering, 59 per cent said it had been beneficial.

These findings at first lead us to a rather low estimate of the real value of this movement.

But if we were to put the same sort of microscope on the every-day religion in the Episcopal Church, we wonder if the findings would be much more gratifying.

For instance, every year we present many candidates to our Bishops for Confirmation. What becomes of them? Do more than 12 per cent of them really stick, and become faithful church workers?

We know of one large city church where confirmation classes ranging from thirty to fifty have been presented regularly for at least twenty years, and yet the number of communicants in this church does not show an increase at all in keeping with these figures.

It is quite worthwhile for our rectors to think over their records for ten or twelve years and see if their statistics would be much better than those revealed in this study of "Moral Rearmament", which has covered a period of eighteen years.

Also, finding No. 3 ought to be analyzed, too. The question is "Did the movement add anything to your intellectual equipment?"

The answer was "No" from forty-five per cent, which on the face of it sounds rather bad. Here again, however, we wonder what per cent of our average church people would feel that their experience with their

(Continued on page 9)

Phillips Brooks Commemoration

HOLY TRINITY CHURCH, JAN. 24

By OLIVER J. HART

THIS SUNDAY is the one nearest the day, fifty years ago, when the gallant soul of Phillips Brooks went forward on the Great Adventure. It has been my good fortune to be associated with three places where the spirit of that great man still lingers; St. John's, Washington; Trinity, Boston; and the Diocese of Pennsylvania. Some of you here this afternoon perhaps remember him personally. I can speak only from the impression made upon me by his writings and by the influence of his life upon many whom I have been privileged to know.

We might have more ministers of the calibre of Phillips Brooks if we had more mothers like his. She was the centre of the happiness of his life and exerted the strongest influence over him. He was aware of the prevailing attitude of the young men of his day, that the Christian ministry did not offer the most useful field of service. He had not been confirmed, but on November 7, 1856, he arrived at the Virginia Theological School in Alexandria. His mother and brother William went down to Washington for Christmas and Phillips came over to spend it with them. On Christmas morning the three of them went to St. John's. The mother tells how she prayed earnestly that her son would receive communion with her that morning but she never mentioned it to him. When the time came for her to go forward to receive, her son stepped out into the aisle to allow his mother to come out of the pew and then, writes the mother, "I was conscious of the fact that my son was going forward with me." So it happened that Phillips Brooks made his first communion in St. John's. When Bishop Brooks died, Bishop Lawrence gave to St. John's a chalice which had belonged to Bishop Brooks and, when I was rector of St. John's, I always used that chalice on Christmas Day.

PHILLIPS BROOKS was not happy when he first arrived at the seminary. He was not impressed by the seminary's intellectual standards and said that "if it had not been for something done outside our regular course, I should not have known what study was." The nature and extent of his reading during that first year is enough to dismay us lesser mortals, but his determination to do hard and thorough work may well serve as a guide and inspiration. If a theological seminary offers a student the opportunity to read and think and above all to form proper habits of study, it has accomplished its greatest purpose on the intellectual side. All that a seminary can do is to prepare a man to study for the rest of his life. Phillips Brooks grew to love the Virginia Seminary and in after years spoke especially of the influence of Dr. Sparrow as "one of the three or four men whom I look upon with perpetual gratitude for the help and direction they have given my life".

On Friday, June 31, 1859, he was ordained Deacon in the Chapel of the seminary and on July 10th, at the age of twenty-three, began his ministry in the Church of the Advent in this city. Here he worked until November, 1861, when he accepted the call to become rector of this parish. The results of his ministry here are too well known to need recounting. He is universally known and loved as author of "O Little Town of Bethlehem", the music to which was written by Mr. Radner, organist of this parish. His greatest problem seems to have been how, amid the pressure of parish duties, he could find time for study and for sermon writing. At one time he complains of having to spend the best part of the day running about making calls.

In 1864 he was called to the chair of Ecclesiastical History in the Philadelphia Divinity School and he accepted. His reasons for so doing are very appropriate ones for our consideration on this Sunday, which our Presiding Bishop has designated as "Theological Education Sunday". Mr. Brooks said, "The great need of the Church is for ministers. Any one who can go to the root of that difficulty and help to train the right sort of men is doing a better and more fundamental work than any parish minister could do." It is impossible for anyone to tell whether Mr. Brooks would have done a greater work had his acceptance of the Divinity School call been allowed to stand, but it is abundantly clear that any church which fails to give adequate attention to the training of its clergy is a dying church.

IN JULY, 1869, he accepted the call to the rectorship of Trinity Church, Boston, where he remained until elected Bishop of Massachusetts on April 30, 1891. He was consecrated on October 14th. It is impossible within the limits of so short an address to describe his twenty-one years at Trinity, Boston. Inasmuch as I had the privilege of being rector of that parish for two years, I can testify that after fifty years he, being dead, yet speaketh. Many people of all faiths have a peculiar attachment to Trinity Church and feel that it is their own because all Boston claimed Phillips Brooks as their own. Harvard tried to get him as Preacher and Professor of Christian Ethics and, although he declined, he continued to preach there regularly and Harvard was really part of his parish. It will be remembered that while rector of this parish he had gone to Cambridge for the Harvard Commemoration in July, 1865. The Commemorative Ode for that occasion was written by James Russell Lowell but what those assembled remembered was the prayer by Phillips Brooks. But Mr. Brooks made his appeal not only to the educated and wealthy. On his heart was the burden of wasted lives and the rough men who flocked to hear him at the evening services in Faneuil Hall bear testimony to the universality of his interest. It was of interest to me to have so many of those who had known him tell me that, while they loved his Sunday morning sermons, they loved best his extempore afternoon sermons when "he poured out his soul to God".

He was a man of strong likes and dislikes. Certainly he was a man who had the courage of his convictions and did not hesitate to express them. This meant, of course, that he made enemies and there was open opposition to the confirmation of his election as Bishop of Massachusetts. A circular was sent to bishops and standing committees in which it was said, "He will let everybody stand on their head if they want to, and avow that no doctrine is essential, not even that of the Trinity and the divine Incarnation". He did not hesitate to say, "I do not believe in the doctrine of apostolic succession in any such sense as many receive it". On his return from the General Convention in 1886—the year in which he had been

elected Bishop Coadjutor of this diocese—he preached a sermon in which he denounced vigorously the attempt to change the name of the church. We are told that the excitement in the congregation was so great that tears came to relieve the tension and the sound of sobs was heard in different parts of the church. The sermon created a popular sensation throughout the land and made Mr. Brooks the target for much criticism.

The breadth of his sympathy and the certainty of his own faith are well illustrated in a letter to Dr. William Bigelow who had become a Buddhist disciple. "I am too constantly aware," he writes, "of how partial and imperfect is our little local world not to be glad when any sensitive and thoughtful man is led into new regions. I cannot help hoping and believing that he will bring out thence, not merely for himself but for us all, some wealth for which we shall be all the richer." But in the second part of the letter he expresses his own faith, "More and more it seems clear to me that the problem of human life must forever seek its solution within the light of Christ. The ultimate mystery of the world is personal and the ultimate enlightenment of personality, human and divine, is in Christ."

MAY I CLOSE this sketchy address by giving two or three reasons why Mr. Brooks had such a great ministry. In the first place, I should place his intense and glowing love of God. One wonders how a man who received so much adulation failed to become hopelessly conceited. The answer is in his own words, "He who lives with God must be humble". When elected bishop, he wrote to a friend that he greatly preferred to be a parish minister but that there really was no necessity for a bishop being a fool. Dr. Weir Mitchell speaks of Mr. Brooks' ardor and intencity, with the imaginative qualities subjected to the rule of a growing intellect. Honesty of conviction, sincerity of purpose, earnestness of desire—these qualities marked his ministry throughout.

Coupled with his love of God, was his love and reverence for human souls. He loved places and things; he loved nature but above all he loved people. His power in the sick room was wonderful and rare. Many beautiful stories are told of how the humblest and poorest members of his congregation wanted him with them in the crises of their lives. It is a test of a man's ministry that his people trust him and want him at critical moments in their lives. Mr. Brooks met this test abundantly.

Time forbids me to speak of his great intellectual gifts and his superb training. All admired and praised his literary merit, the grace of his style, and beauty of his sentences and his wonderful command of language. His sermons have a quality of timelessness about them and are quoted again and again today. As we contemplate the life of this servant of the Master, well may we utter the words of Holy Scripture—"As we are circled by so great a cloud of witnesses, let us keep on running in the way which is marked out for us, having our eyes fixed on Jesus, the guide and end of our faith".

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EDITORIALS

(Continued from page 7)

Church has added anything to their intellectual equipment.

We are by no means an Oxford Grouper, but we do feel that St. Paul's standard "Prove all things, hold fast that which is good" should be applied to all phases of religious life, and that it might be well to use the microscopic method of scientific research in all of our church life.

The prevalent indifference to church work and church activities is often seen in the annual congregational meeting. According to the Cannon, it requires the attendance of ten per cent of the congregation to transact business. Very often a ten per cent attendance is lacking, and if twelve per cent were the required proportion, quite frequently there would not be enough present to elect the vestry and do other necessary business on these occasions R. C. M.

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BEFORE I AM NINETY

By M. O. Burke, M. D.

HAVING PASSED my seventieth mile post, I can't expect to be a very active contender in the race for two more decades; however there is much that I hope to see, hear and know before passing into eternity.

Having seen the glorious Southland rise from the desolation of the civil war, I have faith that the demolished world of Hitlerism will rise again.

I have seen some of the works of the great masters but the pictures painted by nature have interested me more.

I hope to stand on a mountain peak and watch a sunrise; to again see a cloud pushed out from a sister mountain with its billowy waves above; a body of midnight darkness lighted by intermittent flashes of electricity and a deluge of water pouring from its under surface.

I hope to hear the melodious songs of a half hundred negro cotton pickers in the fields of Mississippi, weary with many hours of gathering the fleecy staple, lift their voices as the sun nears the top of the pine trees west of the cotton field, their hands keeping time with the music, till the shadows fall on the snowy paths—then lifting the baskets to their heads, they sing until the gin house is reached.

I should like to taste a watermelon ripened by September suns, plucked at midnight after a successful "possum hunt," with the dogs resting at the creek as we talk of other hunts.

I should like to whiff the sweetness of a cape jassamine hedge at sunset and listen to the mocking bird in a cedar tree near the window.

I should like to see the youth of the land enjoying the pleasures around them, instead of driving at a dangerous speed one hundred miles just for a change.

The selfishness of human nature changed to tolerance and justice.

But most of all I hope to see this troubled world at peace—and all the world accepting God's second plan of salvation, His Son, who paid with a sinless human life the price of man's redemption; and those who have accepted Him, depending upon the ever present Holy Spirit for guidance when in trouble, for comfort when in grief and for happiness when in joy.

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THE CHURCH LOOKS FORWARD. Addresses by William Temple, Cyril Garbett, C. S. Woodward, Miss E. C. Knight-Bruce, Sir Stafford Cripps. Morehouse-Gorham. Paper, 25c.

This little booklet contains the Albert Hall Meeting addresses, and deals with the post-war problems of the task of the church, housing and planning, the industrial Christian fellowship, education, and the challenge of Christianity.

A WEEKLY REVIEW OF THE NEWS

Mississippi Elects Fifth Bishop

Rev. Duncan M. Gray Elected to Succeed the Late Bishop Wm. Mercer Green

Aberdeen, Miss.—The Rev. Duncan Montgomery Gray, rector of the Church of the Nativity, Greenwood, Miss, was elected the fifth bishop of Mississippi by the 116th annual council of the Diocese of Mississippi, meeting at St. Andrew's Church, Jackson.

He immediately accepted the election and will be consecrated bishop, subject to approval of the other bishops and standing committees of the Episcopal Church at large.

The bishop- elect is a native of Mississippi and has served his whole ministry in this State. Born at Meridian May 5, 1898, the son of William Franklin Gray and Annie L. McClung) Gray, he attended the public schools there, and later went to Rice Institute, Houston, Texas, and the University of the South, Sewanee, Tenn. He was ordained priest in 1926 by Bishop Bratton. He has been a delegate to three General Conventions.

The election was a quiet one, with no nominations and no speeches. Mr. Gray received sixteen clerical and sixteen and two-thirds lay votes. He led all ballots, followed by Girault Jones of New Orleans, Theodore Barth of Memphis, Van Garrett of Greenville, Charles Hamiltn of Aberdeen, and John Gass. Bishop Juhan presided.

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VIRGINIA SEMINARY FINALS

Richmond, Va.—For the first time in the history of the Virginia Seminary, finals were held in January instead of June.

The program was opened on Monday afternoon, January the 18, with an ordination service at five o'clock. The Rev. Dr. Brown-Sermon of the faculty preached the ordination sermon. Two men were ordained to the diaconate. They were Calvin H. Elliott, Jr., and Robert Lapsley Stevenson, both members of the graduating class. The Bishop Coadjutor of Virginia, the Rt. Rev. F. D. Goodwin, D. D., was the officiant.

The Missionary Service was held at eight o'clock and the preacher was the Rev. Francis Cox, D. D., formerly of China. This was the first finals Dr. Cox had attended since his graduation in 1921. His wife received his honorary degree for him, at the finals in June last. Dr. Cox spoke with fervency of the faith that supported men on the mission field and said that same faith would support their converts, and would carry on the work during the war emergency.

The graduating exercises were held on Tuesday morning. Dean Zabriskie was the Master of Ceremonies and Bishop St. George Tucker as president of the board, awarded the degrees. One honorary degree was given. The Rev. Robert A. Magill, rector of St. John's Church, Lynchburg, was the recipient. Twenty men were in the graduating class.

Dr. George A. Buttrick gave the commencement address. His topic was "The Church in These Days." He said the Church had three characteristics that made it a source of power in these days, as it has been down through the years. The Church is a creative fellowship, it is a unifying fellowship, it is an eternal fellowship.

The Alumni luncheon followed the graduating exercises. The president of the Alumni Association, Dr. Charles W. Sheerin, rector of Epiphany Church, Washington, was toastmaster. There was much good natured banter, particularly as to how this class should be designated. The difficulty arising from the fact that another class will be graduated in September. Some wag said "it was a class born out of due time." The question was not settled.

A dramatic moment came when Dr. Sheerin called on Rabbi Schiff of Alexandria. Rabbi Schiff has been teaching Hebrew at the Seminary. In a brief but effective way he told of his experience in a concentration camp. He said prayer was forbidden. Once walking by a building a man in agony cried out to him, "Rabbi, pray for me." Schiff replied, "I cannot pray for you. I will pray with you." He said he came to this country with his faith badly shaken, but it was in his own words, "this holy hill restored my faith."

Virginia carries on and blesses her sons everywhere.

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TAKING REFRESHER COURSES

Former Missionaries Studying Japanese Language

Minneapolis, Minn.—Now studying at the M. I. S. Language School, Camp Savage, Minnesota, Paul Rusch, formerly on the mission staff in Japan, has found among his fellow-students taking refresher courses in the Japanese language, two former teachers at St. Paul's University, Tokyo. They are Karl Branstad and Warren Munzenmayer, late of Iolani School, Honolulu.

Mr. Rusch has found at the school also, Captain Irvin Carrell, son of the late Dr. Carrell, an early Japan missionary, and Major Dooman, son of another early Episcopal missionary in Japan.

"Eventually all who were there will be here," Mr. Rusch says, and tells of the intensive work being done at the school —eight hours of classes per day and three or more hours of evening study, with only Saturday afternoons and Sundays off.

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REPORTS ON EVERY MEMBER CANVASS

New York, N. Y.—St. James' Church, New York City, the Rev. H. W. B. Donegan, D. D., rector, reported an every member canvass that "reached the budget goal in half the time than in former years and we have gone over the top by $2,000 with money still coming in. People will respond when they are told of the need."

St. James' Church, Batavia, N. Y., the Rev. A. C. Davis, rector, reports 75 increases in amounts pledged, over last year, and 54 new pledges. There were some of last year's pledges not renewed, due to removals, deaths, and service of parishioners in the armed forces, but the net gain so far for the parish is $1,271.

Bishop Keeler Leaves For Honolulu

To Take Charge of Missionary District Pending Election of Successor to Bishop Littell

New York, N. Y.—Bishop Stephen E. Keeler, coadjutor of Minnesota and appointed by the Presiding Bishop to represent him in charge of the missionary district of Honolulu, pending election of a bishop for that district, left Minneapolis for San Fransco January 17, according to announcement from the Presiding Bishop's office.

Bishop Keeler is expected to remain in the Islands for some months, but to return before General Convention. With him is the Rev. Lloyd R. Gillmett, since 1935 rector of St. Paul's Duluth, who has been appointed by the Army and Navy Commission for work among soldiers and sailors in connection with the service men's program at St. Andrew's Cathedral.

The Bishop and Mr. Gillmett will leave San Francisco for Honlulu by the first available ship.

Upon the resignation of Bishop S. Harrington Littell, the Presiding Bishop asked him to remain in charge until some other arrangement could be made, promising to relieve him from this duty as soon as possible. Bishop Keeler found it possible to arrange his affairs so that he could be absent the required time, and was therefore appointed. His selection was considered logical, as he, with Dr. Kenneth C. M. Sills, visited the Island in 1941 and made a comprehensive survey of the entire mission, resulting in a reorganization of various district institutions, and plans for future development of the work.

Bishop Keeler is a member of the National Council, and chairman of the Division of College Work. He is a graduate of Yale and of the General Theological Seminary, where he was senior essayist at commencement, with a thesis on "The Church in Rural Communities," indicating his long-standing interest in this type of Church work. He served parishes in Cleveland, Akron, Pittsfield, Mass., and Chicago. Before consecration to the episcopate he served as deputy to four General Conventions. He was elected bishop coadjutor of Minnesota, and consecrated in Chicago June 24, 1931.

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EXAMPPLE OF CHURCH UNITY

Parsons, Kansas.—When churches of Parsons decided to place the large newspaper advertising on the United Church Canvass in Parsons papers, one of the local Roman Catholic parishes, as well as the Assembly of God, joined in the project.

The Ministerial Association, of which the Rev. Loren Lea Stanton, rector of St. John's Church, is president, endorsed the plan heartily. Mr. Stanton reports general approval of results, and says that in addition to its other values it is an example of "Church Unity" among the various religious bodies of the community.

New Diocese Formed in India

Ven. Thomas Lenman to Be First Bishop —Church in India Is Autonomous

The Church of India is completing the organization of a new diocese, Bhagalpur, to be set off from the unwieldy Diocese of Calcutta. The new jurisdiction, whose formation has been discussed for several years, will include most of the geographical province of Bihar, which lies northwest of Calcutta between that city and Benares.

The diocese, named for the city on the Ganges, which flows down across the northern end of the province, will have some 18,000 square miles and a population of nine million, of whom 13,000 or more are members of the Church of India. The major British missionary societies have work here, so the new diocese will be indirectly aided by American gifts for British missions.

The Ven. Thomas Lenman, archdeacon of Bhagalpur, is to be the first bishop. Except for two war years in France, his 35-year ministry has been entirely in Calcutta. The Episcopal Synod or House of Bishops is to meet at Nagpur February 6. It is hoped that his consecration may take place at that time.

The new diocese is the tenth to be set off from the original Diocese of Calcutta, which was founded in 1814 and included all India. With the subdivision of some of the other dioceses, the Church of India now has fifteen in all.

The Church of India has been autonomous since 1930. In connection with current discussion of political autonomy for India, the Bishop af Nasik, Philip Loyd, observes: "It is now twelve years since our Church in this land became autonomous and each diocesan council has had the power to elect its own bishop. During that time there have been nine such elections, but in no case, in spite of the Indian majorities in those councils, has there been an Indian elected, although in that period the Episcopal Synod (only one of whom is native-born) has appointed two Indians as assistant bishops."

The editor of the Bombay Diocesan Magazine adds: "Here we have an example of autonomy in practice, and the curious fact is that, when it comes to be the point, in every instance the Indian elects a foreigner to the position of authority. But we look forward to the day that will see India strong and independent. This must of necessity mark a milestone in the path of human progress, and therefore all intelligent Christians should work for this goal. Further, we believe that India will obtain autonomy in the very near future."

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JOHN S. ALFRIEND MEMORIAL FUND

To Be Established in St. Paul's Church, Weston, West Virginia

Sistersville, W. Va.—On February 11, 1941, one of Virginia's and West Virginia's noblest pastors, the Rev. Dr. John S. Alfriend, passed to his reward. He was widely known and loved throughout the commonwealth and state, and his memory will long be a benediction to those whose privilege it was to be associated with him.

Born in Petersburg, Va., on May 19, 1859, he later moved to Norfolk with his three brothers where, for several years, he was bookkeper for a wholesale drug company. Largely under the influence of Dr. Arthur Selden Lloyd, he entered the Virginia Seminary from which he was graduated in 1896. In 1897 he became rector of Christ Church, Pulaski, where he served five years. In 1902 he went to the Diocese of West Virginia to become rector of Zion Church, Charles Town, remaining there eighteen years. In 1920 he accepted a call to St. Paul's, Weston, W. Va., where he remained rector until 1935. Following his retirement in 1935, he was rector-emeritus until his death.

An Examining Chaplain in West Virginia for many years, a member and president of the Standing Committee, and five times a delegate to General Convention, he occupied a distinguished position both in the diocese and general church.

The vestry of St. Paul's, Weston, have therefore felt that a suitable memorial, preferably tower chimes, be erected in that parish to the memory of Dr. Alfriend. Permission has been granted by the rector and vestry of St. Paul's to the Rev. Frederick G. Weber—former member of St. Paul's and at present priest-in-charge of the missions in Sistersville, St. Mary's, and New Martinsville, W. Va.—to conduct a memorial celebration of the Holy Communion in the Weston parish upon the anniversaries of Dr. Alfriend's passing, February 11. The offerings at these annual celebrations will then be invested by a committee selected from the vestry of St. Paul's, the Rev. Mr. Weber acting as chairman of the committee. The fund will be known as the John S. Alfriend Memorial Fund, and after a suitable amount has accrued from these offerings and interest, the committee will decide upon and erect the memorial.

Contributions toward this fund will be greatly welcomed, remittances may be sent to the Rev. Frederick G. Weber, Box 188, Sistersville, W. Va.

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DR. HONIG JOINS FACULTY OF UNIVERSITY OF THE SOUTH

Sewanee, Tenn.—Dean Fleming James of the University of the South announces that Dr. Richard Martin Honig, European refugee, for some time past teaching at the DuBose Memorial Church Training School, Monteagle, Tenn., has joined the faculty of the University of the South.

Dr. James says: "Through the generosity of the Jewish Welfare Fund of Chicago and the Episcopal Committee for European Refugees, the University of the South has been able to invite a distinguished refugee scholar, Dr. Richard Martin Honig, to give a series of lectures during the coming semester on the History and Development of Canon Law. During January Dr. Honig was scheduled also to deliver two public lectures on Tolerance and Intolerance in Christian History. He will be in residence at Sewanee until the summer."

Dr. Honig was a full professor at Goettengen until 1933, then a full professor at Istanbul, Turkey, until 1939. He was visiting professor at the University of Georgia, Athens, Ga., until 1941, and from that time taught Church History and the History of Philosophy at the DuBose School. He is the author of numerous books and papers mainly concerned with legal history and legal philosophy.

Bishops Visit Interned Japanese

"An Inspiring Yet Heart-Touching Experience"

Two bishops of the Church, the Rt. Rev. R. Bland Mitchell of Arkansas, and the Rt. Rev. John Long Jackson of Louisiana, made recent personal visits to centers in their dioceses where Japanese are being relocated, or are interned.

Bishop Mitchell visited the Rev. John M. Yamazaki and some of his Church flock at the Jerome Relocation Center, and described his visit as "an inspiring yet heart-touching experience. Here were Japanese, barred by accident of birth from being American citizens, whose American sons are in the Army. Here, living in these barracks were American citizens, young men and women who speak the language and possess the spirit and idealism of American youth, ardent lovers of this their native land. Well, this is their 'war work'—the only way they are allowed to help win the war against the Axis powers.

"I wish," Bishop Mitchell continues, "you could see the ingenuity Mr. Yamazaki has exercised in creating makeshift appointments for the altar (itself a makeshift) so that our fellow-Churchmen may worship decently and in order. Blocks of wood with holes bored in them; these are Eucharistic candlesticks. A sconce fashioned from an oil can. An altar cross, handmade of wood and gilded. A Font, a white enamel pan bordered with gilt paint and decorated with a gilt cross on its side. With the help of some of our clergy and others, we are replacing some of these articles with the real things."

Bishop Jackson's visit was to an internment camp near an army center, and he preached and celebrated the Holy Communion. Taking part in the service were the Rev. Benjamin S. Ikezawa of Honolulu and the Rev. Hiram Kano of Nebraska. The Bishop found some 160 Christians in the camp, among whom are nine pastors of various denominations in addition to the two Episcopal clergymen.

Mr. Ikezawa was in charge for eleven years of one of the Japanese congregations ministered to by the Church in Hawaii. One of his sons, a student at the University of Hawaii, graduated from the Honolulu High School as president of a class of 1,100. The Rev. Mr. Kano, graduate of the University of Nebraska, has ministered to Japanese farmers in that state since 1936. As part of the classes that have been organized in the camp, Mr. Kano is teaching English and Agriculture.

Expressing the good will of their fellow Christians in Louisiana, Bishop Jackson took the internees gifts of fruit and other edibles. The service which he conducted was held in one of the unused wards of the camp hospital.

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PHILLIPS BROOKS ANNIVERSARY SERVICE

New York, N. Y.—At the Cathedral on Sunday, January 17, at 4 P. M., there was a service commemorating the 50th anniversary of the death of Phillips Brooks, Bishop of Massachusetts. The sermon was preached by the Rev. Dr. Donegan, rector of St. James' Church, New York.

Bishop Sherrill Asks for $200,000

"We Must Keep the Church with Them," Says the Chairman of the Army and Navy Commission

Boston, Mass.—"We must keep the Church with them," says Bishop Henry K. Sherrill, chairman of the Army and Navy Commission, quoting a letter from a Churchman now in the Solomon Islands which states: "We will all come home better Christians, more appreciative of home and family, of the little things and the comfort that knowing and believing in Him can give."

"Fellow members of our Church are today on the far-flung battle fronts of the world," says Bishop Sherrill. "Many of our Chaplains and thousands of our laymen are engaged in difficult and hazarduous undertakings from North Africa to New Guinea. In addition, many more, of whom a large proportion are in the eighteen and nineteen-year-old classification, are being called away from home into great training camps. What two years ago was a possibility has now become a stern reality, and what two years ago was a program of the Army and Navy Commission is now both an accomplishment and a continuing and pressing need. Surely it is not necessary to argue this point when we have sons, brothers, husbands, fathers, friends in the Army and Navy. They want the Church with them and so do we.

"These two years' experience," the Bishop continues, "have shown the vital significance of the work of the Army and Navy Commission. We do not claim to have done everything which ideally should have been done, but we do state that through the funds given the Commission we have been privileged to be of great assistance to our clergy and laymen in the armed forces. Letters come every week expressing appreciation to the Church for Communion equipment, Army and Navy Prayer Books, Forward Movement literature, Church war crosses, assistance to parishes near camps, to mention but a few of the tasks and opportunities of the Commission.

"All of this costs money. A year ago the Commission appealed for $385,000 and $434,000 was given. At that time it was impossible to make an estimate of the exact amount needed as the extent of the work depends upon unknown factors such as the length of the war, the size of the Army and Navy. Today we are asking for a minimum of $200,000 to carry us through the year 1943. The plan is to ask that this amount be given in February and March at times most convenient for dioceses and parishes."

Bishop Sherrill states that folders and envelopes are available for gifts to the Commission, and he hopes that no intensive "campaign" will be necessary. "The facts are before us," he says. "We do not need to be 'educated.' This task is not alone for the Commission, but for each and every clergyman and lay member of the Church. I have faith that for this cause the Church will give gladly, more than the needed $200,000."

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SUPPER CLUB CELEBRATES FIFTH ANNIVERSARY

Washington, D. C.—The Supper Club of St. John's Church celebrated the fifth year of its founding by sponsoring an Officers' Dance on Friday, January 15. More than fifty officers and their dates attended the dance given at the Arts Club, and those receiving the guests included the Hon. and Mrs. Owen J. Roberts, the Rev. and Mrs. John Magee, Mr. and Mrs. Fred L. Preu and the Rev. Curtis Junker. Miss Mary R. Burnet was chairman of the dance.

Mr. John Burroughs is President of the club, which meets every Sunday evening at six o'clock in St. John's Parish House. Following an informal supper, the thirty or forty members present remain to hear a speaker outstanding in his field and to take active part in the general discussion afterwards. During the past season the speakers have included Dr. Sigmund Skard, formerly Royal Librarian of Norway; Justice Justin Miller, of the United States Court of Appeals; Mr. Coleman Jennings, who told of his experiences during the past war, and Ensign Roby Leighton, of the Department of Naval Officer Procurement, who spoke on the WAVES. In the summer picnics, bicycle trips and swimming parties are held in place of the more formal meetings.

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PRESIDING BISHOP SUGGESTS PRAYER

Commends "Splendid Work" by Army and Navy Commission

New York, N. Y.—Describing the work of the Army and Navy Commission as "a greatly increased opportunity for service", the Presiding Bishop suggests prayer for the soldiers, sailors and airmen of the country, and says: "True Christian prayer calls for the dedication of ourselves to cooperation with God in bringing to pass that for which we pray. We recognize this responsibility in the wholehearted effort we are making to provide for the material needs of our Army and Navy.

"Surely as Christians we must feel equal concern for their spiritual welfare. I feel confident, therefore, that there will be a generous response in every parish to the appeal of the Army and Navy Commission for funds necessary to carry on the splendid work which is being done to meet this need.

"I use the word 'splendid' advisedly. As I go about the country I hear from men in the armed services, from chaplains and from the clergy of parishes situated in the neighborhood of camps, enthusiastic and grateful reports as to the value of the assistance given through the Commission.

"The rapid expansion of the Army means greatly increased opportunity for service. The purpose of the appeal being made this year is to enable Bishop Sherrill and the Commission to follow up this opportunity so that the spiritual welfare of our soldiers and sailors may be adequately provided for both at home and in distant parts of the earth. We have asked God to strengthen and protect the men whom we have sent forth. Let us prove our faith in God's answer by doing our part in this work promptly and generously."

The Commission estimates that $200,000 will be needed to carry on its present program for the remainder of 1943, and has expressed the hope that this may be secured from individuals, parishes and dioceses, in the early months of the year.

Accept Appointment As Members

Of a Sponsor's Committee for the Bishop Rowe Memorial Building

New York, N. Y.—Prominent Churchmen and women in all parts of the country have accepted appointment by Presiding Bishop Tucker as members of a Sponsors' Committee for the Bishop Rowe Memorial building.

With Mr. George Wharton Pepper, Philadelphia, as chairman, and Mrs. J. Ralph Jacoby, New York, as co-chairman, the Sponsors include Bishops Creighton, Jenkins, Mann, Manning, Mathews, Perry, Stevens and Wing.

Lay members of the committee are: Mr. and Mrs. Stephen Baker, Mr. Courtenay Barber, Mr. and Mrs. William Tefft Barbour, Mrs. Charles Biddle, Mr. and Mrs. Frederick Bringhurst, Mrs. Rollin T. Chamberlin, Mrs. Charles P. Deems, Miss Elise G. Dexter, Mr. and Mrs. Lewis W. Francis, Mrs. John Guy, Miss Emma J. Hall, Miss Rebekah L. Hibbard, Miss Elsie C. Hutton, Miss Mary E. Johnson.

Also, Mr. Warren Kearny, Dr. Grace Lindley, Mrs. Norman B. Livermore, Mrs. Henry J. MacMillan, Mr. William G. Mather, Mrs. Paul Matthews, Dr. and Mrs. Frank W. Moore, Miss Mary L. Pardee, Miss Anne W. Paton, Mrs. James M. Rhodes, Mrs. Charles S. Shoemaker, Mr. Samuel Thorne, Mr. Richard B. Tucker, Dr Douglas Vander Hoof, Mrs. Henry D. Waller, Dr. John Wilson Wood, Mrs. George Woodward.

In a letter just issued by Mrs. Jacoby, she says: "Now that Bishop Rowe has gone, we realize more and more the important place he held in the missionary work of the Church, and his clear vision in seeing the future of this now rapidly expanding field."

After telling of the plans for the proposed memorial diocesan building, Mrs. Jacoby says: "I am confident you will want to share in this tribute to Bishop Rowe, a man whose record of service ranks him with the great heroes of the Church."

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CHURCH SERVICE LEAGUE MEETS

Dr. Perry and Dr. Mott, Bishop Bentley Are Speakers

Boston, Mass.—The conflict of ideas and ideals and our ground of hope in spite of tremendous anxiety were two aspects of the present world situation presented to attentive audiences, by Dr. Ralph Barton Perry and Dr. John R. Mott, respectively, as the 23rd annual meeting of the Massachusetts Church Service League drew its attendance of hundreds to Boston on January 20. The third speaker to make the occasion an outstanding one was Bishop John B. Bentley of Alaska. Dr. Perry, professor of philosophy in Harvard University, addressed clergy and laymen gathered in St. Paul's Cathedral Crypt for a conference at 11 A. M. Bishop Bentley spoke to the women in New England Mutual Hall at the same hour when the annual meeting of the Woman's Auxiliary was held, and again in the evening to the young people at their enthusiastic rally in the Cathedral. Dr. Mott, that veteran of forty years' religious work and travel during which he became acquainted with 78 countries, gave his reasons for hope today in a great inspirational address

in the afternoon to men and women gathered in New England Mutual Hall.

Never So Encouraged, Says Dr. Mott

Since the word "hope" is perhaps the most potent one today, it was Dr. Mott's analysis of the grounds for it that challenged the imagination. Admitting that he never was so anxious as at present for the outlook in the world, Dr. Mott disclaimed any intention of being a pessimist, whom he called the man who turns on all the lights in order to see how dark it is. He said he was alarmed; but that alarm is an encouraging state for it is to be awake to mortal danger. And yet he never was so encouraged, for never has Christianity been so preached and lived as it is today in the so-called oppressed countries, and never have there been such parallels of the Parable of the Good Samaritan. Few people may be clear as to what they are fighting FOR; but all are agreed about what they are fighting AGAINST—slavery, aggression, injustice, cruelty. Giving as his chief ground of hope, the triumphant note struck for spiritual unity, Dr. Mott said:

"During the last five or six years which have witnessed the most divisive forces in the world, there has taken place the most marvelous drawing together of Christians that the world has ever seen."

He instanced the five great ecumenical conferences: the Y. M. C. A. Conference at Mysore; the conferences at Oxford and Edinburgh; the Madras Conference; and the Amsterdam Conference of the young people. Continuing, he added:

"These have revealed a world-wide concern amongst Christians as to world outlook, a world-wide recognition of the fact that the problems which vex us in any country can best be solved in a world context, and a world-wide interest on the part of Christians in united fellowship, united thinking, united planning and united action. Jesus Christ alone can make this world a safe place for good will. You and I must place ourselves at His disposal."

Bishop Henry Knox Sherrill presided over the afternoon meeting where Dr. Mott's address was prefaced by a brief business session with election of new officers of the Church Service League.

At the women's meeting over which Miss Elise G. Dexter presided as president of the Women's Division as well as the re-elected president of the Woman's Auxiliary, new officers were also elected.

* * *

WOMAN'S AUXILIARY TO HOLD ANNUAL MEETING

Mrs. Clinton Quin to Be Speaker

Louisville, Ky.—On Monday, February 1, the Woman's Auxiliary of the Diocese of Kentucky will hold its Annual Meeting in Christ Church Cathedral, beginning with a Corporate Communion at 10:00 A. M.

The speaker needs no introduction as she is none other than one of our own Louisville women, Mrs. Clinotn S. Quin, of Houston, Texas, who is the wife of the Bishop of Texas, he also being one of our own Louisville men. Mrs. Quin is a member of the Church's National Council, elected by the General Convention to that office.

In her own right, Mrs. Quin is an active and effective leader in Church affairs. She is Chairman of the National Executive Board of the Woman's Auxiliary, which is responsible for the extensive work done by Churchwomen throughout the country. She was elected to her present office in the Auxiliary by the last Triennial Meeting held in Kansas City, Missouri, in October, 1940, her election being subsequently confirmed by the Presiding Bishop. Under her leadership the Auxiliary is promoting "Witnessing to the Power of God," and cooperating widely in the Presiding Bishop's Forward in Service program. Mrs. Quin's subject will be "Our Responsibilities and Adjustments in a World at War." Mrs. Quinn is the daughter of the late Robert E. Pilcher of Louisville, well-known builder of Church Organs.

Preaching Mission

There is a committee of clergy and laymen working on a Preaching Mission to be held one week in Lent, they are: the Rev. Wm. H. Langley, Jr., chairman; Dean Haines, Rev. J. Wilson Hunter, the Rev. W. F. Rennenberg, the Rev. F. Elliott-Baker, Messrs. B. F. Harwood, Harvey Simmons, C. V. Nunemacher, Ed. Hungarland, Richard Almstedt, A. C. Boers, J. C. Chandler, S. E. Bevins, and A. A. Doll.

* * *

DEAN EVANS' 25TH ANNIVERSARY CELEBRATED

Philadelphia, Pa.—On January 25, the Feast of the Conversion of St. Paul the Apostle, the Very Rev. Allen E. Evans, S. T. D., celebrated the 25th anniversary of his Ordination to the priesthood.

The students of the Philadelphia Divinity School, of which Dr. Evans is the dean, honored him in a day of commemoration. At 7:30 A. M., there was a choral celebration of the Eucharist with Dr. Evans as the celebrant, assisted by the Rev. Dr. Groton and the Rev. R. L. Foster. This was a corporate communion of the faculty and student body of the school. At 1:00 P. M. Intercessions were held by the Rev. Reuel L. Howe, S. T. D. At 4:00 P. M. a tea was held in honor of Dr. Evans at St. Mary's House. At 5:15 the service of Evensong was sung by the Rev. Robert N. Stretch. There was a semi-formal banquet in the school refectory at 6:00 P. M.

* * *

THE CHURCH NEWS OF PITTSBURGH

Pittsburgh, Pa.—Three very courageous laymen along with the archdeacon of the diocese set out last September to put the discontinued Church News on a sound business basis. Every parish and mission in the entire diocese was visited by this committee, and the plan presented in every detail. As a result of this work, the first issue of the Church News has been mailed out direct from the diocesan office to some 6,500 paid subscribers. It goes into families of all but five parishes in the entire diocese, and it is hoped that these five will soon be in the fold. Over half of the parishes have placed the subscription expense in their budget, and the Church News is mailed out to every family in these parishes. At last the Diocese of Pittsburgh has a church paper financially sound, touching about 75 per cent of the families in the diocese. The Ven. William S. Thomas, Jr., archdeacon of the diocese, is the editor.

* * *

REV. MARTIN DAVIDSON PREACHES ON EDUCATION FOR THE NEW WORLD

Scarsdale, N. Y.—"In all education worthy of the name, religion must be an integral element," declared the Rev. H. Martin P. Davidson, chaplain of St. George's School, Newport, R. I., preaching on **Education for the New World,** at the Church of St. James the Less, on Sunday, January 10, in connection with the parish's program of religious education.

"Religion is more than a point of reference," he continued. "It is a corrective to the materialistic overemphasis of so much that passes for education. True science is not materialistic, but few schools' science courses seem aware of this fact. They are still thinking in 19th Century terms. Education that teaches only skills is positively dangerous, as witness the whole Nazi philosophy of education. Ideals and ethics are important, but even more fundamental is the reason for ethics which is the existence of God. This truth will be especially significant in the New World into which we are moving. Therefore, the need for religion in education is imperative. And not alone for religion, but for definite credal teaching, and convincing Christian teaching in education.

"The Wise Men 'laid their treasures' at the feet of Him who, though a Baby, was Incarnate God—God become man—God entered into human life.

"Any vague or ill defined religious teaching will not serve us any more than vague or ill defined medicine can heal us. We must 'know Him whom we believe'. There is no value in talking of a lowest common denominator of religion. The ancient Wise Men did not sit down to argue, nor will the modern wise man. They come to worship Him who is Truth.

"Our faith in the Incarnation is the charter for the New World. That faith is that man is worthy of containing God, hence the definite and transcendent value of human life. This is back of and underlies all of our worthy hope for a great future education and in democracy."

* * *

MISS MARSTON JOINS CHURCH COMMITTEE FOR CHINA RELIEF

New York, N. Y.—Miss Margaret I. Marston, executive secretary of the Woman's Auxiliary of the National Council has been elected a member of the Church Committee for China Relief as a representative of the Foreign Missions Conference of North America, one of the three constituting bodies of the Church Committee. The other two constituting bodies are the Federal Council of the Churches of Christ in America and China Famine Relief U. S. A., Inc. Each of these bodies has ten representatives on the Church Committee. Mr. Harper Sibley, formerly a member of the National Council, is chairman and Presiding Bishop H. St. George Tucker is a member representing the Federal Council of Churches. In 1942 the Presiding Bishop's Fund for World Relief contributed $23,119.25 to the Church Committee for its united Christian relief program in China.

* * *

BISHOP STEVENS ADDRESSES C. D. S. P. ON QUIET DAY

Berkeley, Cal.—Self-surrender, fellowship, interpretation, and dealing with relics of the past, using the Johannine literature as a source of inspiration, were the chief points of the Quiet Day address at the Church Divinity School of the Pacific at the beginning of the second half-year. The Rt. Rev. W. Bertrand Stevens, bishop of Los Angeles, began his first address with reference

Continued on page 14

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

ALTAR BREAD AND INCENSE

ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

VISITORS WELCOME

Holy Cross Church, 36th Street and N. E. First Avenue, Miami, Fla., Dr. G. W. Gasque, locum tenens, invites visitors, Sundays 7:30 and 11 A. M., and 8 P. M. Also Saints' Days and Fridays, 10 A. M.

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DEATHS

MRS. CALVERT WALKE McILHANY

CALVERT WALKE McILHANY, widow of the late Reverend Doctor Hugh M. McIlhany, died at the University of Virginia on December 22, 1942, in her seventy-first year. The burial service was held at St. Paul's Memorial Church, which her husband had founded and for which he gave his life. She is survived by four children: Matilda McIlhany Selden, Agnes McIlhany Hamilton, Doctor Lewis Walke McIlhany, Calvert Walke McIlhany; and by five grandchildren. Two children preceded her: Hugh Milton, who died in infancy, and Mary Atkinson, her oldest child, who died as she was completing her training at the University School of Nursing.

Mrs. McIlhany's life and character are a witness to the truth that neither tribulation nor adversity nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Her husband's sudden death in the full time of his ministry left her with the responsibility of bringing up and supporting a family of five young children. The house in which she lived was burned down: she knew sorrow and affliction; but the light of a triumphant faith was always shining from her countenance and she became a vital influence for good in the lives of many. She made a home not only for her own children, but for a large household of students of the University. There are many alumni, some of them in the ministry of the church and in the episcopate, who will unite with her family in rising up and calling her blessed.

B. D. T.

MARTHA OLD HARVIE
(A Tribute of Affection.)

On January 9, 1943, MISS MARTHA OLD HARVIE passed into that life eternal for which her long, beautiful life here had been a preparation.

She was born ninety years ago, in Powhatan County, the home of her parents, Dr. John Brockenbrough Harvie and Mary Blair Harvie. For over half a century she was a resident of Richmond, identified with its cultural, social and religious life.

She loved much, she loved many. Although clannish to the remotest ramifications of her family tree, her warm and encompassing interest extended beyond their boundaries; her charm of intellect, wit and humor made her a favorite with old and young. She was indeed a Virginia gentlewoman of the finest traditions.

She knew, to a remarkable degree, the almost filial love and admiration of a host of nieces and nephews of two generations, who delighted to honor her as the patriarch of the family. Those who knew her best, loved her best. They "saw a daily beauty" in her life and her memory ever fragrant and fresh, will continue to enrich their lives.

"And nothing in her life became her better than the manner of her leaving it": Suddenly—in the twinkling of an eye, her busy hands were stilled, and undisturbed and undisturbing, she passed through the gates which had been ajar for her so long. She could almost hear the music of the choir invisible, and see those angel faces smile—

"To all who knew you, dread of age is past.
You took life tip-toe to the very last;
You kept your interest in its thrilling book.
It never lost for you its lovely look—,
To you, Death came, no Conqueror, in the end,—
You merely smiled,—as to another friend!"

BISHOP STEVENS ADDRESSES C. D. S. P.

(Continued from page 13)

to the conflict of duty felt by clergy and seminarians as to whether to go into the armed forces or remain on the civilian front. Sometimes what has seemed hard becomes popular and, therefore, easy, and staying at home may be the more difficult task. Each man must make his own decision, by seeking out the significant meaning of his work, and he must decide with finality and give himself with abandon to the task of his choice. There is the danger of rationalizing one's position, because it is possible to stay comfortable and avoid any sacrifice. A religion which centers in the Cross demands sacrifice; it requires complete self-surrender and commitment to the will of God, and this is the only way in which a decision can be made.

The second requirement coming from the Johannine literature is fellowship: "Little children, love one another." The Bishop cited the cultured Chinese couple who could not find decent lodgings in a suburb of Los Angeles. He mentioned the extreme fanaticism of groups who want to deport the Japanese. He talked of the rights of the colored race. Christianity stands for racial equality, and yet we do not have it in our own country. We have ignored the Christian teaching (and it is found also in other religions) that all are children of the same God. The hope of a just and durable peace depends upon our turning to this fundamental Christian principle, but we may possibly continue as in the past—in church, nation, and world. When myths of racial superiority go too far, they not only result in war, but they throw out God. We must beware and learn our lesson. In parish life, also, there is the demand for fellowship. The stratification here may not be racial, but economic or social or intellectual. The key to the situation is the universality of the interests of the clergyman, who practices love, fellowship, and the seeking of a common purpose which will unite the entire group. He must resolve never to eliminate "nuisances", but to convert them, use them, or at least suffer them.

One outstanding aspect of the Johannine literature is its freedom of interpretation, using facts and giving them entirely new meanings. Culture or learning is not so much discovering new facts as discovering new meanings of old facts. The priest connects the facts with the needs of his people. With the emphasis today on technical subjects, the search for meaning (as exemplified in the "liberal" tradition) may be discarded. The present generation will have only a technical education, and liberal arts subjects will be discarded. The clergy of tomorrow will have to be able to fill this gap in the lives of their congregations.

Finally, there is the legend of John's old age. He must have felt like a relic, who had outlived his usefulness. In the world of tomorrow there will be many who are unable to adjust themselves to the new world, many who will face the world without their loved ones. There will be a vast area of suffering humanity. The clergy must minister to all of these, giving them a sense of the unity and integrity of life and of God's plan for them. It means doing our part to restore the world to a harmony in the sight of men and of God. And this justifies the education of an increasing number of candidates for the Christian ministry.

* * *

DIOCESE OF SOUTHWESTERN VIRGINIA

There's Something Going On at Radford

At a recent meeting of the Vestry of Grace Church at Radford, Virginia, one of the men made an interesting announcement: 'This Forward in Service movement must have a real meaning in our lives. As a beginning the Treasurer and I have made a pact that we will put five hours a week into the business of the Church. We are going to propose that every member of this vestry do the same thing. And if that works, we will put the plan before the whole congregation." Well, and if that works, Grace Church will be "going to town."

Mr. Wilfred E. Rosch graduated at Virginia Seminary in June, took charge of Grace Church at Radford and St. Thomas' Church at Christiansburg June 15, was ordained deacon July 1. He lives at Radford.

Grace Church celebrated its Fiftieth Anniversary with a great service on Sunday, September 20, which included the consecration of the church building followed by the confirmation of two persons. The Rev. Charles W. Sydnor, rector of Christ Church, Pulaski, and also formerly rector of Grace Church, preached the Anniversary sermon and the Rt. Rev. Henry D. Phillips, D. D., bishop of the diocese, confirmed the class.

In his sermon Mr. Sydnor traced the history of the Episcopal Church in Southwestern Virginia from the time the Rev. F. D. Goodwin, came as a missionary to this section of the State and began his work in 1856. The first building of Grace Church was erected in 1892 under the rectorship of his son, the Rev. E. L. Goodwin. The son of the Rev. E. L. Goodwin is the present Bishop-Coadjutor of the Diocese of Virginia: the Rt. Rev. F. D. Goodwin, D. D.

The War Comes to Radford

The following, from a locally written article titled: 'The War Comes to Radford," is worthy of quote:

"In 1940 it was felt that the community of Radford faced a very critical and uncertain future. Then came the war, and then came the Hercules Powder Company—and almost overnight this little community of seven thousand people became a hustling city of twelve thousand. The effect of this development was felt throughout this whole southwestern area, and the two parishes in Radford and Christiansburg find themselves faced with demands upon their resources such as they had never experienced before. And these increased demands spell increased opportunity for the Church in this section.

"Seldom has a deacon been thrust in so hot a spot as has the Rev. Wilfred Roach, who took charge of this work

last June upon his graduation from the Seminary. Called to minister to two parishes, he suddenly finds himself ministering to seven cities, for the Hercules development involved the building of five separate villages, all within the territory for which Mr. Roach is responsible. All of this has created new problems, for in spite of the pressure with which the work is being pushed, the workers and their families have much free time; and free time always brings its added problems, particularly in five such mushroom cities. A large recreational building has been erected for the young people and here again is a problem which spells opportunity for the Church. The usual activities are provided but, as might be expected, wholly divorced from—without any mention of—the religious life of the young people. All of this presented a field of service which Mr. Roach was quick to recognize; and through his leadership, the churches in Radford and Christiansburg are facing the greatest challenge in their history. In addition to all this, there is the customary 'care of the churches,' and the usual work among the students of the Radford State Teachers' College."

Yes, there is plenty of need for "five hours work for the Church every week" by every member of Grace Church.

* * *

THANKSGIVING SERVICE BROADCAST IN ENGLAND ENJOYED BY AMERICAN SERVICE MEN

Wilton, Conn.—A few days before Thanksgiving Day, a special service was held at St. Matthew's Church, Wilton, which was electrically transcribed by the British Broadcasting Company. The Wilton Choral Club assisted the choir with the musical part of the service. On Thanksgiving Day at 7:00 British Time, it was broadcast to Britain. Station WTAG in Worcester, Mass., also carried the broadcast.

The purpose of the broadcast was to acquaint the British people with the origin, traditions and meaning of the American Thanksgiving Day. The service included hymns, an anthem, a description of the town and church by the Rev. Charles W. Wilding, rector, greetings, and closing prayer and benediction.

A cable from the British Broadcasting Company reported that the broadcast was widely heard in England, and was enjoyed by many American service men there. The Mayor of Wilton, England, said: "The program was heard in Wilton with the greatest interest. On behalf of the citizens of this ancient town I send warm greetings to Wilton, Connecticut. I look forward to a happy reunion when victory is won."

* * *

MINNESOTA INTERESTED IN BISHOP ROWE MEMORIAL

Minneapolis, Minn.—The diocese of Minnesota is thoroughly interested in the Bishop Rowe Memorial, according to a statement sent to the National Council by Bishop Coadjutor Stephen E. Keeler. A meeting was held early in January, and Bishop Keeler says, "I was delighted at the spirit, and as a result, I have a very live committee of clergy, laymen and laywomen who have the Memorial in hand so far as Minnesota is concerned. I think you will find that there will be gifts from this diocese which represent Minnesota's fair share in this effort."

Mrs. Kenneth G. Brill, of St. Paul, Minn., president of the diocesan Woman's Auxiliary, is chairman of the Bishop Rowe Memorial Committee.

* * *

Personal Notes Of Interest

The Rev. Daniel C. Osborn, Jr., now assistant at St. Paul's Church, Pawtucket, R. I., is to be the new rector of St. Philip's, Crompton, West Warwick, and also in charge of St. Andrwe's, Harris. He suceeds the **Rev. Harvey Marks,** who recently retired after many years' service. The new rector is from Pennsylvania, and is a graduate of the General Theological Seminary.

The Rt. Rev. John Boyd Bentley, of Alaska, has been in Rhode Island in connection with the campaign for a memorial to the late Bishop Rowe of Alaska.

The Rev. H. Campbell Dixon, who has been in charge of St. Stephen's Church, Louisville, Ky., for the past fourteen years, has been chosen rector of St. Paul's Church, Louisville. He has accepted the election and will be in residence as of February 1. In the meantime he will take care of the services at both churches.

The Rev. Mr. Dixon has been helping out at St. Paul's as best he could during the time since the **Rev. Mr. Hart** resigned, and in that time has endeared himself to the people of St. Paul's to such an extent that they have decided they want him permanently. There was weeping and gnashing of teeth when the congregation of St. Stephen's was told of his resignation the first Sunday in January.

The Rev. Harold J. Weaver has arrived in Louisville and begun work as Executive Secretary of the Army and Navy Commission in the Diocese of Kentucky. He will have office in the Cathedral House.

The Rev. F. Elliott-Baker, rector of Calvary Church, has relinquished charge of Trinity Mission on East Main Street, Louisville, Ky., which he has served for some years. It will become a mission of Christ Church Cathedral, which is most fortunate for Trinity. A most aggressive future is planned for it.

The Rev. Wingate Snell, rector of Grace Church, Louisville, startled the members of the parish at a special vestry meeting held at the Church December 29, when he presented his resignation as rector effective immediately. He did not officiate at the services the following Sunday nor at any other of the Church services.

Mr. Snell came to Grace Church in March of the present year during the Lenten season. He succeeded the Rev. Arthur H. Austin as rector. He has made many friends since coming to Louisville. He had been a missionary in East Africa for three years and had only been away from that post three months when he became rector of Grace Church.

The vetry immediately elected the **Rev. Wm. G. J. Kibitz,** assistant rector of Christ Church, New Haven, Connecticut, as rector.

The Rev. Robert L. Seckins, Jr., in charge of St. Peter's, Manton, R. I., was ordained priest by Bishop Perry at services in that church.

The Rev. S. Hughes Garvin, assistant at the Cathedral, Louisville, Ky., was ordained to the priesthood on December 21 in the Cathedral, and the **Rev. Rudi W. Locher** in St. Paul's Church, Hickman ,on December 22.

ORDINATIONS

Deacons

Mr. John Ellis Daley, of St. Andrew's Church, Fort Pierce, Florida; and **Mr. Arnold Charnock,** of Holy Trinity Church, Bartow, Florida, were ordained to the diaconate in St. Luke's Cathedral, Orlando, Florida, by the Rt. Rev. John D. Wing, D. D., bishop of the Diocese of South Florida.

Mr. Daley was presented by the Rev. J. Mitchell Taylor, rector of St. Andrew's Church, Fort Peirce; and Mr. Charnock was presented by the Rev. Russell S. Carleton, priest-in-charge of Holy Trinity Church, Bartow.

The sermon was preached by the Rev. W. Keith Chidester, rector of All Saints' Church, Winter Park, Florida.

Mr. Daley was apointed as curate in St. Stephen's Church, Coconut Grove, Miami, of which the Rev. Rex Wilkes is rector; and Mr. Charnock as curate in the Church of the Ascension, Clearwater, of which the Rev. A. Peter Carroll is rector.

DEATHS

Miss Mary Clare Sherwood

Miss Mary Clare Sherwood died suddenly January 6, at All Saints' Episcopal College, Vicksburg, Mississippi, where she had taught for about twenty-five years.

Born in 1868, Miss Sherwood was the youngest of the five children of the Rev. and Mrs. Lyman H. Sherwood of Lyons, N. Y. All of the family were widely known for their culture in music and art. Miss Sherwood studied at the Art Student's League in New York and later did work in Paris and Berlin. She was an exhibiting member of the National Association of Women Painters and Sculptors and has won national recognition as an artist. Her latest award was the Mississippi Purchase prize given at the state fair in 1940.

Services were conducted for her in Vicksburg on January 7, by the Rev. W. G. Christian. Church services and interment were from her home parish, Grace Episcopal Church, in Lyons, N. Y.

At All Saints' College she was a devoted member of the faculty and an every-day example to the students of an unselfish Christian life.

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THOUGHTS FOR THE THOUGHTFUL

"Outside the hope that is in Christ there is no hope for the world."

We must go back to the motto of the first century disciples, "Ubi Christos, ibi ecclesia"—where Christ is there is the Church. —J. R. Sizoo.

"The easy way is down hill."

The Cross of Christ stands for the supreme Triumph of the Will of God in a human life; and it is the Will of God that all men shall come to a knowledge of all truth. Therefore the disciples of the Cross ought to be in the vanguard of all progress along every line of intellectual and spiritual attainment and endeavor. —Selected.

God's creation of the world, and His protection of it cannot be measured by a single lifetime. There is a patience that can plod on toward horizons that can never be be reached, an imagination that can anticipate a future that can never personally be experienced. "It is not necessary for you to finish the work"—runs the Jewish ethical rule—"but neither are you free to dissociate yourself from it." —David Jackson.

We must not be so much concerned about our enemies as enemies, but about the ideals of justice and freedom, both originating from His character. God's faithfulness, history shows, finally leads the tyrants to failure.

Whatever may be the mysteries of life and death, there is one mystery which the Cross of Christ reveals to us, and that is the infinite and absolute goodness of God. —Charles Kingsley.

There is no path so dark that He cannot make it bright. He enlightens the minds of those who believe. He enlightens the hearts of those who love. He enlightens the lives of those who serve. Those who are surrendered to Him are able to say with the apostle of old: "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." —Selected.

The writer of the Epistle to the Hebrews spoke of th Christian dsring a better country, "a city that hath foundations, whose builder and maker is God." There is a majestic sweep in that. It deals with cosmic things, with universals, with absolutes, with eternal verities. The making of a just and durable peace is a gigantic task but primarily a spiritual task. We must have religious idealism supplemented by factual knowledge. We must educate public opinion so that it will support the workers at the peace table when they build the upperstructure of peace upon the foundation principles of Christianity.

—Dr. Daniel L. Marsh.

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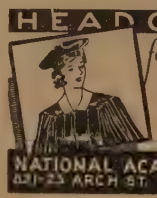

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The Southern Churchman

From Gen. MacArthur's Order of the Day Following the Victory at New Guinea

To God Almighty I give thanks for that guidance which has brought us to this success in our great crusade. His is the honor, the power and the glory forever. Amen.

A NATIONAL CHURCH PUBLICATION

The SOUTHERN CHURCHMAN

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Rev. G. MacLaren Brydon, Associate Editor
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CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

FOREIGN

From The Spiritual Issues of the War

THE CHURCH IN OCCUPIED DENMARK

London,—We have mentioned the smouldering resistance of the Church in Denmark. More detailed information concerning this has subsequently reached us.

Two clergymen were attacked by Nazi papers (Faedrelandet, October 11th, and Nordschleswigsche Zeitung, the organ of the German minority, October 10th) for anti-German articles in parish magazines. Pastor Johannes Novrup, a People's High School man, who has recently been appointed to an important consultative post in the Ministry of Education, wrote in Roskilde Church magazine: "It is a humiliation that our country is used by others against those whom we do not wish it to be used against. It is a humiliation that our factories, and our fields, our workmen and farmers—that is, our efficiency in peaceful work—should be used one-sidedly in this second world war. It is a humiliation that tens of thousands of young Danes have to serve in foreign industry. It is always a humiliation to feel forced to act in disagreement with one's own nature. Is not the lurking fear that we have lost, or are losing, our self-respect an essential feature in a picture of the Danish people today? . . . We must bear with the foreigners in the right way, not in approval of what they have done, but so that love of what Denmark holds dear, rather than hatred of the foreigners, may be the result of our humiliation." The second article appeared in a South Jutland parish magazine, the writer, Pastor Warncke, being described by Nordschleswigsche Zeitung as a well-known opponent of Germany. He wrote: "What will become of our children? Can children who have been brought up on Christian principles be offered a future side by side with a youth which is being brought up by the State to godlessness, violence and lawlessness?"

According to a Nazi clergyman, Pastor A. A. Jorgensen, it was now good form among Danish clergy to arouse hatred of Germany, and Dean Hogsbro, the new head of Copenhagen Theological College, had said recently that "Naizdom was even worse than Communism" (Nordschleswigsche Zeitung, October 14th). The leader of the so-called "National Socialist group of clergymen", Pastor Meinhardt-Jensen, was asked to write an article in the September number of "Stud. Theol.", the magazine of theological students in Copenhagen and Aarhus, but the article was commented on by a student contributor as follows: "What is of interest to us in the article is not the reforms the writer proposes to carry out if possible, but the points of contact between National Socialist ideology and Christian thought which he evidently must find, but which in several important respects we are not gifted enough to perceive." The student also advanced arguments against anti-semitism, and promised that any articles in Faedrelandet on the subject of Christianity would be dealt with in "Stud. Theo." (Fraedrelandet, October 2nd).

The following items from Kristeligt Dagblad may be of interest:

(September 5th.) Dean Hogsbro said in his first sermon as head of the Theological College that the Church would always come into conflict with all forms of human arbitrariness that were unwilling to serve Christ. Paul had encountered the moral form in Jerusalem, the humanistic and scientific in Athens, and the political in Rome. The same forms confronted the Church today, and Dean Hogsbro, therefore, urged theological students not to ignore them, but to win through to a personal standpoint towards them.

(September 11th.) At the annual meeting of the Danish Mission in Arabia plans were discussed for building a new school and mission houses in Aden after the war. The society had 39,000 kr. in hand owing to the impossibility of sending money out of Denmark.

(September 13th.) Sognepraest Hans Hagle said in an address to the Aarhus Society of Christian Students that a man was bound with twofold bonds—to his Danish country and people and to the Lord and Creator of all mankind. Any separation between these two bonds led to a demoniac nationalism.

(September 15th.) Aage Falk Hansen, the leader of the Y. M. C. A. in Denmark, said in an interview that Danish youth today must be considered in the light of April 9th, when at any rate a large proportion of them had been roused from materialism and indifference to a new unity. The Y. M. C. A. had not joined in the Danish Youth Movement (Dansk Ungdomssamvirte), but welcomed the recognition given by the Movement to the place of religion in national life. While Professor Hal Koch was chairman there was little danger that the newly awakened patriotism would spend itself in idle lyricism.

(September 22nd.) In his pastoral letter the new Bishop of Lolland-Falster, Professor Plum, who was consecrated on September 13th, said that till now the Danish Church had had a mild fate. On April 9th only a few were given the opportunity of resisting with their lives, and Denmark was grateful to them. The question must be asked whether the Danish Church was equally ready to suffer if anti-Christian floods poured in on Denmark. Christianity had had its martyrs recently as in antiquity and on the mission field. The Danish Church must prepare in the days of peace for all eventualities.

(October 15th.) Dean Steenvinkel (North Zealand) stressed in a recent sermon that the Danish Church stood side by side with the Church in Norway, Sweden and Finland, and faced the same problems and responsibilities. In Denmark a national awakening had taken place, but had not been accompanied by a religious revival. The Danish Church had not yet experienced martyrdom, but Danes must pray that their Church might be given strength to endure, if martyrdom came. Finally, the Dean prayed that strength might be given to the King to hold out to the end.

The relation between patriotism and Christianity was the theme of a sermon by Sognepraest Chr. Baun at the annual meeting of the "1891 Convention". He referred to the tendency of national feeling to ally with old heathendom, and consequently to degenerate into national hatred. Patriotism, to be a positive force, needed the corrective of Christianity.

A note on Danish missions is held over till next week.

AN AMERICAN'S THOUGHTS IN WARTIME ENGLAND

Dean Lynn Harold Hough, of Drew University in the United States, spent some weeks in England in the late summer of last year preaching to the City Temple congregation and in many other places. Writing in Christianity and Crisis (the distinguished American fortnightly dealing with subjects similar to

(Continued on page 14)

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HAVEN

By J. W. KENNEDY

NEVER LET UP. Never let down. This expresses the true technique for the earth-life of every Christian. There never comes a time for the Christian when he can take it easy or retire from active service. Unfortunately some would-be and has-been Christians forget this. They win one battle and allow the flush of that victory to suffice forever. They have one mountain peak experience and live always in the memory of it. When we let up in our pursuit of a goal or relax in an essential discipline; when we let down because we feel the job is done or because things do not go so fast or so well as we think they should, something goes out of us. When we slip an inch, we find it quite easy to slip a mile. Quite recently I found the let-up, let-down practice destroying the hard work of months of building and striving, causing the tossing aside of the hard-earned fruits of climbing the steep ascent. I have found some new reasons for this senseless, wasteful, backsliding and I mention a few of them briefly: One usually begins to slip when visible signs of growth and progress are lacking. This induces the mind to doubt a bit and the old habit of the easiest way creeps back into consciousness and eventually control. We begin the old merry-go-round of "rights," not being understood, blaming our condition on others, discouragement and inferiority. Soon the old pathways, long untrod, feel our wayward feet again.

THE SIGNS OF wavering come when we feel the guilt and conviction of certain deeds are no longer worth remembering, and we feel there is no longer need for further knowledge of the new life we have chosen, and we feel that everything is going to be O. K. It is then we begin to relax and cease vigilance through our daily times of devotion; and to cease seeking through The Bible some word God might be trying to say to us; and to forget that our continued newness of life depends upon our witness before the world and our ceaseless attempts to win others to the high adventure of The Way. Whenever we reach a dry place in our spiritual journey or whenever we feel our striving has gone unrewarded or whenever we feel the devil's urge to abandon the new way of life for the old way of death, we must stop for a moment and from the perspective and lift of a long look at self as was, as is, and as going to be, take our bearings as to the course of our direction and examine the wake of the course we have pursued. It will come clear at last what is blocking progress or causing us to go around in circles or making us take one step forward and two steps back. Often, indeed almost every time, we find something we have refused to do that we were convinced God wanted us to do. Usually, this is the unwillingness to go all the way in giving up or all the way in adjusting to the harmony of the whole or the complete giving up of my way for God's way as we know and are able.

Never let up, never let down. If you have even begun to let up or let down, delay not another minute to pick up and get up and join in the marching song of those who would find their full portion of God's life and keep it as they share it:

"He who would valiant be 'Gainst all disaster,
Let him in constancy follow the Master.
There's no discouragement shall make him once relent
His first avowed intent to be a pilgrim.

"Who so beset him round with dismal stories
Do but themselves confound, His strength the more is.
No foes shall stay his might, though he with giants fight;
He will make good his right to be a pilgrim.

"Since, Lord, Thou dost defend Us with Thy Spirit,
We know we at the end shall life inherit,
Then fancies flee away, I'll fear not what men say,
I'll labor night and day—this day and night—
To be a pilgrim."

This Week

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THE COLLECT

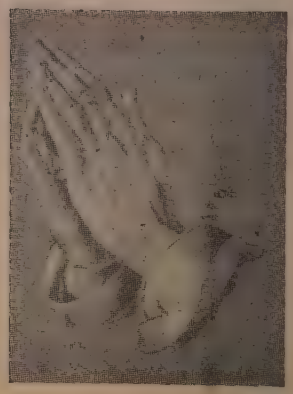
THE FIFTH SUNDAY AFTER THE EPIPHANY

O Lord, we beseech thee, to keep thy Church and household contiunually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. Amen.

To the Great Army of

SHUT-INS

League of Intercessors



Praying Hands

CONCERNING BED-PRAYERS

Did you ever meet that conservative Christian who had no use for modern translations of the Scriptures, because "the King James Version of the Bible was good enough for St. Paul, and it's good enough for me"? Many of us find help in some of the modern translations, yet always that which is known as the *Authorized* or *King James Version*, will have our more constant devotion.

Soon after King James ascended the throne, a conference of Christian leaders "moved His Majesty that there might be a new translation of the Bible, because those versions that were allowed in the reign of Henry VIII and Edward VI were not answerable to the truth of the original." To that suggestion King James was sympathetic, and appointed fifty-four translators to the work, one of whom was Dr. Andrewes, Dean of Westminster. That work of translation took from 1607 to 1611, in which year, our present *Authorized* Version of the Bible was published.

It is not of Bible Versions that I write, but of Lancelot Andrewes, who is forgotten, almost, as a translator, but remembered gratefully by countless seekers after God, as the authr of *Private Devotions*. These he wrote when Bishop of Winchester, and, as their title indicates, were for his own use, and not intended for publication. Shortly before his death, Andrewes gave the manuscript to his great friend, Archbishop Laud, and in due time the "Devotions" were printed. Perhaps you can borrow your Rector's copy of "*The Private Devotions of Bishop Andrewes.*" You may not be led to pray like Lancelot Andrewes, but none who would explore the riches of the life of prayer and the holy art of intercession can afford to ignore this so great teacher of the intricacies of the heart.

It was the habit of Andrewes to turn into a petition, and then give it a place in his prayers, any passage of Scripture which, on being read, more than ordinarily affected the mind, and gave the heart a new motion towards God. Thus were that man's prayers born. He moved greatly among the confessions, petitions, praises, resignations and thanksgivings, which are scattered up and down the Psalms, and indeed throughout the Scriptures. These were meditated upon, learned by heart, and incorporated in his prayers. How fervently and effectually men would pray, if they always came thus prepared for prayer! True intercession is born only of a truly consistent and devotional prayer-life.

Andrewes "Devotions" are preceded by reference to *Times*, *Places*, and *Accompaniments* of Prayer.

As to *Times*, Always, Without ceasing; At all times, taught Jesus, and wrote Paul. Three times a day and seven times a day, was the custom of Daniel and the Psalmists. For Bishop Andrewes, the seven periods of prayer were, a great while before day; at daybreak; at the third house, and the sixth hour, and the ninth hour, at eventide, and at midnight. (*When did the good Bishop sleep?*)

For such as care to consult the passages of Scripture, here are the references: Lk. 18:1; Acts 12:5; Eph. 6:18; Dan. 6:10; Ps. 119:164; Mr. 1:35; Ps. 119:147; Acts 2:15; Acts 10:9; Acts 3:1; Gen. 24:63; Job 35:10; Ps. 119: 55, 62; Acts 16:25.

Then, as to *Places*, Bishop Andrewes noted that prayer was made—in the congregation; in the closet; in an upper room; on a housetop; in the temple; on the seashore; in a garden; in bed; in a desert place; in every place. For references to these, read Ps. 111:1; Matt. 6:6; Acts 1:13; Acts 10:9; Ps. 27:4; Acts 16:13; Jn. 18:1; Ps. 63:6; Mr. 6:31; 1 Cor. 1:2.

Perhaps on some other occasion we may return to the riches of prayer as set forth by Lancelot Andrewes. For the present we ask him to remind us of some of the *Accompaniments* of prayer, as, kneeling, bowed, humility, chastening—Ps. 95:6; Lk. 22:41; Matt. 26:39; Ps. 44:25; Ezra 9:6; Lk. 18:13; Ps. 73:14.

As so many of our readers are invalids, and some are bed-fast, and of necessity their prayers must be offered in bed, I had thought to say something of bed-prayers, but that interesting aspect of prayer must be left, *D. V.* until we sit together again next month.

—*B. Frank Mountford.*

Fort Knox---Past and Present

By HENRY H. SWEETS

VIVID MEMORIES of twenty-five years ago were kindled afresh in my mind and heart when on January 11, 1943, at the invitation of Major General C. L. Scott, Commanding General of the Armored Force Replacement Training Center, I spent the day with him and members of his training staff at Fort Knox, Kentucky.

General Scott presented me to the men in direct charge of all of the training departments, His Aide-de-Camp, Lt. Edward Inglis, and Major Ben Dixon MacNeill, Public Relations Officer, of Raleigh, North Carolina, gave every assistance in our tour of inspection.

This great military center, home of the Armored Force under the command of Lieutenant General Jacob L. Devers, to which men from all walks of life from every state in the Union are coming in a steady and ever increasing stream, is located largely in Hardin County where Abraham Lincoln was born—(where later I first saw the light of day)—and not so very many miles from the birthplace of Jefferson Davis. It is also the spot where the Nation's gold, in fabulous quantity, is held for safe-keeping.

World War I

In 1917 Fort Knox was hastily built up on the site of the little town of Stithton and the surrounding farm lands. Soon it began to hum with the handling and the intensive training of men and the complete mechanizing of the artillery equipment.

It was said that the contractor who built the first wooden barracks, warehouses and huts had done no construction except in the city of Chicago and that the need of roads and walks were overlooked. At any rate we were all soon almost completely bogged down. The rains descended, the floods came, the farm lands became soft, the mud deepened and for a while it seemed almost impossible to walk and automobiles had to be pulled out of the mud by tractors. What a change today, with hundreds of miles of concrete roads and walks and with blue-grass sod covering the hill-sides. Invited to experience a surer means of locomotion, I crawled down into a General Sherman Tank. Started by skilled hands it went smoothly over the hard surfaced roads, on into soft, muddy fields, through ponds, over shrubs, trees, rocks, up-hill and down, swaying, panting, speedily lumbering on for many miles. It was an experience never to be forgotten.

For a short time the Y. M. C. A. functions at the new Fort Knox were directed by the staff under Philo C. Dix, Y secretary of Camp Taylor, but was soon transferred to the leadership of John S. Moore. I was asked to organize the religious work at Fort Knox and was ably assisted by Dr. A. J. A. Alexander, who rendered a remarkable service to officers and men. We were there when the ravaging of the flu began and continued its deadly work. How did we live through those days? The weather was cold, the atmosphere damp, hospital facilities at first inadequate, doctors and nurses scarce, relatives and friends of the men impatient and sometimes unreasonable in demands for information and help.

And Now

Wonderful things were done at Fort Knox in those days as feverish preparations were made to enter World War I. By trial and error, by determination and faith, "bricks were made without straw," lives were saved, men were efficiently trained and wonderful contributions were made toward the winning of the war. But what advances have been made in these twenty-five years! Physicians and nurses are now abundant in number, trained and experienced in skill, supplied with hospitals of modern construction covering many acres of space, of ample facilities, with every needed instrument and medicine, prepared on the instant to handle any accident or sickness. Each man is examined, treated, instructed, tested as to endurance under extreme heat and cold and brought to the highest point of physical fitness.

Every father and mother and other relatives and friends will be interested in the system of placement, education and training now followed, under Major General Scott, from the time the selectee arrives at this Training Center until he completes his thirteenth week of development there.

The officers at this Center know, and are constantly learning more, about the handling, the encouraging, the assigning and the progressive instruction of the individual man, not only from the military point of view, but from the physical, mental, and moral development of each man. An understanding of the method, spirit, and purpose of this work, aside from its military interest, will be of benefit to parents, churches, schools and all social, moral, and religious agencies concerned with the up-bringing and spiritual service of young men.

Here they seek to understand men and the peculiar problems of each man. General Scott has directed all officers to lend kindly ears to the soldiers' troubles. He declared: "Every company commander in the Training Center will make himself available at some definite time, when any man in the company who has a problem can come in and talk it over, and no bumptious company clerk or green first sergeant is going to stop them. This may be upsetting Army tradition, but it is going to be done. There are a lot of young fellows, and older ones too, coming in here. They are confused and bewildered, and they have things they want to talk over with somebody and I want these company commanders to listen—especially to these young 18 and 20 year old boys. I want no coddling or pampering, and they don't either, but I want them to have someone to tell their troubles to."

Selectees

Before coming to Fort Knox each selectee has given full information concerning his parents, home, birth, citizenship, education and technical or professional training, lingual abilities, marital status, occupation, hobbies, favorite sports and previous military training and experience. These and other facts are recorded on a large card and put in the hand of an interviewer. Each trainee is directed to an interviewer who has had special training and experience in the line of work in which the trainee has been engaged. They meet in a booth in which are a table and three chairs. The interviewer sit on one side of the table, the one to be interviewed on the other. An embryo interviewer has the third chair and gains experience that will prepare him for effective interviews. Many facts are brought to light and recorded about the fitness and experience of the soldier and of his desires. He is then passed on to the classifier and assigned. If, after a fair trial, he appears to be a round peg in a square hole, he is transferred to other training employment.

It gives an awful jolt to our democratic ideals to

learn how ignorant and completely illiterate are some of the men. Most efficient are the methods of salvaging these—not only for military purposes but for future citizenship of our Nation. Primary schools have been established for the instruction of men who cannot read or write or understand a map or the implications of current history. Sixteen are assigned to each class and all classes are taught by selectees who have had high school teaching experience.

All incoming selectees are given a written message from General Scott. It is brief, informing, sympathetic, but emphatic: "You are now in the Army. You will find that the Army is operated in many respects much like your city and state Governments. It has certain laws which it insists that its members obey. These laws are known as the Articles of War, and have been approved by an Act of Congress. Some of the laws are identical to laws with which you have been familiar in civil life. Some are very different. In due time your officers will make you thoroughly familiar with the Articles of War which govern you while in the military service. In general you will find that they merely require you to observe ordinary standards of good conduct." He then enlarges on two important articles covering A. W. O. L.—"absence without leave" and "desertion," and explains how the Red Cross may help relieve the anxiety about unsettled affairs at home and illness and want of the family left behind.

Personal Message from Commander

At noon we went into the larger auditorium where the new battalions, all in full uniform, were assembled to hear a personal message from the Commander. General Scott spent four months on the battle front in Africa. He knows the toil and sweat and tears and blood that war involves: "I have assembled you men here today," he said, "to talk to you about some things I think of the greatest importance to the Nation and to each and every one of your personally. This Nation is now facing the most critical period of its history. You men are now entering the most critical period of your lives. Do you realize it?"

Seven major truths were stated with realistic clearness and force: (1) The seriousness of the tasks ahead. No one who heard his words could doubt the reality of the horrors of war or the urgency of the task now before the United Nations. With vividness all were brought face to face with the seriousness of total war. (2) The need of thorough preparation on the part of each enlisted man and the danger of putting confidence in the idle talk of ill informed people. "Get busy, prepare yourself, cooperate with all your powers in your training. Cease to think of the comforts of life, running around with bad women, drinking bad liquor, and neglecting important training—which you will regret too late on the battle field." (3) The demand for team work—the need for cooperation between air, ground and sea forces and with every able bodied man, woman and child in the land. "It was the opinion of those I met on the battle front that it will probably take every able-bodied man in the Nation under arms, the drafting of every other man, woman and child in the war effort, and every dollar we possess to win this war. Win it we must. Win it we will." (4) The need for accurate and careful attention to every detail of preparation—learning the care of vehicles—how to drive, to fire, to hit, to go through. (5) Keeping together in purpose and aim. "Help the fellow that is a little backward—make yourself your brother's keeper." (6) Developing "the will to win." The Government has provided the finest equipment in the world to fight this war—more training ammunition, better target ranges, faster vehicles, more reliable, better armed and armored than those of the enemy—all worth but little unless the soldier trains himself to use them and has the will to win. (7) "You have before you the highest motives—the safety of the Nation, the safety of your homes, the lives of the men next to you and your own life. Your need is proper training, physical fitness, and the will to win. Study, work, prepare yourself, have faith in yourself, in your buddies, in your high command and in the things for which you fight."

In the company mess we ate food that was well cooked, properly seasoned, well balanced and abundant in quantity. We inspected the pantry and kitchen and learned of the methods of conservation which were saving large sums of money each week.

Spiritual Ministries

The spiritual interests of the men receive careful attention. The chapels are simple in construction, worshipful in design, convenient in location and fully equipped. The chaplains, recommended by the various churches—Jewish, Catholic and Protestant—are men of training and experience and interested and efficient in their ministries. Those who do not measure up to the obligations of their office are soon replaced by others. Their tasks are difficult, their responsibilities are heavy, they need the sympathetic understanding and cooperation of all the religious forces of the Nation.

The effects of these wise plans of placement and training will have powerful influence on the democracy that we fight to preserve and perfect. In the ranks as privates are the sons of the most prominent citizens of the country—among the officers are men from obscure homes, with limited social culture. All are learning that "a man's a man for a' that." In this way the great fundamental basis of democracy is being enforced, not alone in principle, but in practice. "The nations which have attacked us," declared General Scott, "think they are super races, destined to conquer and rule the world. They are ruthless in putting these ideas in effect. Such ideas have started all the wars in the last seventy years." Wars will not cease until the sacredness of personality is recognized, and all human beings are treated with consideration and justice as people.

These men are under strict discipline: They are treated and must treat others as human personalities but they are not pampered; they have to do many things they do not want to do; they are forced by the circumstance of their living and working to learn and observe the rights of others, they realize fully that no man lives to himself; they have a new respect for law and authority; they are made to feel that each is his brother's keeper.

With enlightened thought, the full recognition of the fatherhood of God and the brotherhood of man, unselfish action and humble dependence on God, the world may experience what is expressed in the title of one of Jane Addams' books, "The Excellent Becomes the Permanent."

* * *

THE SECRET OF A HAPPY WEDDED LIFE, by Rev. W. G. Heslop. Zondervan Publishing House, Grand Rapids, Michigan. 117 pages. $1.

This is a shallow and emotional compilation of illustrative anecdotes and bits of verse about marriages. Typical of the type is Edgar Guest's "It Takes a Heap o' Livin'" as the poetry selection under the topic, "Home". The volume definitely is not "the secret to a happy wedded life".

EDITORIALS

Military Virtues—Christian Necessity

It was the writer's privilege to have attended the Graduation exercises of the Seventeenth Candidates Class, Marine Corps Schools, at Quantico this past Wednesday. Needless to say the setting was impressive and made more so by knowledge of the fact that all these men were to be assigned to combat troops. Combat troops in Marine Corps language means exactly what it says. They were a grand looking group of boys. We have nothing to fear about the calibre of the young manhood of this country.

What we wish to pass on to you is the address of the speaker for the occasion. He was Colonel W. Arthur Worton, Assistant Comandant, Marine Corps Schools. He presented to the group of newly commissioned officers five qualities that they should possess if they were to become efficient and effective leaders. These five qualities were discipline, physical fitness, alertness, self-reliance, and the combat spirit. As we listened, we thought how applicable these qualities are to arm Christian discipleship, especially today.

The real Christian disciple has always led a disciplined life. The Master Himself set the example. He spent a whole night in the open, rose a long time before dawn to prepare Himself through prayer for the tasks of the day. Through His prayer life He exhibited the disciplined life. He could not have met the stern demands placed upon Him, had He not lived a disciplined life. As these future officers will prove their worth in combat, by the discipline of their training, so must the Christian disciple prove his worth in the day's combat, by the guiding example of the Master. "Except your righteousness exceed," might well mean except your discipline exceed the discipline of the forces of unrighteousness, you cannot succeed.

Physical fitness, is as important in the Christian life, as it is in the military. God has fashioned these physical bodies that enclose our spiritual being. In St. Paul's words, "they are temples of the Holy Spirit." But look how careless we are of them. We over-indulge them, in all manner of intemperance, and then in moments of weakness blame God for giving us such frail bodies. In these demanding days it is not only the patriotic thing to do, but it is the Christian way to care for the body which houses the eternal soul.

Jesus constantly warned His disciples to be on their guard. "Watch and pray, lest ye enter into temptation," was said not once but several times. He clearly stated that their adversary was never asleep. They, too, must be awake and alert to all the hidden dangers of life. The good soldier knows the seriousness of the penalty for being asleep at his post. The intelligent Christian is the alert Christian. He is alert to the danger of temptation, and at the same time is alert to the possibilities of making the good real in his own life and in the lives of those about him. Particularly is this true today. If we Christians are to make the contribution that it is our duty and privilege to make, we must be awake to all the marvellous possibilities of our day. Every individual Christian should be studying now the plans for a "Just and Durable Peace." He should be glad and willing to meet with his fellow Christians and pool their interests in this study. Every parish in this Church should have a group or groups studying this important question. That is one way we can show that we are alert.

The good soldier is self-reliant. He is part of a machine, but his individuality has not been lost in the process of turning out an army that acts as a unit. It is the great characteristic of the armed forces of this country that our men are taught self-reliance. So with the Christian way of life. Perhaps we have been too self-reliant. We have seen the foolishness of our boasting. Yet at the same time God does not ask us to cringe before Him, but to learn to use the tools He has given us to be self-reliant messengers and ambassadors for the spread of the good news of His Love for all mankind. If we are to become good soldiers of the Cross, we must train ourselves through Christ to be self-reliant servants of His.

Many a well equipped Army has lost the battle because the combat spirit was lacking. This is just another way of saying the morale of the troops was low. Often an ill equipped, small force has achieved victory because of its combat spirit, its aggressiveness. This too, is applicable to the Christian way of life, As Dick Sheppard once said, "the Church is often looked upon as an ambulance to come after and pick up the wounded." The Christian way is a life of healing. It is also a way for strong men and women. It is a preventive way. It is intended to keep out and defeat the evil. Our Christian spirit has lacked for some generations the aggressive enthusiasm of the early Church. We have been too content to let things alone. We feared upsetting some group, some individual. This often has happened in a parish and made that parish's contribution ineffective. We must needs learn to speak out boldly. The Christian way is God's way. It is not a dead and static thing, this body born of His Spirit. It is a living organism. Today as Christians we must learn to proclaim with boldness the joyous news of the message committed to our charge.

We need discipline, we need care for physical fitness, we must be alert, the practice of self-reliance is a virtue needed, and above all we must have the aggressive spirit, that will enable us to conquer all obstacles.

Why is the Navy Religious?

By C. LESLIE GLENN

IT IS OFTEN ASKED why the Navy is religious. The evidence from many observers as to religious interest of sailors and officers alike leads to the question why this should be so. There are three possible reasons; none is peculiar to the Navy, but applies to all of the Armed Forces. First, the average man in the service has more opportunity to see a chaplain than the corresponding man in civilian life has to see his minister, priest, or rabbi. The actual physical proximity of the man of God is greater in the Navy than it is in any parish in civilian life. Our government has done a magnificent thing in making this possible and to it is directly traceable much more interest in religion. Secondly, men in uniform are faced with some of the fundamental issues of life, separated from home and work, rootlessness, more or less hardships and always the possibility of death. While these things are present in our ordinary life, we manage somehow to cover them up and keep them from us. In a uniform we all become aware of the transitoriness of life. "We have here no continuing place." The sailor therefore, is apt to turn to the one source of changelessness. The third reason why sailors are apt to be religious is that they have an optimistic outlook on the world. One may ask how can anyone be optimistic today? Every morning paper brings us fresh tragedy. If we score a great material victory, in its wake come tremendous political problems and we cannot conceal from ourselves that our very success at arms brings us fresh difficulties even harder to solve.

THE ONLY WAY a person can avoid despair in this mounting darkness is by saying to himself, "After all, I am doing all I can." The mind gets quiet when the person knows he's doing his best and then that's the end of it. "I signed the paper and took the oath of office and I am wearing the uniform; now they can do with me what they like. The decision is in someone else's hands. I am doing all I can." Of course this is not only true of men and women in uniform, it is also true of thousands of civilians who are giving everything, day by day, to the war effort. But it requires more imagination to see it when you haven't got on a uniform. With a uniform you know that you are under authority, fretfulness disappears, and you have an inkling of what it is like to be under the authority of God, whose service is perfect freedom. This is why so many men I talk to are religious. The pessimism which wears so heavily on so many minds is alien to them. They see the chances of these days as very bright ones. This is not a war to defend the American way of life, it is a war to extend it. This is not a war of disintegration but a war of integration. The world is being pulled together. The great chance that poets and seers have dreamed of is before us to make it one world. Even the fact that we have had two wars in twenty-five years is not depressing, it means that everyone at last has an opportunity to learn something. We will not make the same mistake again. Ordinary persons can understand the issues of war and peace. This is what our religious faith teaches us—that all eventually may grasp the problem and vote intelligently.

This was a conviction of the Bible before it became a conviction of democracies. Hence, the travail that millions have had to go through twice in a quarter of a century is a stern opportunity for them to learn how to build a better world. Because God made ordinary people, ordinary people can understand, and can win the peace as well as the war. We thought democracies couldn't fight, and that superstition is being done away with. Let there be no more misgiving about democracies at peace or about their capacity to handle what they win.

YOU ARE NEEDED AS A CHAPLAIN

By Mike Elliott

SEVERAL OF MY minister friends have talked to me lately about possible service in the Army or Navy, as a Chaplain.

It happens that some of these men have held pacifist convictions. They wonder if their applications would be seriously considered.

I could not answer the question for them, but I did sympathize with their very evident desire to be of service to the men in the various branches of the Army and Navy. I knew that no outspoken pacifist, or one that had a public record as such, would be considered. On the other hand, I was sure that the application of a man, pacifist or not, who was sincere and honest in his desire to be appointed a Chaplain and thus be in a position to render needed spiritual service to the men, would be given every consideration.

In order to verify my opinion in the matter I sought out Dr. S. Arthur Devan, Director of the General Commission on Army and Navy Chaplains and put the problem up to him. He could give the answer if any man could.

Dr. Devan was asked this question:

"Suppose a minister has held pacifist convictions. He realizes the urgent need for Chaplains, and sees clearly the unusual opportunity to minister to the armed forces. He has not been radical in his pacifist attitude. He is not on public record as a pacifist. Would his application be given consideration?"

It was evident that Dr. Devan welcomed the opportunity to answer such a question and here is what he said:

"We have had a number of inquiries from able and qualified men with pacifist tendencies. We have sensed a feeling of sincere desire on the part of each one of the ministers to find a place somewhere among the soldiers and sailors where they might be real spiritual leaders. They have studied the problem from every angle, some of them for months, and they are convinced that they are under obligation to offer themselves. They hate war, just as we do, but they are conscious of the issues involved in this war and they believe they ought to make the contribution they are most fitted to make.

"These men meet the rigid standards and they would bring honor to the Chaplaincy. They would be efficient ministers of the Spirit. I would not hesitate for one moment if I were one of them to offer my service. Their record would be investigated, of course, just as the record of every man applying is investigated. I have no doubt but that many would meet the requirements.

"I sympathize with them in their desire, and the

Resume of a sermon preached January 17, 1943, at the Church of the Holy Cross, Miami, Florida

"Ye Shall Know the Truth"

JOHN 8:32

By G. W. GASQUE

THE PRESENT WAR is primarily a conflict between Christian ideals and Nazi paganism, and the question before us today and when the military victory is won is, which shall survive.

We know what the Church stands for: the fatherhood of God, the brotherhood of man, justice, peace, good will, fellowship, liberty of conscience, the respect and value of human personality, the forgiveness of sin, and eternal life.

And we should be reminded repeatedly that Christianity and Nazism cannot live side by side.

Immediately after Hitler came into power ten years ago he declared: "The religions are all alike, no matter what they call themselves. They have no future, certainly none for the Germans, and I shall allow nothing to prevent me from tearing up Christianity root and branch, and annihilating it in Germany."

A few days later he further declared (April 6, 1933): 'Ministers know where the shoe pinches; their day is done and they know it; they are far too intelligent to enter upon a hopeless struggle against the State, but if they are so foolish as to resist I shall not make martyrs of them, I shall brand them as ordinary criminals, and if that is not enough I shall make them appear ridiculous and contemptible."

A new National Reich Church was set up to supplant the Christian Church, in which "our Fuehrer's **Mein Kampf,** which contains not only the greatest, but much more, the purest and truest ethics for the present and future life of our people" shall be read instead of the Bible, the swastika shall replace the Cross, baptism, confirmation, and the holy communion shall be abolished, and marriage must become an oath of allegiance to the State, standing with the right hand upon the sword.

Hitler has consistently carried out his "program of annihilation" from the beginning of his regime by the confiscation of Church property, by the execution or imprisonment of the clergy, by prohibiting the printing of all Church papers and the Bible, and by closing all theological seminaries and parochial schools.

In addition to setting up the devastating **Nationale Reichskirche,** the Fuehrer formed what is known as the Hitler Youth Movement, is teaching the Nazi philosophy in all grades of the public schools by carefully selected and trained Nazi teachers.

That Hitler would lay waste the Church outside of Germany wherever he gains control is proved by the religious conditions in all the occupied countries.

WE ARE DETERMINED that Hitler and his followers shall not impose upon us a pagan ideology. Already more than five million of our young men have gone forth to fight the battles of religious freedom and democracy and to preserve for all time the foundations of Christian civilization. At this moment they are facing the enemy on many a battle front in the air, on land, and on and under the sea, and the reassuring word comes to us that fully eighty per cent of our men are attending religious services wherever and whenever possible.

On the home front we are proving our determination by investing in war bonds, by paying income tax, by cooperating willingly with the various rationing boards and other war agencies, by making real sacrifices when necessary, by serving in Defense Councils, the USO, the Red Cross and Block Committees, and by hard work in both civilian and war industries, and thus provide our men with the implements essential to military victory.

And it is especially encouraging to note that our people as never before are realizing that we are engaged in a mighty spiritual as well as military conflict, that the congregations are growing week by week and that the financial support of the church is on the increase.

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struggle they have faced in meeting their particular problem. We have all had to face the issue in one way or another. The need for additional Chaplains is urgent. The Chaplaincy is the "Church with the men." If the men are to be protected spiritually, they must have the friendship and leadership of high-minded, earnest Chaplains," Dr. Devan declared.

WELL, THERE WAS the answer. It was an answer that demonstrated the fairminded way in which the General Commission on Army and Navy Chaplains approaches the issues involved in appointment.

The spiritual need of the soldier and sailor is the main thing. My pacifist friends realize that. The fact that they desire an appointment, or would even consider it, is evidence of their sincerity.

The Army and Navy is rapidly expanding. Many hundreds of additional Chaplains are required. The future of the Church in America depends on the spiritual guidance given the men in the Army and Navy now. They will be the leaders in every phase of American life when the war is over. The response of the armed forces to spiritual leadership is astounding, according to the records. It is an unparalleled opportunity and no wiser decision could be made by the younger ministers than that of applying for appointment to the Chaplaincy. It is not only an opportunity, but an obligation.

If I had a conviction that I should seek an appointment as a Chaplain, I would not hesitate—no matter what my particular problem might have been, or might be now. I would write a letter to Dr. Devan and lay the matter before him. He will give wise and considerate counsel. The General Commission on Army and Navy Chaplains have offices in the Woodward Building, Washington, D. C.

A WEEKLY REVIEW OF THE NEWS

Western Dioceses Hold Annual Conventions

DIOCESE OF OHIO

Resolution of Approval of Basic Principles of Union with Presbyterian Church Passed

Cleveland, Ohio.—The 126th annual convention of the Diocese of Ohio, convened in Trinity Cathedral, January 26, 1943. The 125th anniversary of the founding of the Diocese was recognized by Bishop Tucker in his annual address. He recalled the founding of the Diocese in 1818 at Columbus, when two clergymen, the Rev. (later Bishop) Philander Chase and the Rev. Roger Searle, with ten laymen, met as representatives of the Episcopalians of Ohio to form the Diocese of Ohio.

Bishop Tucker strongly recommended approval of the Basic Principles proposed for the Union of the Presbyterian Church in the United States of America and the Protestant Episcopal Church in the United States of America, and later in the day, after a lively discussion of the question, the Convention passed the following resolution: "Resolved that this Convention approves the Basic Principles proposed for the Union of the Presbyterian Church in the United States of America and the Protestant Episcopal Church in the United States of America together with suggested Cooperative arrangements as set forth in the pamphlet issued by the Joint Commission on Approaches to Unity."

Bishop Tucker called upon the clergy and laymen to accept the wartime rationing of food and transportation and mounting taxation as loyal patriots. He said that those who stay at home should accept privations with gratitude to the defenders of our country and our civilization. After paying tribute to the men and women in the armed services, the Bishop outlined the task of those on the home front. "We must," he said, "pray and plan and work for the building of a better society and a better world than the one that is being destroyed; and do our utmost to secure what the President recently termed 'a decent and durable peace.'" "I am no prophet," he continued. "Neither you nor I can tell the day nor the hour when this war will end. Nor do we possess the wisdom to plot a blueprint of the world as it is to be after the war. Of one thing we may all be certain: it will be a different world. We cannot restore things to their so-called former glory. Our task is to go forward under the guidance of the Holy Spirit and to give our best to build a human society more in accord with the mind and the spirit of Our Lord whom we profess to follow."

Representation on Delegation of the United States at the Peace Table

The following resolution was adopted by the Convention:

WHEREAS we deem it necessary to the establishment of a just and durable peace that such a peace be undergirded by morality which is grounded in a devotion to Almighty God and a respect for men of all nations, creeds and races as sons of one Father, and

WHEREAS all Christian and Jewish bodies in America hold firmly to such a morality based on the belief in the Fatherhood of God and the Brotherhood of man, be it therefore

RESOLVED that the one hundred and twenty-sixth Convention of the Protestant Episcopal Church in the Diocese of Ohio petitions and respectfully requests the President and the Congress of the United States of America that the religious conscience of America be adequately represented on the delegation of the United States of America at the peace table and be it further

RESOLVED that a copy of this resolution be sent to the President and the Vice-President of the United States, the Speaker of the House of Representatives and the members of both Houses of Congress now representing the sovereign State of Ohio.

Results of Elections

Deputies to General Convention. The Rev. Messrs. John R. Stalker, Chester B. Emerson, Andrew S. Gill, Walter F. Tunks. **Lay Deputies.** Messrs. William G. Mather, Laurence H. Norton, Clifford C. Cowin, Richard Inglis.

Provisional Deputies. The Rev. Messrs. Donald Wonders, B. B. Comer Lile, Vivan A. Peterson, Theodore H. Evans. **Provisional Lay Deputies.** Messrs. John W. Ford, Harvey S. Firestone, Irving C. Bolton, Julian H. Tyler.

Commission on Approaches to Unity. The Rev. John R. Stalker, D. D., chairman, and the other members of the Commission will continue.

General Convention

The General Committee on Entertainment of General Convention (appointed by the Bishop). William G. Mather, honorary chairman; Laurence H. Norton, general chairman; the Hon. John W. Ford, vice-chairman; Irving C. Bolton, Clifford C. Cowin, Robert F. Denison, Harvey S. Firestone, E. B. Greene, Richard Inglis, Drake T. Perry, J. Brenner Root, Robert B. Tunstall, the Hon. Julian H. Tyler.

Woman's Auxiliary. Mrs. William G. Mussun.

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DIOCESE OF MICHIGAN

110th Convention—Memorial to Bishop Page—Discusses Unity

Detroit, Mich.—An unusually large group of clergymen and laymen attended the 110th Annual Convention of the Diocese of Michgin, despite gas rationing and winter months. The Eleventh Annual Convention of Women of the diocese, held concurrently, also reported a fine attendance. Both groups met in Detroit on January 27 and 28, the Diocesan Convention in St. Paul's Cathedral and the Convention of Women at the Central Y. W. C. A.

Both Conventions began their meetings at a Joint Service in St. Paul's Cathedral. This service was in the nature of a memorial to the late Bishop Herman Page, fifth bishop of the Diocese of Michigan. In his annual address, the Rt. Rev. Frank W. Creighton, D. D., bishop of the diocese, said, regarding Bishop Page, "We are a better people spiritually and materially because he dwelt among us. His were not the qualities which are usually associated with great leadership. He was not an ecclesiastic, he was not domineering, he was not an autocrat, he did not impose his views on others. He was in no sense a martinet. And yet his tenure of office as our Diocesan is one of progress and constructive work.

"The tools of his work were kindness, consideration, sweet reasonableness, love of people and interest in human affairs. He preached common sense and love. He was campanionable, friendly and generous. These are spiritual qualities. So, also, was his rare ability to inspire this diocese to the value and need of religious education. So was his love of youth and his ability to win them and hold them in devotion to their religion."

Following the service, the Conventions adjourned to their respective meeting places and organized for business. Sessions for both groups continued through Wednesday afternoon, and the Conventions again joined for the annual Convention dinner in the Rackham Memorial Building, completed during the past year.

Nearly 500 delegates, clergy and other Church people attended the Convention Dinner, which was addressed by the Rt. Rev. Lewis B. Whittemore, bishop of Western Michigan, and the Rt. Rev. Herman R. Page, bishop of Northern Michigan, with Bishop Creighton presiding. So far as could be ascertained, this was the first time, at least for many years, that all three Bishops of the State of Michigan were together at a Convention dinner. Bishop Whittemore's address concerned the rural field of the Diocese of Western Michigan, and Bishop Page told of the work of chaplains in the United States Army and the service which they render to the men.

Sessions of both Conventions resumed on Thursday morning, January 28, with adjournment prior to luncheon.

Church Unity Report Well Received

Action taken at the Diocesan Convention covered a variety of interests. The carefully-prepared report of the Committee on Church Unity was very well received by the Convention, and adopted exactly as presented, approving in principle the proposals of the Commission on Approaches to Unity and referring these proposals to the General Convention and the Lambeth Conference; sending fraternal greetings to the General Assembly of the Presbyterian Church soon to meet within the limits of the Diocese of Michigan; recording its hope that the conversations looking to reunion with the Methodist Church may lead to definite proposals to that end; and recommending the continuation of the Diocesan Committee on Church Unity.

The Committee on Canons presented a proposal to simplify the procedure of establishing new work, by making the notification of the three nearest parishes obligatory only once, and presented a new Canon providing for Convocations within the diocese. Both propositions were adopted. There were also referred to the Committee on Canons for discussion at the next Convention, a suggestion that the Canons be changed to lower

the age of voting members of parishes to 18 instead of 21. As a guide to the Committee on Canons, the Convention approved the suggestion in principle.

Commendatory resolutions were passed regarding the President's Committee on Fair Employment Practice, in which this work was commended to the people of the diocese; and the appointment by the National Council of a secretary for Field Work in the National Council's Department of Youth, and particularly the selection of the Rev. Curtis W. V. Junker for this position.

One resolution instructed that a committee be appointed to consult with Bishop Creighton regarding a permanent memorial to Bishop Page, in grateful appreciation of his work and labor. A suggestion, to be passed on to the committee, was that a fund be raised for the assistance of Page House, a home for working women of limited means.

A resolution submitted by the clergymen of a large Detroit parish deep in debt (but working its way out) was adopted, approving a committee to be appointed to study the problem of the limitation of parochial and mission indebtedness, and to prepare and submit a Canon for the consideration of the next Convention, for the governance of the same.

The use of radio for the publicizing of Church activities and the spreading of the Gospel was commended, and referred to the Diocesan Department of Promotion.

The Executive Council was requested by resolution to appoint a committee for the study of proposals for a just, durable and Christian peace after the war, and the committee was instructed to provide the parishes and missions with such study material upon this subject as is or may become available, and to urge the use of such materials.

Delegates elected to the General Convention were: Rev. Charles H. Cadigan, Christ Church, Cranbrook, Bloomfield Hills; Rev. Henry Lewis, D. D.,; Rev. Irwin C. Johnson; Rev. W. L. Forsyth, St. James', Birmingham; Lay—Mr. Wm. T. Barbour; Mr. John C. Spaulding; Mr. Henry S. Booth, Christ Church, Cranbrook, Bloomfield Hills; Mr. John R. Watkins.

Alternates: Rev. Francis B. Creamer, Christ Church Parish, Detroit; Ven. Leonard P. Hagger, archdeacon of the diocese; Rev. Clark L. Attrdge, Church of the Incarnation, Detroit; Rev. Otis G. Jackson, St. Paul's, Flint; Lay—Mr. Frank J. Weber, St. John's, Detroit; Mr. Charles O. Ford, executive secretary of the diocese; Mr. W. H. Meredith, St. Columba's, Detroit; Mr. C. W. Wilson, Trinity Church, Detroit.

Two mission congregations were admitted into union with the Convention s parishes, both having completed their incorporation: Emmanuel Church, Detroit, and the Church of the Incarnation, Detroit.

Woman's Auxiliary

Visitors to the Convention of Women, from New York, were the Rev. Curtis W. V. Junker, field secretary for the Youth Division of the National Council, and Miss Margaret Marston, executive secretary of the National Woman's Auxiliary, both of whom spoke. Mr. Junker's subject was "Churchwomen and the Young Churchman," and Miss Marston's, "Responsibility of Churchwomen Today—To Witness in the World."

On Thursday morning there were three group discussions, as follows: "Building a Parish Program," led by Mrs. Richard Peterson, Christian Education secretary for the Woman's Auxiliary in the Diocese of Ohio: "Christian Community Service," led by Miss Evelyn Buchanan, director of Christian Education in Christ Church, Cranbrook, Bloomfield Hills; and "Giving and Spending," led by Miss Elizabeth Thomas, who spoke on "Missions at Home and Overseas," and Mrs. W. B. Taylor, treasurer of the Auxiliary, who explained the 1943 Budget.

Findings from the group meetings were presented following the discussion periods and the Convention was summed up by Miss Marston.

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DIOCESE OF WESTERN MICHIGAN

St. Mark's Church, Grand Rapids, Becomes Cathedral of Diocese

Grand Rapids, Mich.—Final action having been taken by the diocesan Convention, St. Mark's Church, Grand Rapids, has become the Cathedral of the Diocese of Western Michigan, and the Rev. H. Ralph Higgins, S. T. D., who has been rector of St. Mark's for the past nine years was elected dean of the Cathedral. The action had been approved previously by the members of St. Luke's.

The Convention devoted considerable time to consideration of the Church's position with regard to the war. It was agreed that the Church "can never commit herself to any one order, or politico-economic theory of society, as divinely ordained, yet she can and must declare on the basis of Christian principles, what is wholesome for man, and what is unwholsome, in any given social order and theory."

"The Church," the Convention declared officially, "has an especial responsibility in this time of war, to proclaim her principles unceasingly, and to work for a just settlement which will lead to a righteous and permanent peace. She has the authority to set forth her principles to all whose province it is to plan the post-war reconstruction and to guide, inspire, and criticize them in their specific social and economic program. And she has the duty to teach her members the Christian principles involved, and to urge upon them a careful study of all proposals for the peace settlement and post-war reconstruction, so that they may form an intelligent Christian opinion on these matters which they may then exercise as democratic citizens."

Bishop Lewis B. Whittemore reported to the Convention a gradual and healthy growth in communicant strength in the diocese, and urged that work be developed especially in rural districts, among isolated people, and in the larger cities where rectors are being overburdened and need aid in caring for the great number of people who are not being reached.

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DIOCESE OF DALLAS HOLDS CONVENTION

Fort Worth, Texas.—The 48th Annual Convention of the Diocese of Dallas met at St. Andrew's Church, in a rapid-fire stream-lined session, which occupied only Wednesday and a few hours Thursday morning. The guest of the convention was the Rt. Rev. Blair Roberts, bishop of South Dakota. He addressed the delegates on Wednesday afternoon stressing the spiritual side of the work and that conventions deal primarily, not with figures and resolutions, but with "life." In the evening he again addressed a large group at dinner. He showed that the reason for Japanese aggression is a non-Christian view of life. An immense amount of work in connection with the very numerous military camps in the diocese was reported. The Bishop's address was deemed of such value that printed copies are to be sent to the members of the various parishes. A part of this address dealt with the problem of church members who are utterly unalive to their obligations and opportunities. The latter part was a masterly outline of peace principles based on Christian ideals.

Elected as delegates to General Convention were: Revs. Gerald Moore, dean; Louis Martin, Valentine Lee, and Dr. Claud Beesley. Alternates: Revs. Lee Heaton, W. J. H. Petter, L. Thaxton, and S. Clayton.

A new mission established by the Rev. J. R. Maceo at Stephenville, Texas, was admitted to the convention.

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WORLD RELIEF

Christmas Offerings to the Bishop's Fund Are Still Coming In

New York, N. Y.—Junior congregations, Girls' Friendly Societies, Guilds, Woman's Auxiliaries, public school children, boy scouts, college chapel congregations, and individuals, in hundreds of parishes all over the United States, are still sending their Christmas Offerings to the National Council for World Relief. Well over $20,000 has already been received, to be distributed through the Presiding Bishop's Fund.

Among the sources of such gifts are: The House of Happiness Settlement, in charge of Church Army Captain E. A. Kast, Scottsboro, Ala.; Cub Park, 304, in Alaska, designated for War Victims in Greece; a Church school in Washington, D. C., designated for British Refugee children; the offering received at a Christmas Community Service of rededication of the Congregational, Methodist and Episcopal Churches of Wallace, Idaho; junior members of the GFS of Syracuse, N. Y., for Chinese babies; a group of seventeen-year-old girls in Newark, N. J.; an individual in Muskegee, Oklahoma, for anaesthetics to assist victims of war; two individuals in Dublin, Georgia, for Greek Relief.

Other contributors to the Fund are, the Woman's Auxiliary, St. Cloud, Florida, for prisoners of war; the W. A. at Hartford, Conn., for world relief; an individual, Bellevue, Kentucky, for food, medicine, and clothing for a Chinese child; a substantial gift from students and faculty of St. Augustine's College, Raleigh, N. C., undesignated; a similar gift from St. Mary's Guild, Malta, Montana; a group of public school children, Seattle, Wash., for children in China; an individual in Oklahoma City, for Jewish Refugees; two individuals in New Jersey for Greek, Norwegian and Russian war Relief, giving $4,700; and an individual in Cincinnati, givng $1,000 for War Prisoners' Aid.

In addition to these gifts, others totaling several hundred dollars have been received marked for the International Missionary Council, China, Prisoners of War, Work Emergency Fund of the YWCA, and Refugees.

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NOON-DAY SERVICES HELD SINCE PEARL HARBOR

Wilkes-Barre, Pa.—Since the first Pearl Harbor day more than a year ago, noon-day services have been held in St. Stephen's Church, Wilkes-Barre, and men in service from the whole community have been remembered at the service. Among those whose names appear among the 164 who have gone out of the parish into service is that of Admiral Stark, chief of the Naval staff.

A special feature of the noon-day

service is that the Rev. William E. Russell, the rector, invites the whole community to submit names of those in service, whether Episcopalians or not. This has been widely advertised and almost daily come telephone calls or letters submitting names. Each name is mentioned specifically once a week and postcards—lately the "Men Unashamed to Pray" postal issued by the National Council—are sent to the families in advance to remind them of the day on which individuals will be remembered. This system, according to Mr. Russell, has brought large numbers of strangers and increased church attendance.

A woman's group sends a monthly news letter to all parishioners in service.

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COLLEGE WORK
Communion Set, Gift to Cabot Chapel, Dedicated

Tucson, Arizona.—The Communion set, given by Mrs. Theodore Roosevelt for Cabot Chapel, the Episcopal Student Center at the University of Arizona, was dedicated at a special service on the afternoon of January 10. The Rev. Francis T. Brown, rector of Grace Church, read the service, and the Rev. George Ferguson spoke on the Centrality of the Communion in the Christian life. The chalice was given to his mother by Kermit Roosevelt in 1913. Mrs. Roosevelt completed the set by having the paten made in memory of her grandson, Richard Derby, Jr., 1914-1922. The inscription reads, "In heaven their angels do always behold the face of my father," together with the name and dates. Richard's mother, Mrs. Ethel Roosevelt Derby sent an Italian stole, embroidered to be used on either the white or purple side. This beautiful stole has been in the Derby family a great number of years.

Representatives of each faternity, sorority, and dormitory on the campus, together with members of the University Episcopal Fellowship more than filled the little chapel, overflowing onto the terrace and patio. The Cabot Chapel Committee, the advisory board responsible for our church's work on the Arizona campus was represented by Mrs. Fred C. McCormick, Mr. C. Zaner Lesher, the registrar of the University, and Dr. Robert L. Nugent dean of the Graduate College. Miss Margaret H. Williams, the director of Cabot Chapel, is also the associate secretary for College Work in the Province of the Pacific.

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BISHOP LARNED PROMOTES BISHOP ROWE FUND

Brooklyn, N. Y.—The Rt. Rev. J. I. Blair Larned, suffragan bishop of Long Island is taking personal charge of the diocesan effort for the Bishop Rowe Memorial Building. Bishop Larned is asking the people of Long Island to take "a generous share toward the proposed memorial" and says that he enters with joy upon the task, "because it was Bishop Rowe who, more than any other in my early ministry, fired my zeal for the missionary work of the Church. I am confident of the response that will come, because to so many of us Bishop Rowe's life and work have been an almost unique symbol of sacrificial, Christian service."

Bishop Larned took up the promotion of the Memorial in Long Island with the complete approval of Bishop DeWolfe who is absent for a needed rest. Says Bishop Larned: "Bishop DeWolfe has asked me to convey to you his keen desire to have all of us cooperate to the fullest possible extent in this venture."

Church Publishing Association Dinner

Bishop Tucker and Dr. Cavert Chief Speakers at Second Annual Affair

New York, N. Y.—Dividing Europe and Asia between them, with reference to America's opportunities, the Presiding Bishop and Dr. Samuel McCrea Cavert, general secretary of the Federal Council, were the chief speakers at the second annual dinner of the Church Publishing Association in New York on January 28. The worst blizzard of the winter did not hinder the attendance of 125 men and women.

Dr. Cavert told of tragic conditions as he found them on a recent trip through several European countries, and of the heroic attitude of the Church in those lands. The secret of the Spiritual vitality which he found everywhere is due, he believes, first, to a rediscovery of the Bible, which has the answers to acute questions these people are asking, and second, to a rediscovery of the Church as a Christian fellowship, tested through the centuries by men who faced the fiery trials that others face today. Americans can be of great help now and in the future, if they will be patient and practical and disinterested.

Bishop Tucker was introduced as Presiding Bishop and president of the Federal Council, but he presented himself as president of the company which publishes **The Southern Churchman** and caused some laughter by saying that he, therefore, had felt a little embarrassed at speaking on behalf of **The Witness**, which is aided by the Church Publishing Association, but as so few Church people read any Church paper, Bishop Tucker added, there is plenty of room for them all. He took the word **"Witness"** to stand for the Christian witness that is more needed than anything else in the world today, pointing out how the early missionaries to Japan, witnessing to Christianity by their lives, had set a high Christian standard which the Japanese were eager to follow, but the failure of western nations to act on Christian principles left the Japanese disillusioned, while the selfish and brutal treatment of the people of the Orient by so-called Christian nations set an example which the Japanese followed. "The name Witness suggests the tremendous responsibility which rests on American Christians to make a world in which life is based on Christian principles," Bishop Tucker concluded.

As this was the annual meeting of the Church Publishing Association, the president, Mr. Samuel Thorne, called for a number of reports from officers, including the Rev. Dr. Frederick C. Grant, chairman of the editorial board, and the Rev. William B. Spofford, managing editor of **The Witness**. Dr. Grant outlined the aims of the association, which hopes to further the publication of useful religious literature. The association is a membership organization, Mr. Spofford explained, open to all.

* * *

BUILDING FUND COMMISSION MAKES REPORT

New York, N. Y.—The American Church Building Fund Commission announces that it has closed its year with $166,245 in loans for construction, rebuilding, repairs and improvements, and $20,321 in gifts for similar purposes. Thirty-three loans were made and 29 gifts.

The Commission reports that 15 loans were paid off during the past year, with the prospect of many, now greatly reduced in amount, which will probably be retired during the current year.

Total receipts for the year are reported at $224,450.04, and total disbursements at $213,478.82. The Permanent Fund, a revolving fund from which loans and grants are made, amounted to $826,085.50 on January 1, 1942, and to $852,488.90 on January 1, 1943.

Since 1880, when it was established by the General Convention, the Building Fund Commission has made a total of 1,805 gifts to foreign and domestic congregations, in the sum of $849,355.96.

Increase of the Permanent Fund reported is made up of $18,303.19 received in legacies; $3,100.21 Offerings from parishes and missions, and $5,000 transferred to the Fund from other accounts.

* * *

SERVICE COMMITTEE OF U. T. O. ORGANIZED TO COOPERATE

New York, N. Y.—Recently the wife of a man in the Army was seen putting a fairly large sum in her United Thank Offering Box. Her husband had gone safely through the bombing of Pearl Harbor. A friend remarked in amazement, "Are you going to use that box during the war?" "You bet I am," was the emphatic reply.

A true story that reached the Woman's Auxiliary in New York, is indicative of the value of the Service Committee of the U. T. O. The Auxiliary is suggesting that Churchwomen whose lives are disrupted by the war may find satisfaction in sharing through the Service Committee in the general work of the Church, and more particularly in the United Thank Offering of the women of the Church.

The Service Committee, the Auxiliary explains, works with temporary members of a parish rather than with more permanent members, and is organized to cooperate with parish U. T. O. treasurers. "Although cutting across diocesan and provincial lines the work is carried on in close cooperation with diocesan and provincial U. T. O. treasurers. The Service Committee chairman and the U. T. O. treasurer are facing somewhat different problems, but they have a common aim: to extend and strengthen Christ's Kingdom."

Offerings have been received recently from the wife of a convoy commander; an officer's widow; the mother of another, lying wounded in a Manila hospital. Wives of husbands "on dangerous duty" are keeping their Church associations intact through the Service Committee of the U. T. O. Woman's Auxiliary officers say

* * *

DIOCESE OF GEORGIA

"School of Prayer"—Inspiring Conference

Savannah, Ga.—One of the most inspiring, one of the most enthusiastic and one of the most helpful clergy conferences of recent years was the one called by Bishop Barnwell and conducted by the Rev. Karl Tiedemann, O. H. C., at St. Paul's Church, January 19-21. The conference included all the clergy of the diocese, both white and colored, and the few absentees were unavoidably detained. The subject of the conference was a School of Prayer.

So much did the clergy feel that their own prayer lives were deepened that they have decided to give the people of their parishes a similar school some time this coming year.

Fine Work

Savannah.—During the Christmas holidays a day nursery to take care of the children of mothers who had to shop, attend Red Cross or do other war work, or find a brief period of recreation at the movies, was conducted by the Girls' Club and two Girl Scout troops of Christ Church. It was a great success. There was no charge, but voluntary offerings were accepted to defray the necessary expenses.

The Rev. David Cady Wright, D. D., is rector and the Rev. Charles Snowden is the assistant rector of Christ Church.

* * *

JANUARY ARMY CHAPLAIN CLASS GRADUATED

War Department.—Graduation exercises for the January class of army Chaplains was held on Saturday, January 30, 1943, at the Training School, Harvard University, Cambridge, Mass.

The exercises mark the tenth class graduated from the school since the entry of the United States in the war. The exercises were preceded by drill and review on Andover Field. The Rt. Rev. C. L. Nelligan, Bishop of Pembroke, Ontario, Canada, Principal Catholic Chaplain of the Canadian Armed Forces, addressed the graduates. Chaplain William D. Cleary, Commandant of the School, presented the diplomas. The invocation was asked by Chaplain William D. Veazie, and the benediction pronounced by Chaplain Hal C. Keller.

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WAR CROSS GAVE HIM COURAGE

Alexandria, Va.—Writing to his rector, the Rev. E. R. Welles, of Christ Church, Alexandria, a soldier first expressed his thanks for the Church War Cross received before sailing for an unknown port, and which he said he wears constantly, and then said that he believes it was the Cross he was wearing when he went into action that gave him courage. He is somewhere in Africa and was awarded the Silver Star for gallantry under fire when the invasion occurred last November.

Christ Church notifies all its men who enter the services that their names go on the parish honor roll, and that each man is prayed for regularly by name. The War Cross and the Prayer Book for Soldiers and Sailors, issued by the Army and Navy Commission are given to all the men, as the Church's gift.

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OKLAHOMA CONVENTION HELD DESPITE WEATHER

Oklahoma City.—Through zero and sub-zero temperatures members of the Diocese of Oklahoma, clergy, laymen, and laywomen traveled on January 19 to the annual convocation in this city, which opened with a luncheon at the Oklahoma Club. The event was attended by clergymen, members of the Cathedral chapter, Woman's Auxiliary and lay delegates. On Thursday evening dinner was served to 400 in the Young Women's Christian Association. Serving as toastmaster was Col. T. D. Harris, of Ponca City. William L. Richards, of the National Council, made an address on "Trends in the Episcopal Church", which was received with enthusiasm. Other speakers were the Rt. Rev. Thomas Casady, bishop of Oklahoma, and the Very Rev. James Mills, dean of St. Paul's Cathedral.

Corporate communion was celebrated on Wednesday morning in the Cathedral, and business sessions in the parish house filled the day. Reports indicated substantial balances and gratifying progress throughout the state. The four clergy delegates elected to attend the General Convention in Cleveland were Rev. E. H. Eckel, Jr., of Tulsa; Dean Mills, Rev. Samuel U. J. Peard, Okmulgee, and Rev. George H. Quarterman, Ardmore. Lay delegates, Judge James B. Diggs and Rush Greenslade, Tulsa; T. W. Tomlinson, Ardmore, and Colonel Harris.

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EVERY PARISH SHARED IN U. T. O.

Wilmington, N. C.—Every parish in the Diocese of East Carolina shared in the United Thank Offering during 1942, Mrs. Frank F. Fagan, U. T. O. Custodian, announced, in forwarding the last remittance to the National Council in New York. This 100 per cent participation is most gratifying to the women of the diocese, Mrs. Fagan says, and expresses the belief that at the close of the triennium, East Carolina will still be maintaining that good record, with an amount considerably greater than in the last triennium.

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BISHOP STONEY IMPROVING

Albuquerque, New Mexico.—A late report states that Bishop James M. Stoney, Bishop of New Mexico and Southwest Texas, who suffered a heart attack recently, is improving rapidly and should be out of the hospital in a week or ten days. Doctors give the assurance that there will be no permanent injury to his heart, in fact, with his enforced rest, his heart is functioning better than it was the middle of last December when he had a checkup.

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Personal Notes Of Interest

The Rev. Dr. J. Wilson Sutton has accepted a call to become rector of St. Stephen's Church, New York City, beginning March 1, it has been announced. Dr. Sutton succeeds the **Rev. Dr. Nathan A. Seagle,** who is retiring after a notable service of forty-three years and has been made rector emeritus.

Dr. Sutton has been vicar of Trinity Chapel, New York, since 1914. He is a trustee of the General Theological Seminary, elected by the alumni, and secretary of the board of trustees. He is one of the examining chaplains for the Diocese of New York, a trustee of the Church Army in the United States, and a director of the New York diocesan Church Mission of Help. He is the author of **Our Life of Prayer,** and two of his series of Good Friday addresses have been published. He was elected bishop of Vermont in 1935 but declined.

Lieut. Commander Edgar L. Pennington, formerly rector of Holy Cross Church, Miami, Fla., and secretary of the Diocese of South Florida, serving as chaplain at the Naval Air Station in Jacksonville, Fla., since September, 1941, has been transferred for duty "outside the continental limits of our country."

CLERICAL CHANGES
Diocese of Georgia

The Rev. Wiltshire W. Williams, formerly rector of the Church of the Redemer, Andulusia, Pa., has become vicar of Christ Church, Frederica, St. Simon's Island, Ga. His address is: Christ Church Rectory, Frederica, St. Simons Island, Ga. Bishop Barnwell is the rector of the parish.

The Rev. Charles E. Crusoe, D. D., formerly rector of St. Matthew's Church, Houma, La., is vicar of St. Anne's Church, Tifton, Ga., and St. Matthew's, Fitzgerald, Ga., effective November 15, 1942. Address: St. Anne's Rectory, Tifton, Ga.

The Rev. Elliott L. Guy, formerly chaplain Rickers' Island Penitentiary, New York, N. Y., is priest in charge of St. Stephen's Church (Colored), Savannah, Ga. Address: 212 E. Harris Street, Savannah, Ga.

The Rev. Allen B. Clarkson, formerly rector of Trinity Church, Edgefield, S. C., is now rector of the Church of the Good Shepherd, Augusta, Ga. Address: Rectory, Church of the Good Shepherd, Augusta, Ga.

DEATHS

Dr. John E. Carhartt

Dr. John Ernest Carhartt, 58, rector of St. Peter's Church in Ashtabula, Ohio, and former rector of St. Alban's Church, Cleveland Heights, died January 25, 1943, at the Ashtabula General Hospital. Going to Ashtabula from Cleveland, Dr. Carhartt assumed the pastorate at St. Peter's Church in 1931. Prior to that he had been a field representative of Washington Cathedral for two years, lecturing in Ohio.

Dr. Carhartt, born in Roscoe, Ohio, studied at Western Reserve University, at Kenyon College and Bexley Hall in Gambier, Ohio, and at Denison University in Granville, Ohio. He was ordained to the ministry in 1915.

From 1919 to 1921 he was senior curate in charge at Trinity Episcopal Cathedral, Cleveland. He was a chaplain in the army during World War I, and was a past national chaplain of the Army and Navy Union. He was chaplain of the Cleveland Chapter of Sojourners, a Knight Templar, a 32nd degree Mason and a past grand chaplain of the Masonic Grand Lodge of Ohio.

On Wednesday, January 27, in St. Peter's Church, Ashtabula, there was a Service of Holy Communion with the Rt. Rev. John C. Ward, D. D., of the Diocese of Erie officiating. In the evening at eight o'clock in the parish church the Burial Office was read, with the Bishop of the Diocese in charge. A service was held at St. Luke's Church, Granville, on Thursday followed by the interment at Granville.

Rev. Leobrun Adolphe

The Rev. Leobrun Adolphe died at Gros Morne, Port au Prince, Haiti, on January 26, Bishop Harry Carson has been informed.

Mr. Adolphe was born at Gros Morne, and has been in charge of the Church of the Redemption at Gonaives, since 1933. He was 71 years old, and was ordained deacon in 1924, by Bishop Carson.

His ministry included service at Trinity Church, Port au Prince, St. Mich-

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

ALTAR BREAD AND INCENSE

ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

VISITORS WELCOME

Holy Cross Church, 36th Street and N. E. First Avenue, Miami, Fla., Dr. G. W. Gasque, locum tenens, invites visitors, Sundays 7:30 and 11 A. M., and 8 P. M. Also Saints' Days and Fridays, 10 A. M.

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ael's Mission, St. Louis du Nord, and the Church of the Resurrection, Gros Morne.

* * *

Mrs. Robert Child Wilson

The National Council has received word of the death on January 8, of Mrs. Robert Child Wilson, widow of a former missionary in China, and founder of an elementary school for Chinese in Zangzok.

Mrs. Wilson lived in Bethel, Vermont. She was born in Columbia, S. C., and in her youth taught in a kindergarten in New York City, where she met Mr. Wilson. They were married in Shanghai, after his graduation from seminary, and ordination.

Mr. and Mrs. Wilson were stationed in Soochow and later Zangzok. They returned to the United States in 1926, and Mr. Wilson became rector of St. Paul's Church, Windsor, Vermont, remaining there until his death in 1936.

Mrs. Wilson was 69 years old. She is survived by five children.

Mrs. Wilson taught in church school for many years, and worked in the Auxiliary, where she was especially interested in promotion of the United Thank Offering.

The Burial Office was read by the Rev. Truman Hemenway of Sherburne, Vermont, and interment was in the churchyard of Old Christ Church, Bethel.

Rev. Arthur Searing Peck

The Rev. Arthur Searing Peck, a nonparochial priest of the Diocese of South Florida, died in Sanford, Fla., on December 19, and was buried there on December 21. He was born in Brooklyn, N. Y., in 1880 and attended St. Stephen's College and Berkeley Divinity School. Ordained priest by Bishop Scarborough of New Jersey, his first charge was of St. Stephen's Church, Plainfield, N. J., later serving from 1908 to 1911 in charge of St. Paul's Church in Panama, also was secretary of the Convocation of the Canal Zone during that period. From 1911 to 1913 he was rector of Grace Church, Galesburg, Ill., till accepting a call to Holy Cross Parish, Sanford, where he was rector until retiring from active duty in 1925. He continued residence there.

His widow, the former Miss Brenda deVere Morrison, survives.

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FROM THE SPIRITUAL ISSUES

(Continued from page 2)

those in this bulletin) he gives his considered reflections on the psychological and spiritual changes which he observes in Britain. He has been a frequent visitor to this country for many years.

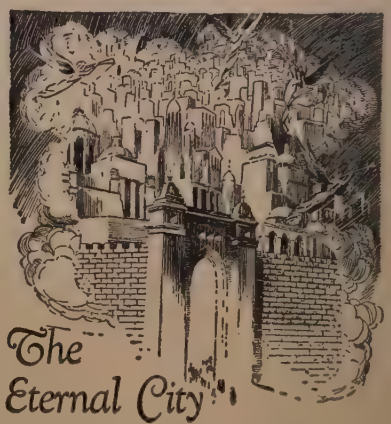
The Dean begins with a tribute to the English spirit which has survived the experiences of the Blitz without losing its poise or cheerfulness. Although this has become a commonplace in Britain it continues to make a marked impression on visitors from other lands.

On religious developments the Dean writes as follows:

"It cannot be denied that the dislocation produced by the war has had its influence upon attendance at the churches. The 'Evacues' were scattered all about England. Many have returned. Many are still dispersed. But the churches have entered so deeply into the wartime suffering of the people and have ministered to them with such constant faithfulness and understanding that probably it would be fair to say that never have the masses of the people felt a more kindly appreciation of the churches than today. In so many cases that I think one can say they are typical, the Christian minister has become a 'Mr. Greatheart', not only known but loved by the whole community . . . The man who speaks of the great Christian doctrines from an English pulpit with sincerity and earnestness and intellectual grasp is surprised at the response which he elicits. But beyond those visible and audible matters, which may be computed, is the movement of the mind of the people toward the things of the spirit. Countless men and women have come to feel that they must lean upon a strength firmer than their own, that they must depend not merely upon a power, but upon a Great Person, who in these terrible days is making for righteousness. And practically everyone responds to the discovery of the young surgeon in Emlyn Williams' play, The Morning Star, that his instinct in mending broken things is a reflection of something very deep and very real in the life of the universe. The chaplains are achieving an intimate and comradely relation to the men with whom they serve, which has a very profound influence. They are making prayer real. Religion comes to life in their activities. And while there is a fine simplicity and humility about them, they have not forgotten that they represent Jesus Christ. Nor do the men with whom their lot is cast forget. As far as I could see there is a most widespread sense that religion is a part of life and not something apart from life. I never found it easier to talk of religion as a living force than when speaking to soldiers and civilians this summer. Tragedy always opens the door of the temple of faith. And surely England has known tragedy."

The Dean notes the possibilities for good in the presence of so many American soldiers in England.

"Just now there are multitudes of Americans in England. One meets American officers and men in the ranks everywhere. You see them on the streets, in the hotels, and in the clubs. And they are receiving a most hearty welcome. Indeed, there is something winning about the way in which your English friends say to you: 'What can we do to make your American soldiers feel at home among us? We cannot entertain them in the fashion which would have been possible in pre-war days. But if they will take us as we are, and accept such food as in these times of rationing we can offer, we will be glad to



The Eternal City

John, the beloved disciple, in Revelations, chapter 21, verses 19, 20, endeavors to express in human language the most transcendant spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of

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have them in our homes.' And from the American you are apt to hear: 'I am receiving so many invitations that I cannot accept them all.' To be sure there are problems. Our soldiers are paid at a higher rate than the British . . . Then there is the color problem. These American Negroes with their soft voices and gentle ways are very interesting to the British, who are eager to serve them in their canteens and to welcome them in their homes. The white soldiers from south of the Mason and Dixon line—and not they alone—are a bit astonished. And sometimes more than that. One asks rather searching questions about the nature of democracy as one confronts this problem.

"The best factor in the whole situation is found in friendships which are being established across national lines. Every time an American soldier comes to think of a British soldier as his particular friend something very profound and promising has happened. And every time a British lad finds a pal in an American there is an implicit individual treaty which is good for both nations."

After dealing with many delicate and interesting subjects the Dean concludes:

"In England one kept thinking of the two proud, friendly nations which must march down the way of life together. They are but a part of the great world, to be sure. And the world is every man's world. And the four freedoms are for every man. But the British Commonwealth of Nations and the United States of America together can clear the path for the nations and make the way of the peoples of all lands a way leading towards the sure if distant light."

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THOUGHTS FOR THE THOUGHTFUL

Whether it be this globe of man's inhabiting, or the character of a saint, or God's kingdom on earth, not one appears at mere word of command; each comes by the same slow way. The long road and the great cost, that is plain to all. But the toil of man is God's toil and in their suffering He suffers. He is the Comrade of man, sharing his life and pain, and He is the Life itself by which man is borne along. —Dr. H. F. Rall.

An old woman at one of the services held by John Wesley in his early ministry annoyed him by singing out of tune. His trained musical ear was offended and he cried, "You are singing out of tune, my sister!" "But my heart is singing," quickly replied the old woman. "Then sing on, my sister," said Wesley. And sing she did, making melody in her heart unto the Lord.

Jesus proved Himself a great psychologist when He urged His followers to substitute trust for worry. Nothing destroys happiness and undermines health as quickly as worry. Moreover, there is nothing quite so futile as worry. It neither lengthens life nor stimulates stature.

The parched ground cries out for refreshing rains; the drooping plant cries out for the quickening warmth of the sun; no less urgently does the world need the witness of consecrated men and women, to bring to it freshness and peace and hope. —Selected.

The way to efficient Christian witness is not in doing ourselves—that is in our own wisdom and strength—the thing we believe God wants done, but in surrendering to Him that He may accomplish the task through us.

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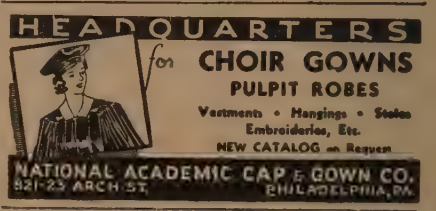

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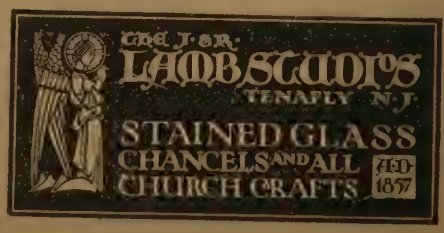

VEL

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The Southern Churchman

Brotherhood

Your task is to form the universal family, to build the City of God, and by a continuous labor gradually to translate His work in humanity into fact.

When you love one another as brothers, and treat each other reciprocally as such; when each one, seeking his own good in the good of all, shall identify his own life with the life of all, his own interests with the interests of all, and shall be always ready to sacrifice himself for all the members of the common family—then most of the ills which weigh upon the human race will vanish, as thick mists gathered upon the horizon vanish at the rising of the sun.—*Robert de Lamennais. From "The Book of the People."*

A NATIONAL CHURCH PUBLICATION

The SOUTHERN CHURCHMAN

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CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

LETTERS

PURPOSE OF CONFERENCE

To Find Basis for New Charter of Race Relations in the South

Mr. Editor:

I am very happy at your request to make the following statement on the purpose of the Southern Race Relations Conference which was held at Durham, N. C., on last October 20th.

I have attended numbers of Race Relations Conferences, but never before in my life have I attended one whose purpose was so clearly stated and yet which was so totally without malice or ill-will to any one. At no time during the preparation for this Conference did our list of invitees exceed seventy-five persons—all of whom being Southern Negroes. Of this possible seventy-five —sixty of our most substantial Negroes from all sections of the South were present.

The purpose of the Conference was to find a basis for a "new Charter of race relations in the South", or a set of Articles of Cooperation which would clear away some of the existing misunderstandings between the races. The group therefore that met at Durham was a body of serious minded, substantial citizens from all walks of life, whose records and whose views on vital questions affecting the Negro, and affecting the United States as a whole and the South in particular, are an open book.

Dr. Gordon B. Hancock, of Virginia Union University, Richmond, Va., was entirely correct when he said,—and I quote: "Many things are transpiring to support the conviction that the Durham Conference on Race Relations will go down in History as an event of major importance. The Nation-wide acclaim which met the recent release of the Conference through its Findings Committee, has been amazing in its favorable comments elicited from all of the major white Dailies of the country, North, East, South and West. No less generous has been the Negro Press of the Country", Dr. Hancock continues— "A prominent Negro leader recently remarked that no event in the history of the Negro race since Emancipation has been so favorably editorialized and eulogized as the Durham Conference. Pledges of support have come from every quarter of the Nation. Men and women of all denominations have sent words of congratulations and best wishes and the comment of the Nation's Press would make a sizeable volume, and already the white South is making effort to do something about it".

One of the main objects of the Conference was its adherence to its original purpose of drawing up Articles of Cooperation to be submitted to the white South—this, of course, cleared away any possible suspicion, as to our motives. The delegates assembled were sincerely bent on finding some real methods of whole-hearted cooperation which would bring about a more amicable feeling between the races, living side by side here in the South. I feel confident that the statement of the Durham Conference, on Race Relations, represents the first time Negroes of the South—or Nation have put down in writing just what they really wanted.

It is with pardonable pride that I quote the following editorial from the Norfolk-Ledger-Dispatch as of Dec. 18, 1942.

"There has come to the Ledger-Dispatch, along with many other newspapers, a report entitled A Basis for Inter-Racial Cooperation and Development in the South; a Statement by Southern Negroes. If our colleagues of the Southern press are affected by it as we are they are profoundly disquieted.

"For this report, let it be noted, is prepared by Southern Negroes, not by Northern Negroes and not by radical members of the Natitonal Association for the Advancement of Colored People. The Ledger-Dispatch knows some of the men who prepared or collaborated in the preparation of this report, knows them to be men of quiet ability and of a natural conservatism, and it has no doubt that many of its colleagues know a number of others.

"The Ledger-Dispatch cites, for example, P. B. Young, the editor and publisher of the Norfolk Journal and Guide, a man whose ability it respects and whose position is one of the most trying with which it is familiar, since he is torn between his own sound judgment and the demands of the radicals or extremists of his own group. It cites, too, **the Rev. J. Alvin Russell, D. D.**, the consecrated man who succeeded his father as President of St. Paul's School at Lawrenceville, Virginia. It cites Dr. Gordon B. Hancock, of the Department of Sociology of Union University, at Richmond, who is a man of strong and often brilliant mind. It cites Dr. John M. Gandy, President-Emeritus of Virginia State College at Petersburg, whom all governmental and educational Virginia respects, and it cites Dr. Chas. M. Johnson, Director of the Department of Social Sciences of Fisk University, whom it does not know but whose reputation it knows to be high. These men and their associates have produced a joint report which is almost flawlessly written and which has for content an expression of thought and principle and belief and faith and aspiration which no man of good will, being familiar with it, could possibly ignore.

"If any person should be inclined to pass it by casually, let him read only these three paragraphs, which follow the formal introduction:

"(1) Our Nation is engaged in a world-wide struggle, the success of which both in arms and ideals, is paramount and demands our first loyalty.

"(2) Our loyalty does not, in our view, preclude consideration now of problems and situations that handicap the working out of internal improvements in race relations essential to our full contribution to the war effort, and of the inevitable problems of post-war reconstruction, especially in the South where we reside.

"(3) The South, with its twenty-five million people, one-third of whom are Negroes, presents a unique situation, not only because of the Negro population but because of the legal and customary patterns of race relations which are invariable and universally associated with racial discriminations. We recognize the strength and age of these patterns."

From that point the report proceeds to be a statement of what in the main, should be. It is because so much of it is unanswerable, legally and morally, that we said at the outset that it is disquieting.

"It deserves, if it does not demand, reflection and study on the part of the White South—far more of both than is possible in an hour or two".

It is my belief that with such a solid and sane basis as was set forth at the Durham Conference—that out of it will emerge a just and more lasting cordial relationship between the races here in the South, and that working together harmoniously we may in the words of Mr. Lincoln—"With firmness in the right" to do all which may achieve and cherish a just and lasting peace—with all nations.

Most faithfully yours,

J. Alvin Russell,
Principal.

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HAVEN

By J. W. KENNEDY

HOW SHALL we fulfil our sense of responsibility for another? What does it involve? How far must we go? Such questions snapped at me this morning and forced me to the following answers which made it clear to me that I must mean when I I say "I take responsibility for so and so." Obviously, the very first thing is to keep in contact. This means fellowship of some kind. If near enough the best way to keep in contact is through regular personal channels—telephone calls, times together, gifts and other thoughtful acts which express the measure of our caring. If far away, we do the same things in our correspondence. We cannot take responsibility for someone until we care enough. Such intimate continuity of contact will reveal the other person's nature, the qualities good and bad, the needs, the best way of approach, the things which interest and the like. This will enable us to make a real entrance into the other's inner self in order to understand their point of view, their attitude of mind, the reasons behind their conduct. As we hold them in mind during our daily quiet times and yearn for them to grow and deepen, ways of helping them will arise and our helpfulness will be guided into its most effective channels. This keeping in contact is a real challenge for it involves the utmost patience, the unselfish expenditure of time, the alert watchfulness for every opportunity given to plant a seed, unkink a pattern of thought, to be loving, to share some experience to light their path.

KEEPING IN CONTACT is first and foremost, but just keeping in contact is not sufficient in itself. There must be a studied desire and unfolding plan for leading and teaching. We must always seek to pass along every worthwhile discovery or victory or technique such as: This I believe above all else **or** This has meant everything to me **or** This is what happened when I read something **or** followed God's Word to me **or** Let us try this experiment for a week. The plan of action will unfold day by day as we keep on loving and yearning and heading for the place of strength where there will be no more tottering steps but power from standing on one's own two feet—"standing on the promises of God." Our responsibility ends only when the other begins to take responsibility from someone else. By this time, however, the friendship and valuable fellowship will be so deep and abiding it will carry on to the lasting benefit of both. I believe this is one of the ways God had in mind when He prompted Jesus to command us to "Go into all the world and preach the Gospel to every living creature." I believe this is the method of keeping alive the fellowship of the Church as recorded in The Acts, Chapter 2, where Luke tells of the disciples who had received their power through Jesus and how they won others to a desire for the same and when they cried "what must we do?" told them to repent and receive forgiveness and enter the fellowship of those whose lives were dedicated to the servce of God as Jesus, their Master, had directed. They immediately took responsibility for those who made decisions and it is recorded that, "They devoted themselves to the instruction given by the apostles and to fellowship, breaking bread and praying together."

Taking responsibility makes for growth in the person taking it as well as the person for whom it is taken. Our concern for the other and their reliance upon us makes certain demands upon us, which we must grow to or else let them down. Some responsibility comes automatically—such as husband for wife, wife for husband, parent for child. In these cases each one is responsible for bringing out the highest and best in the other. Other responsibilities come from choice as God directs; and, when made, no stone must be left unturned to carry them through.

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1—Monday.
2—Purification B. V. M.
7—Fifth Sunday after Epiphany.
14—Sixth Sunday after Epiphany.
21—Septuagesima Sunday.
24—St. Matthias.
28—Sexagesima Sunday.

THE SIXTH SUNDAY AFTER THE EPIPHANY
The Collect

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever, one God, world without end. Amen.

To the Great Army of

SHUT-INS

League of Intercessors

Praying Hands

RACE RELATIONS

This Sunday, February Fourteenth, has been designated as Race Relations Sunday. What more fitting subject for our prayers, dear Shut-Ins, than for a better, more sympathetic understanding and Christian attitude among all peoples, of all color and race? Never was this question more vital to our peace and happiness; or its wise consideration more urgent than in the immediate present.

Pearl Buck asks the question, Can the Church Lead? (*Clear Horizons, January*, 1943). To quote from Miss Buck's article, . . . "we cannot fight to win a war for freedom so long as practically we do not want freedom for all peoples, and we cannot fight to win a war for human equality if we do not actually want human equality. . . . Democracy can only be won by the sacrifice of everything that is un-democratic, and human equality can only be had by the will to have it at all costs. The material sacrifice is easy, the spiritual sacrifice is hard and it is here that our people must be led.

"Never, I think, in history have human issues been as clear as they are today when millions of people in our own country and in all parts of the world cry out for one thing—freedom. And the only way to establish freedom as a way of life upon earth is to determine that men are indeed brothers, and that all shall be treated alike, without regard to color or class. Where is the Church that it does not come forward and declare itself not only as a body corporate, but through its own members in the separate practice of their individual lives?

"Now, if ever, the Church ought to furnish the leadership for our people to make the sacrifice of our prejudices and our greed which through the centuries we have not been strong enough to make. . . . If the Church in our country does not lead now, it may never have the opportunity again. Now is the moment of crisis."

And so, dear Shut-Ins, let us awake to the necessity—to the God-given opportunity, to the urgency of the hour—and let us *pray:*

FOR A NEW WORLD ORDER

Increase among us, O God, all worthy plans and efforts to rebuild the structure of our world society on Thy sure foundations and to transform it into Thy Kingdom. Give us the vision and the courage to establish and maintain universal brotherhood and peace, with all nations joined in love and lawfulness to foster the life more abundant for all. Restore to us a belief in spiritual values and the dignity and worth of all Thy children. Inspire us with a willingness to provide them with opportunities for work and growth and a fair enjoyment of profits and benefits. Free us from all false teachings of the dominance of one group over another and from all distrust and fear of each other. Discipline us all in service to the common good. Unite us in one continuous prayer and effort that, under Thy guidance, we may make our world a place where fruitful industry, valiant truth, responsible freedom, creative love, and pure religion flourish and all men dwell as sons of God in harmony and order. Through Jesus Christ, our Lord. Amen.

—G. A. Cleveland Shrigley, in Prayers for Men in Service.

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Southern Churches and the Negroes

EDWARD A. McDOWELL

THE DEVELOPMENT of a conscience concerning man's treatment of man was one of the first fruits of Christianity's impact upon the Graeco-Roman world. This conscience did not dictate the abolition of slavery but it compelled the elevation of the slave to a position of greater dignity and encouraged the amelioration of the conditions under which he lived. Paul's plea to Philemon for the slave Onesimus must be read against the dark background of slavery in the Roman Empire; otherwise the suggestion that Philemon might have Onesimus upon his return "no longer as a slave, but more than a slave, a brother beloved"[1] appears as a pleasant euphemism to cover a compromise. It is clear that Paul had no intention of advocating the overthrow of slavery. He sent Onesimus back to his master, understanding that he would return to his status as a slave. On other occasions he exhorted slaves to be loyal to their masters.[2] But in the plea of Paul for the slave Onesimus is the evidence of the beginnings of a Christian conscience concerning man's treatment of man—a conscience which from the first century onward was to prod Christians of every age in the direction of justice and mercy toward their fellow men. The coincidence was immature in the first century, not recognizing the full implications of the Gospel of love; it has failed to develop to maturity through the centuries; it is immature today, but it has never allowed all Christians in any age to acquiesce completely in any man's inhumanity to man. Nor will this conscience ever allow complacency at injustice and inhumanity; it will continue to drive brave souls to cry out against wrongs of man to man, as long as these wrongs exist, and it will never permit Christian men to have peace in their hearts until they have brought their practices toward their fellow men into some measure of harmony with the teachings of Jesus Christ.

And so from the beginning the Christian conscience introduced something new into the life of humanity. "A slave was in the eye of the law not a persona, but a res, i. e., he had no rights as a human being, could not marry or hold property, but was himself simply a piece of property which could be conveyed (res manicipi). During the Republican period the law left him absolutely at the disposal of his master, who had the power of life and death (jus vitae necisque) over him, and could punish him with chastisement and bonds, and use him for any purpose he pleased, without reference to any higher authority than his own."[3] Under the sanction of law and custom the degradation of countless thousands of men, women and children in the Roman Empire was complete. There were good masters, and many individual slaves received good treatment and even affection, but no writer of the time recognized "the fact slaves were potentially moral beings, until Christianity gave its sanction to dutiful submission as an act of morality that might be consecrated by a Divine authority."[4] The change the Christian conscience wrought is well illustrated in the case of Onesimus. He returned to his master Philemon, not as a res, but as a persona, for Paul suggested that he be received as a brother beloved. A brother beloved cannot be a res; of necessity he is a persona! It was inevitable that this principle in time would spell the doom of chattel slavery. Is it not inevitable that it must spell the doom of every type of slavery, for if we are members and brother one of another, how shall one member countenance the enslavement of another, or how shall one brother acquiesce in the mistreatment of another brother?

Slavery a Moral Problem

It was not long after the first Africans were landed at Jamestown in 1619 that the American colonists were faced with the moral and religious problems involved in chattel slavery. The solution arrived at generally, indicated that the Christian conscience was still at work, though obviously it had made little or no advance since the first century. Slavery was justified on the grounds that it provided a means of bringing the heathen slaves to a knowledge of Christ. It was a troubled conscience that made this compromise, a compromise that found compensation and comfort in energetic missionary and evangelistic activity on behalf of the slaves.[5] In 1758 the Quakers came out openly for the emancipation of all slaves. Patrick Henry commended them for their stand.[6] There was some sentiment developed in other denominations for emancipation but the major religious interest of the churches was directed toward winning the slaves to Christ, not in securing their freedom. The prevailing attitude is well illustrated in a communication addressed by the Rev. Dr. Richard Furman in 1822 to Governor Wilson of South Carolina on behalf of the Baptist State Convention. Dr. Furman was pastor of the First Baptist Church of Charleston and the first president of the Baptist Triennial Convention, the first national body organized by Baptists in America. His communication to the governor was called forth by an attempted insurrection of slaves in South Carolina, an event which created intense excitement throughout the state. Extracts from the communication reveal the method so often employed by the churches in resolving problems of conscience, namely, rationalization of failure to stand for the highest, plus action which does not conflict with tradition. Dr. Furman said:

> " . . . the right of holding slaves is clearly established in the Holy Scriptures, both by precept and example . . . .
>
> "Had the holding of slaves been a moral evil, it cannot be supposed, that the inspired Apostles, who feared not the faces of men, and were ready to lay down their lives in the cause of their God, would have tolerated it for a moment, in the Christian Church . . .
>
> "The Christian golden rule, of doing to others, as we would they should do to us, has been urged as an unanswerable argument against holding slaves. But surely this rule is never to be urged against that order of things which the Divine government has established; nor do our desires become a standard to us, under this rule, unless they have a due regard to justice, propriety and the general good . . .
>
> "Should, however, a time arrive, when the Africans in our country might be found qualified to enjoy freedom; and when they might obtain it in a manner consistent with the interest and peace of the community at large, the Convention would be happy in seeing them free . . . .
>
> "And here I am brought to a part of the general subject, which I confess to your Excellency, the Convention, from a sense of their

> duty, as a body of men, to whom important concerns of Religion are confided, have particularly at heart, and wish it may be seriously considered by all our Citizens: This is the religious interest of the Negroes. For though they are slaves, they are also men; and are with ourselves accountable creatures; having immortal souls, and being destined to future eternal award. Their religious interests claim a regard from their masters of the most serious nature; and it is indispensible."[7]

The good doctor goes on to emphasize the duty of masters to see that religious privileges are granted their slaves and declared it to be the duty of the government to provide laws that will prevent the slaves from "being oppressed and injured by unreasonable, cruel masters, and others; and to afford them, in respect of morality and religion, such privileges as may comport with the peace and safety of the state."

Be it said to the credit of the white church people of the South that they generally accepted this standard of responsibility as set forth by Dr. Furman. Methodists, Baptists, Presbyterians and Episcopalians encouraged evangelistic activity among the slaves. The slaves became members of the white churches, and though segregated, attended the same houses of worship attended by their white masters. Slaves were baptized by white ministers and were subject to the same church discipline as that provided for white members. It was in this period that the Southern Negroes developed the foundations of that religious life which was to play such an important part in all their future progress. It was the white churches that gave impetus and sanction to the first efforts in America to provide the Negro with formal education.[8]

But slavery was the rock upon which three great denominations broke up, even before the Union was torn in twain. Methodists were the first to divide, the cleavage taking place at the meeting of the General Conference at New York in 1844. Baptists were next, the Southern Baptist Convention being formed at Augusta, Ga., in 1845. The break occurred in the Presbyterian church in 1853. A schism in the Episcopal church was only temporary, and was healed in 1865, immediately after the War Between the States closed.

Reconstruction

The saddest of all eras in the history of the United States was the Reconstruction era. Claude Bowers has rightly called it "The Tragic Era." Perhaps the most tragic of all circumstances connected with this period was the utter incapacity of the churches, North and South, to provide leadership that would help heal the wounds of the stricken people. The churches perpetuated the bitterness that had severed them asunder and were therefore in no condition to offer wise and constructive leadership in this time of srrow and crisis. Northern church leaders assumed an air of superiority and looked upon Southern church members as apostates who should welcome the efforts of the Northerners to convert them to their views. The Southern church leaders resented this attitude and scorned the efforts of their Northern brethren to "convert" them. The Northerners "believed that the Southern churches 'had been so completely leagued with detestable sin that its representative ministers are incapacitated for the work of social and religious regeneration.' A Methodist bishop asserted that 'the very conscience of the professedly religious portion of the South was debauched; that the ministry had been guilty beyond the power of language to describe in that they were debauchers, and I fear that preachers and people were back slidden into a depth out of which even the mercy of God might fail to do lift them'."[9]

It is not difficult to see that this attitude was in no way designed to salve wounds. Simkins and Woody point out that in South Carolina proffers of reconciliation were scornfully rejected and show how the views of South Carolina church members were reflected in the pronouncement of a committee of Presbyterians, which said: "How (addressing their Northern co-religionists) will you justify, on Presbyterian principles, your intrusion in their (the Southernrs') field of labor, your scattering their flock, your use of military power to keep possession of their church property? By what authority does your committee intrude into the diocese of another? Are you lords over God's heritage among us? Did we lose our spiritual liberties in the war?"[10]

It was in this same tragic era of Renconstruction that what we know today as "race prejudice" was developed in the South. It developed while the churches bickered among themselves and political leaders of North and South made blunder after blunder. It is true that during slavery the Southern white man looked upon the Negro as an inferior being but the average Southerner had no prejudice in his heart against the black man. As a matter of fact there was no psychological basis for prejudice, except perhaps on the part of that class denominated by the Negroes themselves "poor white trash." When the Negroes were first brought to the colonies they were "accepted on the same conditions governing the white indentured servants brought from England."[11] There is ample evidence that there was warm affection between the two races in the South, even though the Negro chafed at his lot and yearned for his freedom. But when that freedom came and the Southern white man was forced to accept by force of arms a new order of things that elevated the former slave to a position of equality with his masters and even placed the former slave in the position of lawmaker, judge and soldier, a deep feeling of resentment was born in the Southern white mans' heart, a feeling which naturally became associated with the Negro, Negro leadership and Negro assertiveness. Another way might have been discovered in those difficult days which would have altered all subsequent relationships between the races in the South. How different the story might have been if the churches had been in position to act as peacemakers and encourage a sane and statesmanlike approach to the entire problem! But they, too, were caught in the vortex of social confusion and ill will. There were prophetic voices raised even among Southerners, and the Christian conscience was not entirely dead in the South. Governor Orr of South Carolina "professed to believe that the Negroes needed a representation in Congress and that Negro suffrage offered a tolerable way out of this impasse of military rule.[12] Even Wade Hampton, famous cavalry leader of the Confederacy and the man who "redeemed" South Carolina from "carpet-bag rule" was in favor of Negro suffrage as a compromise, but in fairness it must be said that Hampton's idea was that the Negroes' votes would be controlled by their former masters.[13] One statesmanlike utterance of the time, which was said to have reflected "the sentiments of many worthy people" has been preserved. It was made by a Mr. Dudley speaking before the Taxpayers Convention which met in Columbia, S. C., May 9-12, 1871. A portion of the statement is worthy of repetition here because of its suggestion of "what might have been." Mr. Dudley said:

(Continued on page 10)

EDITORIALS

Interracial Cooperation—
An Appeal and a Challenge

The Southern Churchman in two recent issues has published articles which together constitute an imperative appeal and challenge to the people of our country, and especially to the people of the Southern States.

In the issue of January 23 appeared "A Basis for Interracial Cooperation and Development in the South", being a carefully prepared statement by leading Negroes of the South at the Southern Conference on Race Relations held at Durham, North Carolina, on October 20, 1942, and setting forth the conditions existing at present, which in their judgment need to be adjusted or corrected in order to give to the Negroes of the South a full and fair opportunity for advancement and development of their own racial life. It is a declaration of the things for which they believe that both Negroes and whites should strive in order to give to the Negro as well as the white man the freedom and opportunity to make the most of his citizenship.

This statement, which has been published as a separate pamphlet by the Southern Conference on Race Relations is, we think, of so great importance that every thinking man and woman should study it.

The second paper, or first in point of publication, entitled "Statement of Purpose", published in our issue of January 16, was an address delivered by Dr. Gordon B. Hancock, head of the Department of Sociology at the Virginia Union University in Richmond, in which he urged the members of the Race Relations Conference and through them the Negroes of the South to adopt and present to the people of the whole country this Basis of Interracial Cooperation, in the earnest hope that the best elements of both races, white and Negro, might see in it a definite and workable program for the betterment of unfair conditions that at present exist.

Throughout both of these papers there runs a strong element of appeal. As a statement setting forth conditions that bear unfairly upon the Negro, and for the correction of which they think the whole Negro race in the South should strive, it is definite and clear, and we believe should carry great weight because of its conservativeness and good temper. But, more than that, it is a strong appeal to the leaders of the white race to recognize the fairness and great importance of their statement, and help the Negroes to win this fuller freedom of opportunity and removal of unfair restrictions, so that the whole fight for the correction of abuses and unjust practices may be under the leadership of the conservative, clear-thinking and far-seeing minds of both races and not left, as too often it is at present, to radical groups, who take unreasonable stands and make impossible demands.

There are questions of race relations which cannot be solved at the present time, and this Basis of Cooperation very wisely and properly waives their consideration in order that both races may unite and cooperate in those things upon which both can and should agree.

"We are fundamentally opposed", declares this statement, "to the principle and practice of compulsory segregation in our American society, whether of races or classes or creeds: however, we deem it timely to address ourselves now to the current problems of racial discrimination and neglect, and to ways in which we may cooperate in the advancement of programs aimed at the improvement of race relations within the democratic framework."

This declaration of opposition to the principle of segregation is frank and open, and one which the Negroes have the right to make: just as the white race in the South have the right to their profound conviction that for the present, and for many years to come, the policy of separation of races in certain spheres of life is to the best interests of both races. This question cannot be settled at the present time without devastating results: it is far betther to leave it aside as the Negroes themselves suggest in this statement and concentrate upon those things in which we can work together. But our white people should in all honor and good faith take the stand that where separation of the races seems to be necessary, as, for instance, in the public schools and colleges, we shall see to it that the Negro schools be made as good as the white and that adequate opportunity for post-graduate study be provided in Negro colleges of University grade of our own. In this, as in every other form of separation of races which is deemed essential, the white people of the South must be willing, and readily willing, to pay the cost which it will entail.

That the present war has greatly intensified the situ-

ation and produced friction between the races in many cases is perfectly clear to all of us. It has brought to the Negro in general a clearer perception of the things that are repressive in his environment, and a widespread determination to fight against them. It has made many of them listen only too eagerly to the arguments of radical leaders who are anxious to claim every point of advantage for the Negro even where the winning of the point will result in forcing the Negro into untenable positions, to his own ultimate hurt. And in doing this both they and their leaders have failed to realize that the building up of tensions between the races and the growth consequent thereon of resentments on the part of one race against the other can only do, and inevitably will do great harm to the best interests of both.

That there are injustices and unfairnesses of treatment of the Negroes in our life today is entirely obvious to any one who will investigate the situation. This statement of the Southern Conference calls our attention to many things which we recognize to be true. That there is only too frequent racial discrimination in little things as well as in great must be apparent to anyone who will keep his eyes open. In addition to the great abuses like the shutting of Negroes out of the party primaries where the actual selection of municipal and other governmental officials is made; or the much smaller per capita spent upon Negro schools than upon the white; there are the sometimes intolerable rudeness and discourtesy of white policemen to respectable Negroes, or the discourtesies shown sometimes to Negroes by under-privileged white men when serving as bus-drivers or motormen or sitting in other seats of petty authority.

Unquestionably there are many things that need to be redressed,—many thlngs which the Negro has the right to protest against. And there are many—very many—fair-minded white people who recognize the unfairness and injustice. It is equally unquestionable that the fight is now on for the betterment of conditions and the removal of injustices.

But the great question that we all must answer,—and especially we of the South where three-fourths of all the Negroes live,—is whether this fight is to be waged by the Negroes themselves while we sit doing nothing, and permitting them to be led by radical groups and supported by the idealism of people in other sections of the country who see only a wrong to be righted and know nothing of conditions, nor the best way to right the wrong they see; or shall we of the clearer-thinking elements of the white race in the South join with the Negroes in their efforts to win things that of right they ought to have? The answer to this question is obvious, if we desire to conserve and develop the best interests of both races as we live, and must live, side by side.

We must recognize the fact that in the past we, the Southern white people, have been willing only too often to permit an injustice to continue until some group has carried a test case through the Courts to the Supreme Court of the United States, and had the Supreme Court order us to correct an abuse; whereas if we had the strength and moral courage to stand up for fair treatment of the Negro instead of permitting the injustice to continue, we could have handled the situation ourselves much better, and more satisfactorily in the long run, than the Supreme Court or any Congressional enactment can ever do. The power of the Federal government can force us to be fair in matters of property or civil rights which can be brought before the courts, but it cannot and never will be able to develop and foster the atmosphere of friendliness and cooperation between white and colored people which shows in the numberless little details of everyday life, and which is essential to the true welfare of both races.

It is ours to say whether we are willing to permit a reign of coercive law to continue, and force the Negro to fight an impassive white race at every point, with constant appeals to Federal Courts to compel the correction of abuses. It is ours to say whether the frictions between the races shall grow and resentments increase without our doing anything on our own part to remove the causes where real cause is shown to exist. And on the other hand it is ours to say, because we have the power to do so and the vision to see the need, whether we will stand with our friends the Negroes of our own Southland in demanding the correction of every abuse and removal of every injustice that we see.

The appeal,—the challenge,—the need of the day, all point to one thing: that our white people should actually study the situation, recognize their own responsibility and opportunity and both in groups and individually stand out to help the Negro in his fight for better conditions of life. G. M. B.

Attention is called to the letter to be found on page two from the Rev. J. Alvin Russell, principal of St. Paul's Polytechnic Institute, Lawrenceville, Virginia, on this subject.

The Anniversary of a Fellow Worker

Thursday, February 4, was the eighty-first birthday of Mr. John H. Cooke—who has for the past twenty-three years been the business manager of the Southern Churchman. In extending our congratulations to him upon his birthday we add our deep gratitude and appreciation of his long years of faithful and careful service.

Race Relations Message to Churches of America

FROM THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

IN RELEASING THE MESSAGE Dr. George E. Haynes, executive secretary of the Department of Race Relations of the Federal Council ,says that this year, as shown by advance orders for program material, the churches of the United States are redoubling their interest in these observances and their activities for better white-Negro relations, Mexicans-white relations, Japanese-American-white relations, American Indians-white relations.

The complete text of the message follows:

Race prejudice is a disease that has spread through the body of humanity. We are all affected by it. Humanity is sick.

Has Christianity any remedy? If we mean by Christianity everything that has been associated with the name during the centuries, then the answer would be that Christianity itself shares the infection. If, however, we mean essential Christianity, then the complete answer is YES!

Essential Christianity has taught and practiced that God is the Father of all, that all men are therefore brothers and must be so treated. In Jesus Christ there cannot be discriminations based upon race.

In the early Christian Church there was no racial segregation among people of the European, Asiatic and African world. Fellowship between races and equality of racial opportunity expressed itself in the fact that one of the four leaders who specially commissioned the Apostle Paul at Antioch was a black man. The man of color was not merely tolerated on the edges of the Christian movement. He was at the center of the fellowship.

These Christian attitudes and convictions regarding race are gaining general acceptance:

(1) Science agrees. It says that the blood of humanity is one; that the same types of blood are in all races. The brain of humanity is one. There are no permanently inferior or superior races. There are only more developed and less developed races.

(2) Democracy approves. Its basic principle is equality of opportunity for all. That "all" must mean all or it means nothing.

(3) Common sense sanctions. It teaches us that the color of the skin, the slant of the eye, or the shape of the head are absurd and precarious bases for claims to racial superiority.

Christianity, Science, Democracy, and Common Sense converge on one conclusion: Man must be treated as man, apart from race and birth and color. These principles and practices regarding race have not yet been fully accepted among us. Negro citizens have been consigned to the edges of our civilization, denied many of its rights and privileges. They have been hedged about and oppressed. Other racial minorities have been denied their due rights and opportunities as Americans.

These conditions must be changed. The question of race is no longer a domestic issue. It has been thrust into the center of the world's consciousness; it is a world issue. We cannot say we are fighting for democracy abroad and refuse to practice it at home.

The Christian gospel of love is the remedy for sick humanity. The challenge of the hour is for Christians to apply it to race relations.

SUGGESTIONS FOR ACTION

1. Continuously assert the infinite value and dignity of every person in the sight of God, regardless of his race or color.
2. Vigorously oppose all policies and practices of racial discrimination in armed forces.
3. Work constructively for the relieving of the acute White-Negro tensions growing up in camp and war industrial communities.
4. As employers or workers give strong support to President Roosevelt's Executive Order against discrimination in industry.
5. Work to banish from our speech derogatory terms such as "darky," "smoke," "nigger," Waacoons" (the most recent), "wops," "yellow monkeys," etc.
6. Help expand the program of spreading the truth about Negroes and Negro life and history through all channels of publicity and education.
7. Recast our whole outlook and spirit in regard to the Negro citizens; look on him, not as a "problem" but as a possibility.
8. Throw opportunities for government employment open to all citizens on the same basis.
9. Stimulate Christian young people to sponsor interracial meetings and services of worship. Some who have done so call this a "fellowship church."
10. Sponsor "fireside forums" for discussions of neighborhood problems and interests.
11. Invite persons of other races to teach in church schools and to take part in leadership of church services.

* * *

STATEMENT OF ANTI-SEMITISM

The reports which are reaching us concerning the incredible cruelties toward the Jews in Nazi-occupied countries, particularly Poland, stir the Christian people of America to the deepest sympathy and indignation. It is impossible to avoid a conclusion that something like a policy of deliberate extermination of the Jews in Europe is being carried out. The violence and inhumanity which Nazi leaders have publicly avowed toward all Jews are apparently now coming to a climax in a virtual massacre. We are resolved to do our full part in establishing conditions in which such treatment of the Jews shall end.

The feelings of the Jewish community throughout the world have recently been expressed in a period of mourning, fasting and prayer. We associate our-

selves with our Jewish fellow-citizens in their hour of tragic sorrow, and unite our prayers with theirs.

We confess our own ineffectiveness in combating the influences which beget anti-Semitism in our own country, and urge our constituencies to intensify their efforts in behalf of friendly relations with the Jews.

We urge that all plans for reconstruction in Europe shall include measures designed to secure full justice for the Jews and a safe and respected place for them in western civilization. For those who, after the war, will have to emigrate from the war-ridden lands of Europe, immigration opportunities should be created in this and other lands.

We recommend that the officers of the Federal Council transmit this action to the Jewish leaders in person.

—Adopted by the Federal Council of Churches in Biennial Session December 11, 1942.

* * *

SOUTHERN CHURCHES AND THE NEGROES

(Continued from page 6)

> Surely, if ever there was a debt, founded on the strongest obligation, it will be found in the humble claims which the colored man now makes upon his former owners, and this is, only that they may be protected in the rights which the results of the war have given them —rights which they never demanded for themselves, but have only accepted at the hands of others.
>
> . . . Now, let this convention, composed as it is of the heroes of many a battle field, rise up to the moral heroism of proclaiming to the world their unalterable purpose to repay the kindness and fidelity of the colored man by an unreserved ackuowledgement of his newly-acquired rights, and such a pledge coming from the representative men of South Carolina, who have never yet learned to equivocate or evade, will be respected by all those who are capable of appreciating properly the obligations of personal honor."[14]

All honor to Mr. Dudley for those brave words! Would that the Christian conscience which spoke through him that day in Columbia might have prevailed, but Mr. Dudley's dream was not to be. Thad Stevens and his pseudo-statesmen in Washington were determined that their radical methods must prevail; the hot-heads of the South would answer with the Ku-Klux Klan and the Red Shirts, and the Negro would be the victim of the white man's warfare and selfishness.

And so there was spawned in this tragic era that unAmerican thing called "race prejudice"; here began that cleavage between two great races, which should never have been, a cleavage that has plagued both white and black man from the time of its beginning till the present. This cleavage may well be called "The American Tragedy." The nation and the churches must not rest until it is healed.

Gains Were Made

All was not loss during Reconstruction. Indeed there was much that was gain. Thrown upon their own resources the Negroes were compelled to develop leadership of their own; this leadership grew with remarkable rapidity. The public school movement in the South began during this period. In South Carolina the radical constitutional convention of 1863 which laid the foundation of the public school system in that state and which framed a truly remarkable constitution was composed of 124 delegates, 76 of whom were Negroes. In this period arose the independent Negro churches, which to this day have remained the most important factor in the lives of the Negroes of the South. A reassertion of the Christian conscience is seen in the benevolent attitude of the white church members toward the formation of these independent churches. "The white Methodists (in South Carolina) soon realized the inevitability of the withdrawal and accommodated themselves. The official organ of the white church was of the opinion that since the colored people 'will not remain in any church organization that does not admit them to the legislative and pastoral relation,' and that since 'the social relation of the two races precludes the idea of such equality,' independent Negro organizations were necessary. The cordial reception of the fraternal delegates of the African church by the general conference of the Southern church was approved in South Carolina and the whites of Charleston extended the use of Trinity Church to the Negroes until they could complete a church of their own." Simkins and Woody tell also of the co-operation white Baptists in South Carolina gave their black brothers in the formation of independent churches: "We learn of the dismissal from white churches of their colored members, of the public being asked to contribute toward the building of houses of worship for 'these pious and worthy persons,' and of fairs being held to raise funds for this purpose. 'As the house of worship could not hold the congregation that attended it,' ran the report of a white assembly, 'it was deemed best to constitute the colored member as a separate church, . . . and they are now known as the Pineville Colored Baptist Church. They have adopted the covenant and declaration of Principles set forth by the Welsh Neck Baptist Association.' The Negroes, until they could acquire the resources necessary to build a church of pine boards, were content with a shelter made of the branches of trees, a 'bush arbor' as they called it. So great was the success of the independent church that on May 2, 1877, a state convention was organized by the ten or more existing regional associations."[16]

(To be continued.)

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[1]Philemon 16.

[2]1 Cor. 7:21; Col. 3:22; Eph. 6:5-8; 1 Tim. 6:1-2; Tit. 2:9-10.

[3]Fowler, Social Life at Rome, p. 223.

[4]Fowler, op, cit., p. 234.

[5]The story is told well and in detail by Weatherford and Johnson in Race Relations, "Attitude of the Church," pp. 181-215.

[6]Weatherford and Johnson, op. cit., p. 126.

[7]From a collection of pamphlets in the Library of the Southern Baptist Theological Seminary.

[8]Weatherford and Johnson, Race Relations, p. 349.

[9]Simkins and Woody, South Carolina During Reconstruction, p. 374f. The first quotation is from A New England Conference of Methodists, cited in Southern Christian Advocate, September 7, 1865; the second is from Bishop Clark of Cincinnati, cited in National Baptist, August 31, 1865.

[10]Op. cit., p. 377.

[11]Weatherford and Johnson, Race Relations, p. 104.

[12]Simkins and Woody, South Carolina During Reconstruction, p. 83.

[13]Simkins and Woody, op. cit., p. 83f.

[14]James S. Pike, The Prostrate State, D. Appleton and Company, 1874, pp. 266f.

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GABRIEL AND THE ANGELS, by Theresa Townsend. 330 pages. John C. Winston, Philadelphia. $2.00.

This is a "Sunday School library" novel. It is the story of the son of a clergyman who was named Gabriel. The characters are pretty wooden. One wishes that Gabriel wouldn't be such a fine example of unnatural saintliness and perfection, and perhaps be a bit more human. We don't think it will influence many lads to change their ambition to be airplane pilots to sky-pilots.

A PAGE FOR THE CHILDREN

Mrs. Conrad H. Goodwin, Editor

WIND IN THE SNOW

Pillows of snow; billows of snow;
Miles of it, piles of it,
Mountains of snow!

Little winds sigh, making it fly,
Puffing it, fluffing it,
Tossing it high!

Bigger winds blow, sweep to and fro;
Lifting it, sifting it,
Letting it go.

Winds soft and mild; winds loud and wild,
Shaking it, making it
Drift for a child.

—Helen Moore, in Canadian Churchman.

* * *

THREE QUESTIONS

Once there was a king who wanted to rule his kingdom well. He thought he would be able to succeed if he knew the answers to three questions. The first was: What is the right time to begin anything? The second: Who are the most important people? The third: What is the most important thing to do?

So he called all his wise men together, but each one answered the questions differently and confused the king more than ever. Finally, he heard of a hermit who lived all by himself in the woods and who was said to be very wise. So the king took off his royal robes, dressed himself in simple clothes, and rode off to find the hermit. Before reaching the hermit's house the king dismounted from his horse and left it with his bodyguard and went on alone.

When the king came up the hermit was digging in the ground by his hut. He was frail and weak, and breathed hard as he dug in the earth. The king went up to him and said, "I have come to you, wise hermit, to ask you three questions: First: What is the right time to do everything? Second: Who are the most important people? And third: What is the most important thing to do?"

The hermit listened to the king, but answered nothing.

"You are tired," said the king, "let me take the spade and work a while for you."

"Thank you," said the hermit, and, giving the spade to the king, he sat down on the ground.

When the king had dug a little while he stopped and repeated his questions. But the hermit only said, "Now rest a while and let me work". But the king continued to dig. Hour after hour passed, and at last the sun began to sink behind the trees. Then the king stuck the spade into the ground and said, "I came to you, wise man, for an answer to my questions. If you can give me none, tell me so, and I will return home."

"See, here comes someone running," said the hermit. "Let us see who it is."

The king turned and saw a man running out of the wood. The man held his hands pressed against his side and blood was flowing from under them. When he reached the king, he fell to the ground, fainting. The king and the hermit hastened to stop the blood, and bound up the man's wound and carried him to the hut. By this time the king was so tired that he fell asleep, and did not wake up until morning.

When he woke, he saw the man gazing intently at him, and then the man said, "Forgive me".

"I do not know you and have nothing to forgive you for," answered the king.

"But I know you," said the man. "I had followed you into the wood in order to kill you, for I thought you had wronged my brother. But your guard caught me, and wounded me. I escaped from him, but I would have died if you had not taken care of me. Forgive me."

The king was glad to make peace with the man, and he forgave him at once. And then when he had taken leave of him, he went out to find the hermit. He was outside, sowing seeds where they had dug the day before.

"For the last time," said the king, "I pray you to answer my questions."

"You have already been answered," said the hermit.

"How answered? What do you mean?" asked the king.

"Do you not see?" replied the hermit. "If you had not pitied my weakness yesterday, and had not dug these beds for me, I should have fainted with the work, and further, you would have been attacked by that man. So the most important time was when you were digging the beds, and I was the most important person, and to help me was your most important business. Then, afterwards, when that man ran up, the most important time was when you were caring for him, for if you had not bound up his wounds, then he would have died. So he was the most important person, and what you did for him was the most important thing to do.

"Remember, then," continued the hermit, "the one time that is most important is—NOW. Not tomorrow. Not the next day. But now. And the most important person is the one with whom you are, for no man knows whether he will ever be with anyone else. And the most important thing to do is to help that person, because for that purpose alone was man sent into thi slife."

—Canadian Churchman.

* * *

KITTENS IN BOOTS

A young rural school teacher trudged down the muddy country road in the April twilight. On account of the wretched condition of the highway, he wore heavy rubber boots and carried his shoes in his hand. It was a raw day and he quickened his pace, anxious to reach his home where he could get thoroughly warm again. The distance from his school to his father's home was several miles and he had gone only one of them.

Suddenly he heard a series of cries near a small bridge that he was soon to cross. They were weak, pathetic cries. The teacher hurried more quickly than ever to reach the spot whence the sounds of distress came.

"Lost animals of some sort!" flashed through the mind of the teacher.

Pushing through the bushes and high weeds at the side of the road, he saw four blue and white objects tumbling around helplessly in the grass, now and then falling into a hole and scrambling out in feeble fashion.

The teacher's face flushed with indignation. "Kittens!" he ejaculated. "Somebody has thrown them out to find a home."

It was a long distance to a farmhouse. The kittens would starve if left there by the roadside. They were too little ever to crawl far enough to find food and shelter. What could he do?

The teacher's father owned a farm and there were already three or four cats at the barn. "There's always room for one more," grinned the young man.

As he looked down at the little creatures, now crawling about his feet and crying piteously, he thought of his lunch box. That would hold only one. None of his coat pockets would hold even one. The teacher went over to the low concrete wall of the bridge. He sat down upon the wall and pulled off his boots. On went his shoes, polished so that they shone. He gave a low whistle.

"Tough on the shoes to plod through this mud and water," he thought. "And three miles yet to go."

Then he grinned again. He stooped and picked up the kittens, putting two into each boot. Placing his lunch box under his arm, he grasped a boot in each hand and started on in the dimming twilight. A wagon rolled by, going in the opposite direction, and the farmer

(Continued on page 15)

Three Dioceses Operate School

Arkansas, Louisiana, Mississippi Join in Ownership of All Saints' College

Vicksburg, Miss.—The three dioceses of Mississippi, Louisiana and Arkansas are now joined in the ownership and operation of All Saints' Episcopal College, Vicksburg, Miss. Completion of the merger came as a result of conferences during the past year and the acceptance by the conventions of Louisiana and Arkansas to the invitation of the Council of the Diocese of Mississippi to come in on the joint ownership plan.

Since the opening session in 1909, the girls' school has been operated by the Diocese of Mississippi. The present rector of the school, the Rev. W. G. Christian, who has been in charge for five and a half years, sees in this merger an extension of the field of interest and support, and the possibilities of greater growth and service in the years to come. The present enrollment of boarding students is 64, and the property and endowment totals $433,000.

Under the new charter, the bishop of Mississippi will be chairman of the enlarged board of trustees, and the bishops of Louisiana and Arkansas will be vice-chairmen. The Rev. Duncan M. Gray is bishop-elect of Mississippi, and the Rt. Rev. John Long Jackson is bishop of Louisiana, and the Rt. Rev. R. Bland Mitchell, bishop of Arkansas. Each diocese will be represented by six trustees.

All Saints' has a high school and a junior college department.

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LIGHTS OF REMEMBRANCE TO BE KEPT BURNING

Detroit, Mich.—Ensign Theodore F. Marx, chief engineer of the Destroyer Preston when it was sunk by the enemy, lighted the perpetual light at a Shrine of Remembrance for the 40 men of St. Paul's Memorial Parish, Detroit, who are in the armed forces, at a special chapel service on Sunday night, January 24.

A similar light of remembrance has been kept burning constantly since September 1 at an Altar of Intercession in the Church of the Redeemer, which was built and furnished by the young people of the church, and at which daily prayers are offered for the men of the parish in the services.

At both shrines, the lights will be kept burning day and night until the end of the war.

Ensign Marx, who was rescued after being in the sea 14 hours, when the Preston was sunk, was a member of the parish Brotherhood of St. Andrew of St. Paul's Memorial Church, and for several years served the church as crucifer. At the chapel service, prayers were offered for the world and Ensign Marx lighted the candle of remembrance. It will be kept lighted by a group of mothers, wives and sweethearts of the service men of the parish, a new 24-hour candle being lighted each day.

Following the service there was a parish reception for Ensign Marx and his family. He is the first member of the parish to come home on furlough from overseas service.

At the Church of the Redeemer, the perpetual light on the Altar of Intercession is kept going by a group of 90 persons, each of whom visits the church each day to kindle the new light and to offer special prayers. The Church is kept open from 9 A. M. to 6 P. M.

The Altar of Intercession was built by the children attending the vacation Bible School at the church last summer. The crucifix and candlesticks were presented by the Girls' Friendly Society of the parish, and one of the boys presented the flower vases. The women of the church made the dorsal and riddels. After the war the altar is to be used as a children's altar for the Church School.

* * *

REV. JOHN BURGESS SUCCEEDS DR. KELLER

Appointed by Bishop Hobson, Chairman Department of Christian Social Relations

Cincinnati, Ohio.—Chairman of the Department of Christian Social Relations of the Diocese of Southern Ohio since 1927, and a department member since 1922, Dr. William S. Keller ("Doctor Bill") has resigned. He is a Lieutenant Colonel in the Medical Corps, and his duties require that he make his headquarters in Cleveland.

Bishop Henry W. Hobson has appointed as new chairman of the diocesan Department, the Rev. John M. Burgess, minister in charge of St. Simon of Cyrene, Woodlawn Terrace. Mr. Burgess has been a member of the Department, and Bishop Hobson speaks of "his splendid work in his Mission and in his community," and of a varied service in the diocesan program, and emphasizes that "he has proved himself to be a leader of clear vision, sound judgment and deep faith." Dr. Burgess is believed to be the first leader of the Negro race to be given such an appointment.

The Southern Ohio Department has expressed its regret at Dr. Keller's enforced departure, conveying to him "deep appreciation for all that he has accomplished through these years."

* * *

NEW MISSIONS ORGANIZED

Miami Beach, Fla.—All Soul's Church has been recently organized in an effort to partially meet the urgent need for regular services of our Church here, where thousands of service men are stationed, in addition to the large civilian population. Rev. J. Mitchell Taylor, rector of St. Andrew's Church, Fort Pierce, Fla., has charge of this new mission and begins his active duty on Feb. 1. Mr. Taylor has given notable service in Fort Pierce for his parish and for the whole community.

Another new mission for the Miami area is St. Philips Church, organized recently at Coral Gables. Rev. John Ellis Daley, who is assisting the Rev. Rex Wilkes in St. Stephen's parish, Miami, is in charge of the Coral Gables mission. St. Stephen's Church is overcrowded, necessitating three services each Sunday morning, beside the Sunday School, and part of the parishioners live in Coal Gables. It is hoped that additional missions can soon be added, to meet the increasing need for such within the wide limits of Miami.

Berkeley's New Dean Installed

Colorful Service Attended by Bishops, University and Seminary Presidents, Clergy from Adjacent Dioceses

New Haven, Conn.—At a service rendered colorful by academic gowns and hoods, as well as Episcopal vestments, the Rev. Lawrence Rose was installed Dean of Berkeley Divinity School in Chapel Hall, January 28.

The service of Installation was conducted by Bishop Frederick G. Budlong, bishop of Connecticut and president ex officio of the School; the Dean was presented by the Rt. Rev. Walter H. Gray, suffragan of Connecticut, representing the Board of Trustees of the School; Presiding Bishop Henry St. George Tucker delivered the address, Dean Rose himself preached the sermon. Greetings to the new Dean were given by President Charles Seymour, of Yale University; the Rev. George Dahl, representing Dean Weigle, of the Yale University Divinity School, prevented by illness from attending, and by the Very Rev. Hughell E. W. Fosbroke, dean of the General Theological Seminary, New York City.

The Rev. Dr. Frederick C. Grant, of Union Theological Seminary, attended to represent that school, and the Rev. Dr. Massey H. Shepherd represented the Episcopal Theological School, Cambridge, Mass.

Beginning with a processional through the snow-covered campus of the school to Chapel Hall, students of the School, members of the Board of Trustees, delegates from other theological schools, and the participating bishops, as well as the Rt. Rev. John B. Bentley, suffragan bishop and bishop in charge of Alaska, visiting in New Haven at the time, with friends of the Dean, filled the little Hall to overflowing.

Bishop Budlong admonished the Dean to "consider the grave and weighty responsibility of this calling." Following a prayer by Bishop Budlong, Dean Rose was conducted to his chair and seated, with a formal declaration of installation and induction. Students of the School sang the Hymn, "From all that dwell below the skies," and the Doxology.

Presiding Bishop Emphasizes Need of Divine Guidance

Presiding Bishop Tucker emphasized that theological education in this age requires new attention to the Doctrine of the Holy Spirit; that men today need especially Divine Guidance to fit them to play their part in leading into the way of lasting peace. He said that Dean Rose has been experienced in working with the Japanese, a people whose modes of thought are most unlike those to which we are accustomed; and this training should fit him to cope with situations arising after the war, when much will be changed. The new world after the war, Bishop Tucker declared, will be truly a new world, different in many ways from the world in which we lived before the war. The Divinity School must fit men for ministry in the Church

of God, and teach them to adapt the teachings of Christ to the needs of men living in the new age. That requires a new birth, through the Holy Spirit, and continuous guidance by Him, to make such ministry fruitful and of maximum usefulness.

"The future competence of the Church," Bishop Tucker said, "will be due to the guidance of the Holy Spirit. The Church has the two principles of Continuity and of Change. The Holy Spirit guides and directs in the principle of Change."

"It is easy for groups of conscientious men to put down on paper, ideas for the rehabilitation of the world after war," Bishop Tucker said, "but the real problem is to find men and women mentally, spiritually and intellectually fitted to enable them to work according to the principles of the Kingdom of God. The Church can bring into the lives of men the Spirit that will make them be born again, then they can develop the spiritual qualities necessary for the needs of the new world. The Church must make known to the world that human nature is not necessarily to remain what it is today. If the Spirit of God can be a real power in life, it is possible to change human nature and bring it up to where it can exercise power in bringing in the Kingdom of God."

In his greeting to Dean Rose, President Charles Seymour, of Yale, referred to Berkeley's affiliation with Yale, and told how highly this association is regarded by Yale.

Difficulties of Clergy Today Pointed Out

Dean Rose's sermon pointed out the difficulties of clergy in this age, and the necessity of their resisting "the inertia, the oppressive satisfaction of Christians with their own measure of attainment, the lack of lustre and vitality in Christian profession." "The stock in trade of many clergymen out of seminary some 20 years seems to be 'food for the fed-ups'," the Dean declared.

"We see a ministry in perpetual danger of watering plants rooted only in the thin soil of 'Christian civilization'," Dean Rose said, "rather than in the inexhaustible soil of the Kingdom of God. We are in danger of attempting to build Christian character on general good intentions and a genial philosophy of life rather than on personal commitment to Jesus Christ." He outlined the processes of training of clergy, and said that "to be men of God ex officio is not enough. There must be an authentic and fully personal meeting with God in Jesus Christ. Dean Rose paid tribute to the life and work of the late Dean William Palmer Ladd, and of Dr. Charles B. Hedrick, who died recently, after long service as a professor in the School. A tea and reception followed the installation ceremonies.

ADDITION TO PARISH HOUSE FOR SOLDIER'S NEEDS

Youngstown, N. Y.—Aided by the Army and Navy Commission, St. John's, Youngstown, the Rev. E. W. Nixon, rector, has a substantial addition to its parish house, providing a room where soldiers at Fort Niagara can see their friends and visitors in a non-military atmosphere. It fills a real need, as is testified by the officers at the Fort.

The expense was defrayed by the Commission grant, by the War Chest of the Diocese of Western New York, and by the people of St. John's. Its use is under the supervision of St. John's, with an advisory committee of the diocesan department of social relations.

United Canvass Went Over Top

For First Time in History Protestants, Jews, and Catholics Present a United Financial Appeal

New York, N. Y.—As some Churches plan to use the United Church Canvass in the period, February 21-March 14, the Canvass committee is reminding that mats, publicity material and posters may be secured upon application to the National Council.

It will perhaps never be possible to put into statistical tables the complete results of the first United Church Canvass. There is a constantly growing mass of facts and figures which are quite ample enough to prove that the Canvass went over the top. For the first time in history, Jews, Protestants and Roman Catholics join in communities all over the nation to present a united religious financial appeal. Increased contributions reported range from 18% to 50%.

A few examples:

New Haven, Conn., reported increases in financial results up to 37.5%. Excellent publicity was maintained throughout the campaign, including newspaper, radio and paid display advertising. The Council of Churches has endorsed the plan for repetition next fall.

Teaneck, N. J., had a poster contest in the High School, a proclamation by the Mayor, wide radio and newspaper publicity. Results are termed "Splendid."

Every local Church, 18 in all, joined the United Canvass in Council Bluffs, Iowa, and every single one reported increased income. Laymen, as was the case in almost every other community, were enthusiastic over the united appeal. Experienced laymen conducted the effort, using street car signs, newspaper advertising and radio.

Santa Barbara, Calif., reports increase in pledges of 50% and a greatly increased church attendance.

So the reports come: from Mamaroneck, N. Y., Portsmouth, Ohio, Utica, N. Y., Reading, Pa., Reno, Nevada, Nassau and Suffolk Counties in New York, North Tonawanda, N. Y., and many, many more.

There is every indication that the United Church Canvass is firmly established in American Church practice, and plans for the next united effort are already being laid by Church officials, Councils of Churches, ministerial associations, and many Christian laymen. There is every indication that next fall the United Canvass will be held in hundreds of communities which did not join in the first effort.

* * *

CHILDREN'S HOME OPERATED UNDER DIFFERENT SYSTEM

New Orleans, La.—Approval was given by the diocesan convention of Louisiana of plans now in force changing the system of the Children's Home in New Orleans, formerly operated on an institutional plan, to a child placement and supervisional basis. The plan has had the approval of the Convention of 1942, of the Community Chest of New Orleans, of social workers of the city, and of the National Council's officers in the Division of Christian Social Relations as well as of officers of the National Council Church Mission of Help.

It was reported at the Convention that every parish of the diocese had paid its share of diocesan needs for 1942 in full, and almost every parish has accepted its expectancy for 1943. The budget adopted, $30,000 for the Church's program and approximately $16,000 for the Convention Fund, includes $9,000 for the National Council, also carrying $1,500 for British Missions. Grants are included also for the University of the South, the Bishop Payne Divinity School and other customary obligations of the diocese to the National Church and others.

* * *

THE CHURCH IN PUERTO RICO

Work Among Armed Forces Greatly Increased

Mayaguez, P. R.—Recent appointments of two more civilian chaplains, and recent arrivals of two Episcopal military chaplains have brought about a great increase in the work being done by the Church in Puerto Rico among the armed forces, according to a recent report from the Rev. Charles F. Boynton, who says the goal has been reached finally, for serving all major installations, both Continental and Puerto Rican, on the Island.

About a year ago the Rev. Donald Gowe and the Rev. E. Reus Garcia started work in what little free time they had, with men at the fast-growing air base of Losey Field. They were soon joined by Mr. Boynton, who is priest-in-charge of St. Andrew's Mission, Mayaguez. Regular services were established at Borinquen Field and Losey Field. The Rev. Ward DeBeck of the Cathedral in San Juan, then joined in the work by appointment, caring for military installations in San Juan. The Rev. Modesto Rivera of Vieques took over the work among Episcopal Church members working on and stationed at the growing naval base being built on that island.

Puerto Rican Clergymen Revise and Publish Hymnal

Mayaguez, P. R.—The sixth edition of Cantos Sagrados, the Hymnal used for many years in Puerto Rico, is now being bound and will soon be distributed to the parishes and missions. Heretofore the editions required have been the result of unofficial labors of a few interested clergymen, and have been printed privately. The new edition is the result of the first official effort on the part of the Missionary District to present to its congregations a carefully compiled selection of hymns suitable for the various Church seasons and for special occasions.

By request of the Convocation, a year ago, Bishop Colmore appointed a committee of six to publish a revision of the hymnal in Spanish, which would include additional material. The Committee was composed of the Bishop, the Rev. Messrs. Lorenzo Alvarez, Charles F. Boynton, Julio Garrett, Donald F. Gowe, and Miss Ethel M. Robinson. The group met periodically throughout the year until the work of revision and extension was completed and proofs read. Gasoline rationing made the meetings difficult. Committee members had to be away from home for several days for each meeting. One member had to start from his mountain mission at 4 o'clock in the morning and travel horseback for almost three hours to the main road, to be picked up there by a fellow priest

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

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who was driving through. The printer found it impossible to get enough type metal from the States to print the whole book, so proofs had to be read piecemeal, and metal used over again.

The new Hymnal contains 204 hymns, an increase of 44. Many new hymns have been added, mostly the work of the Rev. Lorenzo Alvarez. Others are improved translations of old hymns. All the hymns have been carefully studied and adapted to excellent musical settings contained in the Hymnal. A special section of Spanish hymns set to popular melodies is included. For the first time there is included a list of suggestions of hymns suitable for general use, the Church seasons, and special occasions, and an alphabetical index of first lines, also an official preface.

Another new feature is the inclusion of a service of Evening Prayer with a selection of Psalms.

The Committee following its last meeting, asked the Bishop to appoint a committee of three to study the doctrinal teaching contained in this latest edition, and to appoint a continuing committee to study the hymns from both literary and musical points of view, as well as to collect new hymns and translations for future revision and improvement.

* * *

BROTHERHOOD OF ST. ANDREW MEETS

Pledges Support to Presiding Bishop's Laymen's Committee

Washington, D. C.—Support of the work of the Presiding Bishop's Laymen's Committee was promised by the National Council of the Brotherhood of St. Andrew, meeting at the Statler Hotel, on Saturday, January 30. Preceding the unanimous passage of this resolution promising support, the president of the Brotherhood, Douglas C. Turnbull, Jr., who is a member at large on the Committee, outlined the proposed plans for the national program of the men of the Church.

Other action taken was the election of J. Henry Wendt of St. James' Church, Richmond, Va., to be treasurer of the Brotherhood, succeeding H. Lawrence Choate who resigned. The National Council had accepted Mr. Choate's resignation with deep regret and with sincere appreciation for the five years of excellent service which he had given to the Brotherhood in this office.

In view of the difficulties in transportation, the Council decided not to hold a national convention in 1943, but to urge and encourage the holding of regional meetings. The Council was especially pleased to learn from the report of the executive secretary that in spite of the large number of young men who had left their home parishes to go into the Armed Forces, there was only a net loss of approximately 200 members in 1942 and an actual gain of one chapter in the total number of chapters. The secretary reported that there had, of course, been a large shrinkage in the number of Brotherhood men between 19 and 30, but that to a large extent this has been made up by the increase in membership of those who are under 18 years of age.

One of the most interesting reports of the meeting was made by Vern Swartsfager, field secretary of the Brotherhood, who works entirely in the Army camps and training stations. During the year 1942 he visited 91 Army posts, traveling 46,673 miles. He announced that not only had Army chapters been organized in nearly every state, but that we now have chapters in the Armed Forces in all parts of the world. Mr. Swartsfager also visited 14 Naval Training Stations and one Japanese Internment Camp. The Council voted to continue this work and to continue its policy of sending supplies without charge to Brotherhood chapters in the Armed Forces.

* * *

THIRD GENERATION W. A. PRESIDENT

Little Rock, Ark.—Mrs. George Nolthenius deMan of Helena, Arkansas, new president of the Woman's Auxiliary in Arkansas, is a third-generation Auxiliary President. Her grandmother, the late Mrs. J. B. Pillow of Helena, was the first president of the Arkansas branch, and served from 1896 to 1920, when she was succeeded by her daughter, Mrs. C. R. Shinault, who served from 1920 to 1924.

In recognition of Mrs. Pillow's work, the Arkansas Auxiliary furnished the Jennie B. Pillow room in the Church General Hospital at Wuchang, China, some years ago.

Mrs. deMan was educated at Miss Wright's School, Bryn Mawr, Pa., and at the Sorbonne, Paris, and with her late husband lived in Kobe, Japan,—Calcutta and Bombay, India, and has seen the Church's work in the mission fields of the Orient at first hand.

* * *

MISS MARTHA PRAY COMES TO VIRGINIA AS FIELD SECRETARY

Richmond, Va.—The Board of Religious Education has recently employed Miss Martha Pray as their Field Secretary.

She is unusually well equipped for this position.

Born in Amherst, Massachussetts, after two years study at Simmons College, Boston, she later graduated at the New York Training School for Church Workers and Deaconesses. As part of her practical work at this Institution, she served in mountain missions of the Diocese of Virginia and later came back for a period of service in this field under Bishop Mason.

She was also Field Worker for Youth in the Diocese of Western Massachusetts and later was employed as parish worker at St. John's, Yonkers, New York.

From there she came to her present position, assuming her new duties on February 1.

With her varied experience, it will be seen that, besides her technical training, she has had actual experience in almost every phase of church work.

* * *

ST. PAUL'S SCHOOL ENROLLMENT GROWN FROM 26 TO 224

Camaguey, Cuba—A busy center, recently celebrating its patronal festival, that of "San Pablo," St. Paul's School, Camaguey, P. A. Tate, director, "does everything that a good school in the north does." Mr. Tate explains that the school has the first eight grades, but that the subject matter goes a bit further than that covered by the same grades in the United States. St. Paul's is the only school in the city with a manual training shop, except one highly endowed Roman Catholic trade school. The pupils of St. Paul's print their own newspaper. The school places emphasis, Mr. Tate says, "on the type of education which Christ received according to the last two verses of the second chapter of St. Luke: 'subject unto them' . . . discipline and obedience to the constituted authority; 'increased in wisdom'—knowledge; 'stature' physical education, sports and hygiene, and 'in favor with God and man,' the religious and social aspects of education."

There is a teaching staff of twelve, and a pupil enrollment of 224. Of these 35 are boarding pupils, living in two rented houses. A boarding department for girls is contemplated.

Mr. Tate has been in charge of the school for 15 years, and has seen the enrollment grow from 26 to the present figure.

* * *

Personal Notes Of Interest

The Rt. Rev. Thomas C. Darst, bishop of East Carolina, who has been confined to his bed for the past two months, is showing marked improvement and it is hoped that he may resume his diocesan work by May.

Bishop Darst's illness was caused by spontaneous pneumo thorax, collapsed lung, and his physicians are satisfied that a few months' rest will restore the Bishop to his usual good health.

CLERICAL CHANGES
In the Diocese of Ohio

The Rev. Richard T. Middleton, of Okolona, Mississippi, has accepted a call to be priest-in-charge of All Saints' Mission, Toledo, Ohio, effective March 1, 1943.

The Rev. G. Russel Hargate was instituted as rector of St. Andrew's Church Elyria Ohio, on Sunday, January 31, 1943. The Ven. B. B. Comer Lile, archdeacon of the Diocese of Ohio, officiated, acting for Bishop Tucker, and the Rev. Donald Wonders, D. D., rector of Grace Church, Sandusky, Ohio, preached the sermon.

Military Service

The Rev. William S. Brown, rector of St. Paul's Church, Toledo, Ohio, reported for training as a chaplain at the Naval Training Station at Norfolk, Virginia, on January 26, 1943.

The Rev. William S. Noce, rector of St. Thomas' Church, Port Clinton, Ohio, reported for training as a chaplain at the Naval Training Station at Norfolk, Virginia, on Monday, February 8, 1943.

The Rev. John E. Knox, rector of Trinity Church, Findlay, Ohio, reported for training as a chaplain at the Naval Training Station at Norfolk, Virginia, on Monday, February 8, 1943.

The Rev. Paul R. Savanack, rector of St. Luke's Church, Cleveland, Ohio, will report for training as a chaplain in the Army at Harvard University, Cambridge, Massachusetts, on March 1, 1943.

Diocese of Harrisburg

The Rev. Albert H. Head, rector of St. Mark's Church, Penn Yan, N. Y., has accepted a call to be rector of St. Paul's Church, Wellsboro, Penn., effective March 1. His new address will be St. Paul's Rectory, 53 Walnut Street, Wellsboro, Pa.

The Rev. Frederick V. Holmes, rector of St. James' Church, Muncy, Penn., has been appointed by the Bishop of Harrisburg to be also vicar of St. John's Church, South Williamsport, Pa., effective February 1. His address is 210 South Washington Street, Muncy, Pa.

The Rev. Ralph T. Wolfgang, deacon, of Tyrone, Penn., has been appointed by the Bishop of Harrisburg vicar of St. Peter's (Juniata) Altoona, Pa., effective February 1. The Rev. Mr. Wolfgang is also assistant at Trinity Church, Tyrone, and a teacher in the Tyrone High School. His address is 426 Fourth Street, Tyrone, Pa.

Marriage

The Rt. Rev. Hunter Wyatt-Brown, D. D., Bishop of Harrisburg, solemnized the marriage of his daughter, Laura Serena, to Lieut. Edgar P. H. James, United States Army Air Corps, in the Chapel of the Holy Spirit, Bishopscourt, Harrisburg, Pennsylvania, January 23.

The bride was given in marriage by her brother, the Rev. Charles M. Wyatt-Brown, assistant minister of the Church of the Good Shepherd, Jacksonville, Florida. Miss Annamarie Menz, of Washington, D. C., was maid of honor, and Mr. Bertram Hauser, of the National Broadcasting Company, New York City, was the best man. Lieut. and Mrs. James will live in Harrisburg, where he is an instructor in the Army Air Corps Intelligence School.

Ordination

The Rev. George Talcott Welsch, Jr., was ordained to the priesthood by the Rt. Rev. Henry D. Phillips, D. D., bishop of the Diocese of Southwestern Virginia, on Wednesday, January 13, 1943, in Christ Church, Big Stone Gap, Virginia.

The Rev. Charles G. Leavell, rector of Grace Church, Morganton, North Carolina, formerly of this diocese, preached the sermon and presented the candidate. The Rev. Maurice D. Ashbury, rector of Emmanuel Church, Bristol, said the Litany. The Rev. Laman H. Bruner, of St. John's, Roanoke, read the Epistle. The Rev. Wilfred E. Roach, of Radford, read the Gospel.

There was a large congregation, which included ministers of all the other denominations in Big Stone Gap. After the service those participating in the service and the out-of-town guests were entertained at the home of Mr. George L. Taylor.

The Rev. Mr. Welsch came to Southwestern Virginia upon his graduation at the Episcopal Theological School at Cambridge, Massachusetts, and his ordination to the diaconate there on June 3, 1942. Under the appointment of the Bishop of Southwestern Virginia he has been serving as minister-in-charge of Christ Church, Big Stone Gap, and St. Stephen's Mission at Nora, in Dickenson County. Also since the departure of the Rev. Mr. Leavell for Morganton, Mr. Welsch has been giving occasional services at Norton in Wise County.

DEATHS

Mr. William Ingle

Mr. William Ingle, treasurer of the Diocese of Maryland for the past fifteen years, died at his home in Baltimore on Thursday, January 14. Funeral services were held in Christ Church, conducted by Bishops Helfenstein and Powell, assisted by the Rev. William R. Moody. Interment was in Greenmount Cemetery.

Mr. Ingle had been a banker before his connection with the diocese and at one time was president of the Baltimore Trust Company.

Rev. Clarence E. Wolfe, D. D.

The many friends of the Rev. Clarence E. Wolfe, D. D., were shocked to learn of his sudden death on Monday, February 1. Dr. Wolfe had not been well for two or three years, but he was taken ill on Saturday and suffered from a cerebral hemorrhage.

Dr. Wolfe was born in Baltimore on August 7, 1890, the son of Charles Henry and Georgianna King (Snyder) Wolfe. He received his early education at the Baltimore City College and graduated from the Virginia Theological Seminary in 1918. He received his degree of Doctor of Divinity from Western Maryland College in 1936. He was ordained priest in 1919 by the late Bishop John Gardner Murray.

He had been rector of St. Anne's Church, Smithsburg, St. Andrew's Church, Clear Spring, and St. Clement's, Indian Spring, since 1926.

Funeral services were held in St. Anne's Church, Smithsburg, and were conducted by Bishop Helfenstein and Bishop Powell. Interment was in Smithsburg.

CHILDREN'S PAGE

(Continued from page 11)

pointed to the boots and yelled above the rattle of the wheels.

"Why don't you put them on?"

"Kittens!" the teacher called back, but he knew the farmer did not understand.

The teacher broke into a loud whistle, happier than he had been all day. Soon the kittens would be warm and fed.—Our Dumb Animals.

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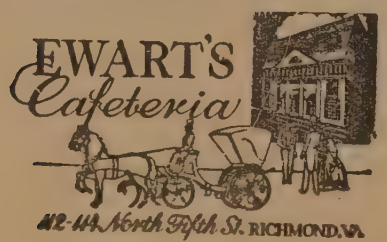

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THOUGHTS FOR THE THOUGHTFUL

"If God were good," says the world, "the sin of the earth would break His heart;" to which the preacher answers, pointing to Calvary, "See His breaking heart." —Geo. Buttrick.

In each moment of need or darkness or fear, we may still say, "O Thou great High Priest, in the power of an endless, unchangeable life, I dwell, I abide in Thee."—Andrew Murray.

The arrow sees not the mark. It feels only the twang of the bow-string, but it speeds on its course, swerving not to right or left. It comes to rest in the target, for it was sent by the trained hand of the bowman. So we do not know God's plan, but we do know that it is He who sends us. We go forward, for God directs our lives and we shall reach the goal.

—Tolman.

If we made it more our endeavor to bring every thought, every word, every habit, every employment, every commonest act of life into captivity to Christ, and so into harmony and fellowship with Him, it would not violently interrupt us, as it so often does, to lay down the task of the moment and hold intercourse with Him.

—Selected.

It has been the Cross which has revealed to good men that their goodness has not been good enough. In its presence man dares not speculate about the degree of his goodness. Rather he is at once cast down by his sin and overwhelmed by the joyous insight that God is the Kinsman of the way.

—Schroeder.

The rose that glads thine outer eye to see
Blossomed in God ere time began to be.

—Angelus Silesius.

Arise, freeman, stand forth in thy world. It is God's world. It is also thine. —Josiah Royce.

"Our certitudes are sufficient. It is ourselves who are uncertain."

We are born into the Valley of the Shadow of Death and we die out of it into Life Eternal, which is to know Thee, the only true God, and Jesus Christ Whom Thou hast sent.

—Mary Dodge.

Ineffable is the union of man and God in every act of the soul.

—Emerson.

One day when the lotus bloomed, alas, my mind was straying, and I knew it not. —Tagore.

The resurrection of Christ means so much to Christianity not because it creates a truth but because it illuminates and confirms a truth. It is the character of the Christ Who could not be held by death, rather than the character of the evidence that is supremely convincing.

"Death is but a door into the Other Room. Why look at the door? It is but a servant ushering into the presence of the King. Who notices the page?"

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CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

Bishop Manning's Reply to Letters from Bishop Parsons and the Archbishop of Canterbury

Diocese of New York,
Office of the Bishop,
February 5, 1943.

To the Editor of the Southern Churchman:

Bishop Parsons, the Retired Bishop of California and Chairman of our Commission, a majority of which proposes to unite the Episcopal Church with one among the several separate Presbyterian Churches in the United States, has published in the Southern Churchman (issue of January 30), and in all our Church Papers, a letter which he has obtained from the Archbishop of Canterbury on this subject.

Although the Archbishop says in this letter that he does not wish to form any judgment at present upon any particular schemes which are occupying our attention, his letter is nevertheless one which will be understood by all as giving support to the Proposal now under discussion in the Episcopal Church, and cannot fail to be so understood since the Archbishop has given permission for it to be published by so ardent a partisan of this Proposal as Bishop Parsons is known to be.

No one, I believe, values more deeply than I do our relation with our Spiritual Mother the Church of England but on that very account I feel compelled to express publicly my surprise, and my great regret, that the Archbishop should have allowed himself to write this letter.

The Proposal in question is a most acutely controversial one in the Episcopal Church and for that reason, if for no other, the Archbishop should have refrained from any expression in regard to it.

Would it have been permissible for Archbishop Temple to send for publication a letter opposing this Movement? Manifestly this would not have been permissible and on the same principle it is an act of ecclesiastical intrusion for the Archbishop to send a letter which is evidently so understood by giving support to the Movement and which is evidently so understood by Bishop Parsons who publishes it.

It has been admitted by those who advocate this divisive Proposal that before its adoption by the Episcopal Church it should be submitted to the Lambeth Conference but the Archbishop cannot speak for the Lambeth Conference on this matter and while it is in controversy here in this Church it is highly improper for him, as Archbishop of Canterbury, to enter into it.

The autonomy and independence of National Churches is an essential principle of Anglicanism, as is the full jurisdiction of each Bishop in his own diocese. The Presiding Bishop of our own Church has not felt it right to express himself publicly on this controversial question; why then should the Archbishop of Canterbury be asked by Bishop Parsons to make a statement for publication in regard to it, and why has the Archbishop allowed himself to do so.

The Archbishop cannot, of course, have adequate knowledge as to the situation here in regard to this matter and his letter shows that he has not. If he was given the impression that a majority in the Episcopal Church are ready to accept this Proposal he was gravely misinformed. There has at present been no evidence that this measure is supported by a majority but on the contrary it is certain that a great number of our clergy and laity, and of our most competent scholars, hold that this Proposal is irreconcilable with, and destructive of, the principles and teachings of the Prayer Book as to the Apostolic Ministry. A leading spokesman of the Presbyterian Church has stated publicly, and without challenge from any one, that the "new Church" thus formed "will be essentially Presbyterian". Our own Commission, although its membership is heavily overweighted on the Protestant side, is itself not united and has anounced that further changes will be made and that the Proposal will not be put into final form for presentation to the General Convention until the next meeting of the Commission in June.

The Bishop of Chicago has just now declared to his Diocesan Convention—"I yearn and pray for a United Christendom. But frankly I cannot walk the way our Commission on Approaches to Unity proposes, nor shall I. I could never believe in, nor belong to, the kind of a Church the Commission seems to propose as a solution for the present broken state of Christendom"; and very many of our Bishops who have not yet spoken will take an equally positive stand against this destructive and subversive Proposal. Even among those of our clergy and laity who might be inclined to support it there are many who feel that so devisive a measure ought not to be forced upon us at this time of crisis, when the whole thought and strength of the Church should be centered upon its spiritual ministrations to those in stress and need.

I believe firmly that this Proposal will be rejected by our General Convention, but if it were adopted this would, beyond any question, bring actual crisis and disruption to the Episcopal Church.

Again I express my surprise and regret that the Archbishop of Canterbury has been led to intrude into this situation, a regret which is felt by very many and especially by those who have, as I myself have, a great regard for the Archbishop and his high Office and a true veneration for our Mother Church, the Historic, Catholic and Apostolic Church of England.

William T. Manning,
Bishop of New York.

* * *

34 CHURCHES SHARE IN UNITED CANVASS IN NEW HAVEN

New Haven, Conn.—The United Church Canvass, shared by 34 churches of New Haven was "a grand idea" according to the Rev. C. Lawson Willard, rector of Trinity Church. "We are all pleased with it," he adds.

Five denominations joined in the Canvass, including the ten Episcopal parishes. Preparation was careful and thorough, starting with a "Proclamation" emphasizing the Keep-the-Church-bells-ringing theme; parish dinners and special meetings were held; there was a mass meeting of all the Churches; a service of dedication on December 6, and a series of letters from clergy and vestrymen. In addition, a card was sent to everyone, asking them to be in their homes Sunday afternoon, when Canvassers made their calls.

Final results are not all in, but there is ample evidence that the project was a success.

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HAVEN

By J. W. KENNEDY

LAST NIGHT I was reminded of the great gulf existing between the thought and the deed, between the inspiration and the perspiration, between the conviction and the follow-through, between the mind's inner ecstasy and the world's outer reality. It seems important, then, to offer a few suggestions for implementing every rapture and for translating our thought-life into action-life and for bridging the gulf between guidance received and guidance acted upon. We might as well remind at the outset that it requires discipline and persistent practice to capture and keep each moment of seeing and desiring God's best for us. First disentangle the skein of each day's thoughts and keep the highest and finest, closest to what we believe God has aroused. Make a record in black and white. Unless we write down each bit of revelation we shall lose it ere it bless us. Once the record is made, keep it near at hand. Place it where the eyes will see it, where the hands will touch it; make its conscious presence inescapable. The inspiration, first, then the recording of it as the reminder; and next, with as little loss of time as possible, take a step. Unless we do so immediately the words will grow cold and we shall find it difficult to recapture the feeling that came with such illuminating power and purpose. It is much like our Christmas shopping. We see that something which just fits, but we do not have enough money to buy it, so we pay a portion on account before it is sold to someone else. This paying on account ties us up to a bargain and we return again and again if necessary, until the transaction is complete. One simple example: the urgent conviction comes to write a letter as we are coming home from work. During a stop of bus or street car we scratch down "write so and so". We put the scratched-down reminder in a pocket we must fish in soon and frequently—say our key pocket. During the course of the evening the conviction will return. We must write something if nothing more than, "Dear Blank . . ." no matter how busy the evening. Excuses will come. Smile at them and shake them off. The final suggestion is to finish the action. Do not freeze after the first step. Carry on until action orders are carried through to completion.

EACH DAY we are uncovering one thought from one chapter of Luke's history of the early Church, but our time will be wasted unless the life of the day is enriched by one more God-prompted action because of our reading and pondering. Today we turn to chapter 5 of The Acts, which is full of many arresting stories, thoughts and deeds. Among them are the stories of Ananias and Sapphira and their dishonesty; Peter and John in prison; a great fellowship meeting of fearless rededication; another trial in which Peter redeclared his faith in God; and the famous words of Gamaliel in defense of the movement. We have time for only one brief thought. On the second reading of the chapter this morning my mind gave its completest (sic) response to this sentence from verse 40, "They were convinced by him." Here we find the power of a sensible, simple, convincing presentation of truth. Men are persuaded when our words make sense to the average individual. Gamaliel's words made sense and decided an issue. We are too often guilty of confused and garbled utterance in the witness we would make. The gift of oratory is given to few, but the gift of sense-making speech is given to us all when we allow our phrases to be free from self which clouds the issue, by submitting them to the scrutiny of God in quiet. As we are convinced so may we convince. How often we lose the day for God because of unguided utterance or fearful silence. Gamaliel's speech (verses 35-39) should be studied as a guide for a convincing presentation of truth in quietness and in confident-calmness. Much shouting can never take its place. O God, give us clear and winning words this day and help us speak thy truth for Christ's sake.

This Week

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By Edward A. McDowell, Associate Professor, New Testament Interpretation, The Southern Baptist Theological Seminary, Louisville, Kentucky

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FEBRUARY

1—Monday.
2—Purification B. V. M.
7—Fifth Sunday after Epiphany.
14—Sixth Sunday after Epiphany.
21—Septuagesima Sunday.
24—St. Matthias.
28—Sexagesima Sunday.

THE SUNDAY CALLED SEPTUAGESIMA OR THE THIRD SUNDAY BEFORE LENT

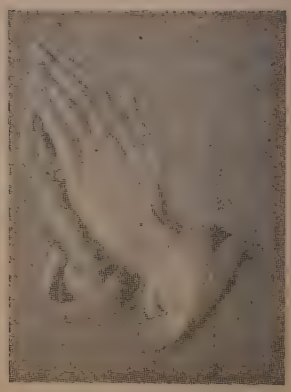
The Collect

O Lord, we beseech thee favorably to hear the prayers of thy people; that we, who are justly punished for our offenses, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. Amen.

To the Great Army of

SHUT-INS

League of Intercessors



Praying Hands

AN AGE OF SPIRITUAL POWER

We have been passing through an Age of Power resu.ting from the discovery and development of natural or physical forces. The trouble has been that this power has given an opportunity to men of ambition to seize upon and make use of this power to further their own ends, with the result that it has been necessary to use physical force to defeat the designs of those who would bring the world into subjection to themselves. We are now in the thick of this conflict in which the whole world is involved, with the tide, at the present time, clear.y in favor of the Allies. The burning question is, How to make a Peace after the war which will insure against any future war? My answer to this question is that the Christian Church has the biggest contribution to make towards this end. What is this contribution? It is the substitution of spiritual power as the controlling influence in human affairs.

But how can spiritual power prove more effective than physical force? We have to go back to the beginning of Christianity to answer this question. On the Day of Pentecost, which was the Birthday of the Christian Church, the first Christians were given an equipment which enabled them to draw men to themselves by a sort of spiritual gravitation so that on the same day three thousand converts were added to the one hundred and twenty disciples which had formed the Church when the day began. This was followed by a period in which the same rapid growth continued, in spite of persecutions on the part of the Jewish ru.ers, which only had the effect of dispersing the disciples, not only throughout Palestine, but also, gradually, throughout the Roman Empire. Rome, which tolerated the religions of the countries which it conquered, set herself against Christianity because, like herself, it claimed universal allegiance, and the whole power of Rome was directed against it.

In spite of this, Christianity increased and prospered, so that after three hundred years of persecution, it was not only legalized but soon became the established religion of the Roman Empire. Here, then, was a Church which depended upon spiritual power alone, which proved itself more powerful than the greatest Empire of ancient history. How did it come to pass that a Church which began by being the despised and persecuted sect of the Jewish religion, succeeded in drawing the heathen of the various provinces of which the Roman Empire was composed, into its own membership? It was because the Christians, by the power and influence of the Holy Spirit, were able to manifest a new and far higher kind of life than was possible of attainment by the heathen through their own religions. By the gift of the Holy Spirit, the spiritual life of man received a new and creative equipment, which made possible virtues and graces which gave to life a far higher value than the world had ever known. This higher type of human life, through the presence and inspiration of the Holy Spirit in the soul of man, is described by St. Paul, in his Epistle to the Ephesians, as follows: "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, meekness, faith, temperance" (or self-control). The impact of such a high level of moral and spiritual excellence, even though but imperfectly realized, was bound to awaken in the minds and hearts of the heathen a longing to share in this purer and nobler experience, so different in every way from that to which they were accustomed.

And so we find that the early history of the Church was marked by a constant stream of converts from Paganism to Christianity, in spite of the persecutions through which the Church had to pass. In fact, the steadfast faith and loyalty to Christ on the part of the Christians had a great deal to do with the rapid conversions of the heathen world to Christianity, and it was a saying commonly used at that time, That the blood of the martyrs was the seed of the Church. It is the same now as it was then. What is most needed in the New Age is a higher type of life and this can only be brought to pass by a divinely inspired human life. This is provided for by the gift of the Holy Spirit, whose inward presence and power in the soul of man can alone make such a higher life possible.

O wonderful! O wonderful!
  His peace so calm and still
To seek and find and bring it down
  This storm-tossed earth to fill.
So shall the tempest sink to rest,
  And men with peace and calm be blest.

O wonderful! O wonderful!
  To share the power divine,
And use it for the sons of men
  In g.owing deeds that shine
Like stars that glorify the night,
  As angels from the realms of light.

—Frederick W. Neve.

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Southern Churches and the Negroes

EDWARD A. McDOWELL

Part II.

Relations Today

Relations between the races in the South have in the main followed the patterns that were crystallized during the Reconstruction era. The tragic breach between the races remains. Though living side by side in a land they both helped to create and both love, these races remain apart practical strangers the one to the other. Contacts between the members of the races are frequent but neither race seems to know the mind of the other. The Southern white man's "understanding" of the Negro is a myth; the average white man knows very little concerning what the Negro is thinking for the reason that he does not make it his business to discover what the Negro is thinking and because the Negro does not choose to reveal his thoughts to the white man. Men who live on opposite sides of a chasm such as exists between the white man and the Negro in the United States do not reveal their inmost thoughts to one another. The Negro comes nearer to knowing the mind of the white man, but his knowledge is that of shrewd appraisal and deduction and not the result of the white man's frank revelation of his thoughts; often therefore the Negro is too sure of his conclusions and too confident of his ability to "read" the white man's mind. Manifestly the sort of "understanding" that exists between the races is worldly and unChristian. There is little or no bridging of the gulf between the races even by Negroes and whites belonging to the same denomination. The Negro Baptist deacon who works on the farm of the white Baptist deacon year in and year out never sees the inside of the white Baptist church and the white deacon knows little or nothing of what goes on in the colored church. The good white Methodist woman may even fail to realize that she deprives her colored Methodist cook of the joy of attending services at the colored Methodist Church because she requires her servant's presence in the kitchen on meeting day.

The average white church member follows the traditional pattern of prejudice. This means that he prefers the standard of the world to the standard of Jesus—"a nigger is all right in his place"—this is his maxim, not "Thou shalt love thy neighbor as thyself." The Negro on his part is resentful, which is understandable if not Christian. But with his growing resentment the Negro is losing something of his former poise of spirit and much of his good manners. In many Negro hearts there is deep bitterness, and with some, resentment has become an obsession. The younger generation of Negroes leans more and more toward an attitude of aloofness with regard to the white man. All of which reminds us that the breach between the races is real and that both whites and Negroes must work at the task if a work of reconciliation is to begin.

Here it should be said that the Christian conscience is still alive and at work among both races in the South and the picture of race relations is not dark beyond hope. Even at a time when a candidate for governor in a great Southern state pitches his campaign on the basis of race prejudice and resorts to the sheerest and most contemptible demagoguery to gain support, there are signs that the conscience of the Southern white Christian is uneasy. Perhaps there is more concern over the "race question" among Christian leaders of the South than at any time since the Reconstruction era. There are a few men and women in every denomination, white and colored, who see the tragedy of the present state of affairs and its relation to Christianity. These men and women continue to speak out, refusing to be discouraged when the groups to which they belong fail to heed them. These leaders are not wild radicals; for the most part they are unselfish Christians of deep conviction who are very much devoted to the South and who are anxious concerning its future. As illustrations of how the Christian conscience continues to function among the churches of the South excerpts of speeches by two leaders, the one a Presbyterian, the other a Baptist, are pertinent.

In a sermon preached as retiring moderator before the Presbytery of Atlanta, Dr. J. McDowell Richards said:

> "The Negro is in need of justice with reference to what is supposedly a commonplace of democracy—the ballot. I am aware that I am treading on dangerous ground when I say this, but I am convinced that the principle is basic both to Christianity and to democracy" . . .
>
> "It is time that we were facing the issue. It is time for some preaching on Christian duty in race relations, my brethren of the ministry. It is time for intelligent, courageous leadership in church and community life, my brethren of the ruling eldership."[17]

Reverend Henry Alford Porter, D. D., Baptist minister of Charlottesville, Virginia, in a pamphlet, Christianity and Race, published by the Home Mission Board of the Southern Baptist Convention, Atlanta, declared it is the duty of the white man "to think of the Negro not merely as a member of a race, but as a person, with all that that implies of potential values in the mind and soul, and to give opportunity and stimulus for the realization of these values . . . The race question is the supreme test of our religion."

Constructive Attitudes

Official pronouncements of the white denominations on the race question are usually courageous and constructive. The Seventy-seventh General Assembly of the Presbyterian Church in the United States meeting at Montreat, N. C., in 1937 heard a very strong report from its Committee on Moral and Social Welfare. Evidently the recommendations were too strong for some Presbyterian ears, for a lengthy formal protest was lodged against the report by a group of commissioners. The tone and argument of the protest are significant as revealing the conviction of not only many Presbyterians but large groups of Baptists, Methodists and Episcopalians as well. "Some of the matters concerning which this report deals," read the protest, "are not only secular, but they are of highly controversial nature. The effort of the Assembly or its agents to deal with these economic, political or social problems in this way and as such, even though they have a moral aspect, is in striking contrast with the teachings and

[17]Brothers in Black published by the Commission on Interracial Cooperation, Inc., Atlanta, December, 1941.

the example of our Lord as our Redeemer and as the great founder and head of the church. He said, 'My Kingdom is not of this world'."[18] Acting with good sense and courage the Assembly rejected the protest and stood by its committee. In its discussion of race relations the committee pointed out the many areas of discrimination against the Negro and said, "unless we are willing to solve our racial problems on the basis of justice and righteousness the consequences will be fully as disastrous for our own privileged race as for the oppressed group in our midst. In injuring the Negro people, we are injuring and endangering the white race in America."[19]

The Social Service Commission of the Southern Baptist Convention in its report to the Convention meeting at Oklahoma City in 1939 made the following recommendation:

> "That we recognize the many inequalities and injustices which still exist in the dealings of organized society and of individuals with the Negro race and in the provision made for the advancement of the Negro race, such as the disproportionate distribution of public school funds, the lack of equal and impartial administration of justice in the courts, inadequate wages paid for Negro labor and the lack of adequate industrial and commercial opportunity for the Negro race as a whole; That we pledge ourselves as Christians and citizens to use our influence and give our efforts for the correction of these inequalities and for securing for the Negro opportunities for his full development in his educational industrial and religious life."[20]

And as evidence of wisdom, fairness and Christian forbearance on the part of church leaders among the Negroes we present the following excerpt from an "Address to the Country" by the Fraternal Council of Negro churches of America meeting in Nashville, Tennessee, February 5, 1936:

> "Finally, we call upon all to bow in humble submission to the teaching of brotherhood, of fair dealing. The Negroes are still a minority in this country, that if we had perfect organization of politics, of education, of finance, we could not succeed unless we had the good will of the majority. We are outnumbered 11 to 1. We need good will. 'Peace and good will' was the message of the angels when Christ was born. It was the message of Jesus in His entire life. There is no reason why a strong man should not exploit a weak man, or why a strong majority should not exploit a weak minority except the sense of fair play which is grounded in religion. Economics spell exploitation. Politics spell power. Only religion spells good will, and as the influence of religion has grown through the centuries, men have become more civilized in their attitudes one towards another. This is the hope of Negro America, and to it we call attention of our leaders—we must not get away from the church . . .
>
> "We urge our people to keep up their traditional loyalty to their country; to abide by the laws; to set examples of peace and decency; to cultivate friendly relations among themselves and with their white neighbors; to join in all movements for moral uplift and civic betterment; to endeavor to crush crime; promote education and uphold religion. And God will bless you, and He will raise up friends for you. He will help you fight your battles and you will come forth conquerors."[21]

It is notable that this praiseworthy statement reveals that at least one large representative group of Negro religious leaders attach their hope for a better day to religion and the influence of religion upon the hearts of white men. "This is the hope of Negro America." The Negro Christian leaders said, "We must not get away from the church."

Here indeed is hope for healing of the breach. But the Southern Christian conscience must become more than a troubled conscience if progress is to be made; it must become an educated and enlightened conscience, which means that it must be brought into line with the spirit and teaching of Jesus.

Negro Church Life

It is interesting to note the manner in which the depressed economic condition of the Negroes is reflected in their church life. Negroes are known for their generosity and for their liberal support of their churches, but the contrast in what they are able to do for their churches and what the white people do is marked. The following figures are based on the census report of Religious Bodies for 1936 for the twelve Southern states of Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas and Virginia:

The average value of the white Baptist church in these states is $9,425; the average value of the Negro Baptist church $3,755; the average value of the white Methodist church in these states is $10,378; the average value of the Negro Methodist church[22] is $4,167. The average amount of expenditures of the white Baptist church per year in these states is $1,473; for the Negro Baptist church it is $602 per year. The average amount of expenditures per year of the white Methodist church in this area is $1,889; the average expenditure of the Negro Methodist church in the same area is $773.

The remarkable fact illustrated in the above figures is the liberal support the Negroes have given their churches in spite of their depressed economic status. Their loyalty to their churches under adverse circumstances is a tribute to the quality of their Christianity. It is cause for concern, however, that the 10,650,000 white church members in these Southern states would acquiesce in conditions that compel the 4,350,000 Negro church members in these states to accept a standard of church life so much inferior to their own.[23]

(Continued on page 9)

[18] Minutes of the Assembly, p. 59.
[19] Op. cit., p. 105.
[20] Annual of the Convention, p. 141.
[21] Work, Negro Year Book, 1937-1938, Tuskegee, pp. 213, 215.
[22] Based on reports for the largest Methodist body, the African Methodist Episcopal Church.
[23] The figures are based upon tables in Religious Bodies 1936, Vol. 1, U. S. Department of Commerce, Bureau of the Census, but allow for an estimated normal increase between 1936 and 1942. They also allow for the inaccurate report on Southern Baptists in the census reports. Correcting the Southern Baptist figures, the census reports show: Total number church members in the 12 states named, 14,175,814; total number Negro church members, 4,224,724, or 29 per cent of all church members. In these 12 states in 1936 Negro Baptists numbered 2,941,824. The four largest Negro Methodist bodies totaled 1,013,260, all other denominations, 269,640.

EDITORIALS

Editor's Note

(This editorial was intended for last week's issue. In as much as we are printing the last half of Mr. McDowell's paper on Southern Churches and the Negroes in this issue, we feel the editorial is justified.)

Where Christian Action is Needed

There is one characteristic of Christianity which is patently clear. It is a religion of action. The Master never ended a lesson on a negative note. There always followed the "go thou and do likewise," either said or implied. In her long history Christianity has always been at its best when it was in action. Its first great missionary to the gentiles, St. Paul, was a man of action. Christianity has had its contemplative saints but the saints who have captured the imagination are those who have patterned their lives by heroic deeds.

The opposite of all this is the temptation to fall into easy ways of complacency, when the disciple is uncomfortable if disturbed; when challenges to action are left unaccepted. Christianity has witnessed such periods in her history. They are the pages one wishes to turn rapidly or skip entirely. We feel that she has just passed through such a period. This is not to say that the Christian Church has not made a contribution to the lives of millions during this period. She has. But she has been more interested in organization than in saving souls and in bringing her influence to bear upon the great issues that confront all men. If she is to be effective in the post-war, she must act now.

There is an issue that does not lie on some far distant shore, it is right here on our own doorstep. It is the issue of the proper Christian relations that should exist between races.

A few weeks ago we publshed the findings of a group of Negro leaders, who met together at Durham, North Carolina. We suggest that as a Christian, you take those findings, read them carefully and ask yourself, in the light of your Christian experience, "Can I accept them?" We believe that you will find that you can. If you come to that conclusion then there are some things that you can do.

In the first place you will be able to help stop a great many of the false rumors that are being circulated today. In spite of many inherited prejudices, you will begin training yourself to put down the effectiveness of these prejudicies in your own thinking.

In the second place, you will try to seek facts. You will listen to the voices of responsible leadership in both races. You will close your ears to demagogues, be they white or Negro. You will realize that there are irresponsible Negro leaders, who are attempting to arouse racial prejudices. You will acknowledge that there are so-called white leaders who are attempting to do the same thing. You will turn a deaf ear to both groups.

In the third place, if you have done this thinking in Christian terms, you will remember that the Fatherhood of God, and the Brotherhood of Man are not idle terms. Some one has sad that "brotherhood means granting to others the rights and privileges you yourself wish to enjoy." That is a pretty sound principle. It is applicable to the whole issue of race relations. As Christians we acknowledge One Creator of all the races of Mankind. We either mean this or we don't. There can be no compromise. If we believe it, then as Christians we are going to practice it.

Our plea is that, as Christians, we must train ourselves to think and act as Christians, in the realm of race relations. We must not permit ourselves to be misled. We have a contribution to make, and we should see that it is not blocked by the wild out-pourings of bigoted demagogues. There are many other things that could be said. But it is our honest conviction that if the question of race relations is approached from the Christian angle, and that approach is backed by Christian action, a right solution will be found.

Religion in the Army

We dare not assume to write authoritatively on such a subject. The only person qualified to do so is the Chief of Chaplains. We presume to pass on to you part of an experience which we have had the privilege to take part in.

For the past two days we have been the guest of the Commanding General of the 100th Division, which is now in training at Camp Jackson, Columbia, South Carolina. In the first place, Major General Burress, is an officer, interested in all that effects the welfare of the men in his command. He is interested in their physical well being, and does not forget their spiritual welfare. His division Chaplain, Lt. Colonel Edwin R. Carter, is given every encouragement, and he, Chaplain Carter, passes this spirit on to the unit Chaplains. Consequently better than sixty per cent of the men in the division attend divine worship. This is about twenty per cent better than civilian attendance, and it is on the same voluntary basis.

This morning we attended the Protestant service in one of the regimental chapels. Chaplain Russell Stroup of Lynchburg, Virginia, a Presbyterian, conducted the service. It was worshipful and manly; the subject of his sermon, "I Am Ready," which is the motto of the regiment to which he is attached. He developed the theme that they were preparing to be ready when the real test would come. They must be ready for life and for death. The real way to prepare was by developing an honest and earnest trust in God through Jesus Christ. We were impressed with the sincere attitude of the men in their worship. A fine example was set by the presence in the congregation of the Colonel commanding this particular regiment.

(Continued on page 10)

Winter Work Of a Swiss Mountain Peasant

Transporting hay from the lofty regions above Davos, Switzerland

THE FIRST EVERYDAY task of a Swiss mountain peasant, in November and December, is to look after his cattle high up on the mountainsides. Here he is completely cut off from his family and the outside world. The November gales roar around his dwelling and whisk slabs from the shingle roof of his hut. The woodwork groans as if at the next moment the whole hut might be lifted from its foundations and swung high into the air, and then, when the storm has passed, the snow starts falling and continues piling itself up for days at a time, encompassing the lonely man in its white walls. On such days he cannot possibly work, he is confined to his tiny living-room and only leaves the house to clear the patch through which he drives his cattle to the well every morning and night. Not until the weather improves again can he settle down to attend to his wood cutting.

In autumn he had already felled a pine-tree and cut it into large logs. Now he has to carry them to his hut and split them into sticks. These he builds into a high, carefully erected pile against the front wall of the hut to be used the following summer for cooking his food and heating the milk which he converts into cheese.

When his fuel store is completed and boredom sets in, he will probably be tempted to try a little poaching. Day after day he has seen three deer come out of the wood, picking their way through the deep snow. Why leave that big buck to the foxes who, one fine evening, will form a pack and hunt him in the deep snow until he drops of exhaustion and they can tear piece after piece of the flesh from his living body? A waste of good meat! And thus it may happen that a shot rings through the silence of a winter dusk and after that for many an evening a very pleasant odor will emanate from the "fire house"—the open and sooty kitchen behind the hut.

Difficult times arrive when the cattle get sick. Then the peasant must himself become a veterinary and doctor his animals. But it is even worse if he himself falls ill. It is only at the end of a fortnight, when he is due to go down to the valley to fetch his bread, that his absence will be noticed, so it is always a relief when he can at last go home about New Year. But even this trip homewards may mean a lot of work. If the snow is deep he must shovel a path for his cattle right down to the fringe of the wood; if there is but little snow, the Alpine path is bound to be covered with ice, which will take him days to dig up with his pickaxe. For should he not do this, one or several of his cows might slip and break a leg. That is why it is such a big relief to get home safe and sound—apart from the fact that his wife now cooks his dinner for him and he has no longer to attend to everything himself.

Another kind of work (which, however, only takes one or two days to complete) is "Hay pulling". The Alpine hay (called wild hay in Switzerland) which had been piled up under an overhanging rock, must be brought down to the valley where the cows enjoy it just as children enjoy their candy. So far as the path is free sledges are carried up the mountain slopes—a heavy burden. Higher up on the mountainside so-called hay boards are used. These are simpler and lighter than the sledges, but can run at terrific speed when laden with hay and set gliding downwards on the slippery snow. Quick thinking and a strong, fit body is needed to steer those vehicles safely down to the valley. And even the most practiced hand is often in danger. There are moments when nothing avails but a silent prayer from a trembling heart: "Father in heaven help me!" When the steep, stony paths above the snowfields have to be crossed, where every few minutes a small patch of snow works loose and sweeps down as a warning for what might follow—death—then. It is true, only one man descends at a time and the others wait until he has reached safety; but all of them are completely helpless. If the avalanche comes down, there is only time to send up a silent prayer and brace oneself to face death. He who gets through knows once and for all how poor and small man can be and how clement the hidden hand of Providence. On Sunday he will go to Church and sing with fervor: "Remind me, O Lord, that my life is in thy hands."

The last and hardest, but also the finest piece of work that is left to be done, is the felling of trees in

the mountain wood. For an hour, perhaps, the ascent leads along a defined path, but then there is nothing but deep snow. The lungs begin to gasp for breath, perspiration runs down in streams, but it is only when one arrives on top that the real work starts. Now these hardy mountain peasants "put on their gloves", i. e. they rub their hands warm with the ice-cold snow so that they can get a grip on the smooth-handled axe. Then they start to pull the trunks of the trees felled in autumn from beneath the thick cover of snow, turn them round and send them on their way valleywards. If they happen to hit against a pine tree and stop, they have to be pried loose again. Often only a lightning jump saves a leg from being broken by a crashing trunk, but many a hand is crushed to the bones before all the logs are brought down through the steep wood to an open clearing at its fringe!

There are short pauses for a simple meal consisting of coffee, bread, sausages or cheese. As often as not the bread is frozen solid. Then it is thawed out on a knife above the fire. It is still eatable in this condition, but is quite tasteless. The meals must be taken standing and walking about, for in a temperature of 15° below zero it is impossible to sit down. And everybody is glad to return to work. Down along the steep slope of the clearing the trunks travel much further, and when they all glide down in the same rut this soon becomes so slippery and hard that the trunks attain a terrific speed and momentum . . . a new source of danger for the men. I knew one who fell in one of these ruts and as a descending trunk arrived he was only able to turn aside by a lightning movement. But the trunk cut the soles off his shoes as if it had been a razor blade. And he regretted the loss of these soles almost more than he would have regretted losing his life. He looked for them and found them deep in the snow, tied them on to his shoes again with a piece of string and went on working all day as if nothing had happened.

They are tough and steadfast people, these mountain peasants! Their winter work is hard and dangerous, yet they like it best, for it is a constant fight and it is in a fight that a man can be a man.

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SOUTHERN CHURCHES AND THE NEGROES

(Continued from page 6)

Closely related to the depressed economic status of the Negro and the consequent inferior standards of church life he is forced to accept is the increasingly grave problem of Negro ministerial education. Despite many handicaps Negroes have made great strides in education. R. B. Eleazer reports in his valuable brochure Twelve Million Negro Americans that there are now 109 Negro colleges in the U. S. with 45,000 students and that 2,500 Negro students are enrolled in other colleges, while about 5,000 Negroes are awarded college degrees every year. But the education of Negroes for the ministry has fallen far behind this remarkable record. Charles S. Johnson in The Negro College Graduate[24] reveals the seriousness of the situation in this statement:

> "In 1930 there were 25,034 Negro ministers, or one clergyman for every 475 of Negro population. The white ratio is one to every 885 or relatively about twice as many Negro as white clergymen. The educational preparation of ministers is less than that of any other group among the professions. The trend of college graduates toward the ministry is slight. Replacement of large numbers of untrained ministers by educated Negro ministers offers one field of occupational absorption for college graduates. There is an estimated immediate need, on this basis (i. e. replacement) for about 4,000 college trained Negro ministers . . .
>
> "The educational preparation of the majority of the Negro ministers is less than that of any other group among the professions. Perhaps the best recent figures dealing with the education of Negro clergymen are those presented in the study of the Negro church by Mays and Nicholson (The Negro's Church). In a group of 591 urban ministers distributed in Northern and Southern cities, there were 427 or 72.3 per cent who had no degree of any kind, collegiate or seminary. Nine and three-tenths per cent had A. B. degrees only, 9.3 per cent A. B. and B. D. degrees only, 4.1 per cent B. D. degrees only, 3.7 per cent B. Th. and 1.3 per cent A. B. and B. Th. degrees. The urban ministers show a considerably higher level of training than the rural ministers."

Negro Baptist leaders in Georgia made a survey in their state in 1938 which revealed that 91.11 per cent of the Negro Baptist ministers in the territory studied were without any special training, 6.12 per cent had only high school training, 1.85 per cent had had theological courses and only .92 per cent held college degrees.

Negro high school boys and college graduates are turning to the ministry in very small numbers. The ministry fails to attract them. The Negro Year Book for 1938 reports only four seminaries (there is one Catholic Seminary to be added to this number) for Negroes in the Southern states, though a large number of colleges offer theological courses and enroll theological students. The growing shortage of educated Negro ministers holds serious potentialities for the future. Leadership of the Negro race is now in process of passing from the ministers to the educators. Whether this be for the better or worse is not the question; the distressing fact is that it illustrates a decline in the influence of religious leadership. A more serious portent for the future is the loss of educated Negro youth to the church. The thousands of young Negroes coming from the excellent colleges and universities for Negroes in the South are hardly to be blamed if they balk at attending churches whose pastors are uneducated and often illiterate. And because Negro youth refuses to listen to and follow the uneducated minister, thousands of Negro young people are slipping away from the church and its influence. The peril that this state of affairs has for the future of the Negro in the South and for the development of fraternal relations between the races ought to be seen by the white Christians of the South before it is too late. All of the major white denominations should get busy at once and give a helping hand to their Negro brethren in their struggle to build up and maintain a trained ministry.

The time is past when Southern white Christians can disregard the challenge of the race issue. The present state of affairs must not drag out to some fortuitous solution. Some sort of solution of the problem is in the making. Is it Christian? That is the question Southern white Christians must answer. And in seeking the answer let them remember that ultimately they must give account to the God of love and justice for the answer that they give.

[24] University of North Carolina Press, 1938. p. 270 and 263.

EDITORIALS

(Continued from page 7)

You, at home, who have sons and relatives in the army need not fear that their spiritual welfare is being neglected. The Chaplains are doing a splendid job. Those in command are giving the Chaplains strong support. They enlist your prayers and challenge you to be more in earnest on the home front. They will send your sons and brothers and husbands back with strong convictions. Be ready to receive them in the same spirit.

If that spirit prevails in the army and at home, then when this emergency is past we will be a strong nation, because our trust in God will have become deeper.

A PAGE FOR THE CHILDREN

Mrs. Conrad H. Goodwin, Editor

NINETY-NINE BOOKS

Five hundred years ago a boy named Caxton went from his English home to stay in a Belgian city called Bruges. His work was in the wool trade, and he was a very busy fellow, but he managed to find enough time to study and read until he grew into an accomplished scholar.

Sometimes he took a French story he liked very much, and put it into English words. He used to copy these stories out in his careful, beautiful writing, and color some of the capital letters until the pages looked so gay and pretty that it was a joy to read.

Now the city of Bruges was governed by a nobleman who had an English princess for his wife, and it happened that William was asked to show some of his work to his gracious lady.

William went to the palace, taking with him his newest story — a long, book-length poem, full of exciting adventures of romance. Princess Margaret said that she would like to read it, and so the roll of paper which William had taken so long to copy, was left with her.

Some days later, the Princess sent for him again.

"Do let me send this to my friends in England, Master Caxton," she asked.

William hesitated. It was hard to refuse such a lovely princess, but he had no other copy of his work and it had taken him many months to make, for every word had to be done by hand slowly and carefully.

However, he was a gallant gentleman, and could not say no; and he left with his story under his arm, having promised the Princess Margaret that he would make her a copy for her family in England.

While William was hard at work one day, he was struck with a brilliant idea! In the city were some people who had come from the neighboring country of Holland with a wonderful machine. It was like magic, for it had letters which, men said, could be arranged to spell words; then inked, and when paper was pressed against them, they printed right on it, and there were all the words on paper, just as if a man had spent hours with a pen, writing.

"I will go to these people," said William to himself. "Perhaps they will let me copy my book with their machine. What a lot of time that would save."

The printers were friendly men and glad to share their craft with the eager Englishmen. Soon he could manage the printing press quite well by himself. He finished the book and set off to the palace.

"This is a beautiful book," cried Princess Margaret. "And you say it was all made by a machine, and so quickly, too?"

"Yes, your highness," replied William. "If you wanted extra copies it would be no trouble to make them once the letters are arranged first."

"Why this is wonderful," she said excitedly. "You must buy a printing press for yourself and go home to England at once. Print books for our people, hundreds of copies."

"So few people learn to read, your highness," said William. "Do you think many would want them?"

"But don't you see," said Margaret. If there are books to be got so cheaply as you should be able to sell them, people will be able to learn more easily. There can be books to go round so that every child in the kingdom may some day hope to have a book of his own and learn to read."

"Send the book to your brother, the English king, your highness," begged William. "If he likes it, I will leave my business here and go to London."

It was not long before William was back in his own country, printing books for young English folk to read and love. Ninety-nine books were set up and printed before his life was over. And when he died there were others left behind whom he had taught to run the printing press.

—Selected.

* * *

THE KITE

Once there was a piece of paper. It was just a plain piece of paper, lying in the closet with many other things.

There were bits of string, and a hammer, and nails, and scissors and pencils and pieces of wood.

One morning a boy came to the closet. He took out the piece of paper. He took the string and the hammer and nails, the scissors and the pencils and the pieces of wood. He carried them all over to the table by the window. He sat there working for a long time.

When he had finished the boy took what he had made and went outdoors with it. It was a kite. It had a tail made out of string with little pieces of paper on it. It had a long string to hold it by. The wind was blowing. Up, up, up went the kite. The boy held tight to the string. Suddenly the wind gave a big puff. It blew the kite string against a tree. The string caught in the branches. The boy could not get it down. He ran into the house to ask his father to help him.

While he was gone the wind gave a big jerk. Up, up, up went the kite. When the boy and his father came out they could just see it, like a little speck against the sky. The boy felt very sad, but his father said, "Never mind, son, I'll help you to make another one."

So the kite went sailing on the wind. And then the wind stopped blowing. Down, down, down came the kite into a little girl's yard. When the little girl looked out of the window and saw the kite, she was very glad. She had never had a kite to play with before. She ran out to pick it up. Then she saw that the boy had written his name on the back of the kite. Underneath his name was the name of the town where he lived. That night the little girl wrote a letter to the boy. She told him she had found his kite, and asked him to come and get it.

The next afternoon the boy and his father and mother climbed into their car. They rode past the houses, the churches, and the stores of the town. They rode across the bridge over the river, through the fields, and came to the little girl's house.

But the boy did not take the kite home. He told the little girl that she might keep it, because his daddy had helped him to make another.

"Some day," said the boy to the little girl, "I will come over to play with you and we will sail kites together."

They did sail their kites together, and the little girl and the little boy have been friends ever since, all because the kite went sailing by itself on the wind.

—Zions Herald.

A WEEKLY REVIEW OF THE NEWS

National Council February Meeting

Christian Influences in the Peace Urged By Presiding Bishop

New York, N. Y.—The National Council was reminded by Presiding Bishop Tucker at its opening session, February 9, that the Church must adequately exert its influence in bringing about a better world after the conclusion of the war, and that it is only possible to be ready to exert such influence by changing human nature through God's power, so that human nature may be able to support Christian plans for a post-war world. Bishop Tucker is certain that the opportunity will come to the Church to play a part in the bringing about of a better world, and urges all Church people to work earnestly for the conditions that will assure Christian influences in the peace, and in the rebuilding period after war.

Dr. James Thayer Addison, vice-president, reported to the Council of gratifying progress in coordination of work of Departments and Divisions of the Council, as well as progress in the organization and development of intercessory prayer for missions; in missionary education in theological schools, and in recruiting for missionary service picked men in the seminaries. He reported a request from Bishop Ronald Hall, of Hongkong, that a delegation from the Council visit China and attend the meeting next summer of the Chinese Synod and House of Bishops. This was regarded as of doubtful wisdom, due to difficulties of travel, and the fact that when the war is over it is probable that representatives of the Council should visit China for study and conference on the rebuilding of the Church there. He said it is hoped that Bishop Gilman, of Hankow, may find it possible to return to China in the not distant future, but there is uncertainty about his transportation as yet.

Balanced Budget Adopted

The Council adopted finally an adjusted, balanced budget for the current year, in the amount of $2,394,854, as against $2,500,000 tentatively adopted at the October meeting. One important change was a decrease in the amount originally appropriated for work in war industry areas, reduced by approximately $50,000. This, it was explained, is not expected to affect work in these areas this year, as it was not possible to get started in many places as early as hoped, so that the remaining appropriation should care for this year's needs. A reduction is noted in the budget item for British Missions. Due to the fact that this was placed in Expectations by some dioceses and not so included in others, it is anticipated that dioceses which did not include it in the budget may be depended upon to raise approximately $100,000, so that with the budget item of $44,854, the amount originally hoped for, may be raised and sent to aid missionary work of the Church of England in 1943.

Development of Work Among Negroes Considered

Council devoted a long session to consideration, with Southern Bishops, Negro leaders, and others, means of developing the work of the Church among the Negro people, finally approving a set of "Principles" to guide the Church's Negro work. These refer to fellowship in Christian Worship, in Church Administration, in standards of equipment and personnel, and "fair and just access to educational, social, and health services, and for equal economic opportunity." The appointment of a Negro secretary in the Division of Domestic Missions, who shall be a priest, was approved, and it was announced that the appointment will be made as soon as the right man is found.

The Presiding Bishop's Fund for World Relief has, since its inception, October, 1940, to January, 1943, received and disbursed through accredited agencies, the sum of $106,832.77, to aid in the relief of suffering in every part of the world where it is possible for such agencies to work.

The United Church Canvass, the Council learned from the Department of Promotion, was a real success. Giving increased, as did Church attendance, and interest in all phases of the Church's program.

Tentative Every Member Canvass dates for 1943 were announced as November 14 to December 5.

Immediately after General Convention it is planned to conduct another Report to the Church, with leaders visiting dioceses and parishes to carry the message of the convention.

Council elected J. Taylor Foster, active Churchman of New York to membership, succeeding W. S. Farish, who died this year. Mr. Foster is a vestryman of Trinity Parish, New York, and warden of Christ Church, Greenwich, Conn.

The Rev. Dr. Franklin J. Clark was re-elected secretary of the Council. He came to Church headquarters in 1911 and in the ensuing 32 years has not missed any meeting of the Board of Missions or of the National Council.

The Rev. Richard S. Martin, St. Paul's Church, Fayetteville, Ark., was appointed associate secretary for College Work in the 7th Province.

Council noted with a Minute of regret and condolence the death of Mr. Walter Kidde on February 9. Mr. Kidde was for a long time a member of the Council, and was active in numerous Church and civic enterprises. He was head of the Field Department in the Diocese of Newark, and in the business world was associated with large engineering and construction enterprises.

The Church is aiding in war industry areas located in 18 dioceses in the United States, according to a report from Bishop Creighton, of Michigan, chairman of the Council committee in charge of this work. The work done consists largely in aiding with personnel, equipment, even buildings, to permit parishes near great war industries, to minister to the thousands of newcomers and their families who have recently migrated to these centers.

Dr. George A. Wieland brought to the attention of Council both the task of the Church in the country's industrial

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Woman's Auxiliary Board Meeting

Anonymous Gift of $500 Allocated to Bishop Rowe Memorial Fund

A woman's gift, designated by women for the use of other women, is reported from the meeting of the Woman's Auxiliary National Executive Board held in New York, February 5-8. A former board member, remaining anonymous, sent to the board in gratitude for all that her membership on the board had meant to her a gift of $500, asking the board to decide how it should be used. The board voted it to the Bishop Rowe Memorial Fund and then, wishing to give it some special designation, assigned it to furnishing the kitchen in the living quarters for the bishop, which will be part of the new diocesan house. The board felt that the wives of future bishops of Alaska would remember the donor gratefully.

Program for Triennial Meeting Perfected

As there is but one more board meeting, April 30 to May 3, before the Triennial Meeting in Cleveland next October, the board committees are hard at work perfecting the program and condensing it to fit the shortened time of eight days. The board is reminding the women of the Church that, although the Triennial meetings will be open as usual to residents of the city, travel restrictions and limited hotel space mean that there can be no visitors, and no alternates. The central theme of the Triennial will be "God's Gift and Our Task."

Women's Activities Discussed

Many women have been asking what activities are most useful for them to pursue today, a query which led the board to discuss many kinds of activity now occupying women's time. It was felt that although work for the Church may take many forms it must always keep the spiritual aim and value uppermost, whether the particular activity is repairing choir vestments in the parish house, or going out into the community to carry on some form of social service, or staying at home to keep a family peaceful and strong in the midst of war tensions.

Mrs. Derrill D. Taber, a national field secretary of the Auxiliary, who has just completed twenty years in field work, reviewed some of her experiences for the board and pointed out that ideas which were only dreams and hopes to leaders among women in 1922 are becoming realities today, in the wider and deeper scope of the work done by Church women. Both Mrs. Taber and the executive secretary, Miss Margaret I. Marston, commented upon the growing awareness and interest which the clergy are showing in regard to the Auxiliary.

Employment of Negro Women Studied

Training and employment of Negro women workers has been studied by a board committee of which Mrs. Henry J. MacMillan of Wilmington, N. C., is

chairman. Since the closing of Tuttle School in Raleigh, where such workers have been trained in past years, there has been an increasing number of calls for trained Negro workers. At present, out of thirty-three positions open, eighteen are vacant. On recommendation of the committee, reported by Dr. Adelaide Case in Mrs. MacMillan's absence, the board voted that Gammon Theological Seminary, Atlanta, Ga., be used as a training center, in cooperation with the Atlanta School of Social Work; that summer field work in Episcopal Church centers be required for those in training; and that special emphasis be placed immediately on recruiting Negro women.

Cooperation with Church Army Urged

Mrs. S. Van B. Nichols of the Church Army told the board members of recent activities of that society. The board is asking Church women everywhere to increase their cooperation with the Church Army. Many diocesan and parish groups are actively supporting the work.

Appropriations

Appropriations made by the board included sums for Japanese-American student relief, for migrant work under the Home Missions Council for Glinling College, China; also for repairs to mission buildings in Western North Carolina, Western Michigan, Wyoming, Eastern Oregon, North Carolina, Haiti and the Dominican Republic, and for equipment needed by a United Thank Offering missionary in Duluth and one in North Dakota. The 1941-43 United Thank Offering now shows a total of $705,398, which is $117,859 more than at this time in the 1938-40 triennium.

Board Meeting Notes

Miss Mabel R. Mansfield is retiring after long service as director of handcrafts in Southwestern Virginia. Deaconess Edith A. Booth will succeed her after a term of study in the Campbell Folk School at Brasstown, N. C.

Two provincial meetings of the Woman's Auxiliary have elected the women who will represent their provinces on the national Executive Board which takes office next October: for the Provine of New York and New Jersey, Mrs. Wm. T. Heath of Buffalo, N. Y.; for the Provine of Washington, Mrs. Wm. Taliaferro, Pittsburgh, Pa.

The headline about shoe rationing appeared in the newspaper on the day when the Woman's Auxiliary executive board was hearing a report of the Auxiliary's supply work, foreshadowing possible further problems for supply secretaries to face in securing necessary supplies for needy missions. It had been thought that, due to local claims for war supplies, the Church's supply work for missions might diminish but comparisons made by the national Auxiliary office show that, while the value of supplies sent out by the dioceses in 1941 was $149,529, the total for 1942 was $144,976, a decrease of less than $4,500 or 3 per cent.

Doing recreational and social work under the Red Cross, among Negro troops in England, are three graduates of Tuttle School, Raleigh: Mrs. Carol Jarrett Cheatham and Miss Gladys Martin, both from St. Louis, and Mrs. Lydia Dubissette from Raleigh.

Harlem, the great Negro community within the city of New York, has

(Continued on page 15)

Family Life Topic of Discussion

Led by Dr. McGregor of Nat. Council Division of Christian Education

Atlanta, Ga.—Diocesan chairmen and professional workers in the field of Christian Education from the Fourth Province held their annual conference at All Saints' Church, Atlanta, February 2-4.

The general topic of discussion was "The Family and the Church", discussions being led by the Rev. Dr. D. A. McGregor, executive of the Division of Christian Education of the National Council. Dr. McGregor presented papers on the Dilemma of the Family; the Opportunity presented to the Christian Family and the Church by the New World situation, and the Christian Pattern for Family Life.

"Family life of the old patriarchal pattern is disintegrating, because of various forces," Dr. McGregor stated, "among them being the absence of family cohesion, the influx of extraneous influences, and the increased knowledge on the part of the children. These forces are straining and breaking the old pattern of the patriarchal family life. Many people view the present situation with foreboding."

Dr. McGregor suggested that these influences are of great promise for a better type of Christian family life, and he urged the Church to take a position of leadership in bringing families into new experiences of far greater worth.

"We need a pattern of education in the Church which will be less like an authoritarian school," he continued, and "which will not be at all like an uncontrolled and undisciplined following of individual whims. We need a pattern of education in the Church which will be that of a democratic family where the juniors are delighted to discover that their contribution is valued and respected; where they also are glad to be enriched by the experience of the past because that past is not thrust upon them in domination. Such a pattern will enrich the lives of adults because the younger generation is having new experiences and these of tremendous value.

"When the Church will begin to learn to live this kind of life which is her true pattern, then she will be able to guide families into a new type of family life which will be rich in tradition and vigorous in freedom."

Miss Ellen Correll, executive secretary of St. Mary's Cathedral, Memphis, Tenn., discussed the place of children in this problem and opportunity. "The home influence on the child outranks all other influences, is as true today as it has ever been," Miss Correll declared. "Parents are responsible for the attitude of the child toward life and religion." To make both parents and children more conscious of the significance of our services, she suggested that all Baptisms be public, part of the Church service if possible, and that the godparents present the child to the minister, who in turn will present him to the bishop for Confirmation. This impresses the seriousness of it all upon both children and adults.

"Train young people to become leaders and counsellors to youth work," the Rev. Van Garrett, of Greenville, Miss., urged as he discussed "The Place of Young People in This Problem and Opportunity".

Miss Florence Lerch, of Spartanburg, S. C., presented a paper on the place of the adult in this problem and opportunity, which had been written by the Rev. W. S. Lea, who was unable to attend the conference. Miss Lerch is past president of the Provincial Young People's Service League and was its representative to the Youth Conference in Amsterdam in 1939.

"It is the duty of every parent who is interested in the Christian family: (1) to understand the fundamental needs of children and how the family can meet these needs; (2) to grow with his children, and to enlarge his interests to take in the child's interests and appreciations, so there can be a real meeting of minds and hearts; (3) to understand children, to sympathize with their 'little' problems and fears, and to respect the personality of each one; (4) to make time for family living, never to allow the home to become a 'workers' dormitory' from which he goes 'home' to the office each morning or 'home' to the bridge club in the afternoon, or 'home' to the Red Cross or other patriotic organizations; (5) openly and naturally both to teach and to practice the Christian life. This means some form of family prayer, and certainly going to church together on Sunday.

"In this way it is possible to create an environment in the home in which the Christian way of understanding and kindness, of cooperation and gentleness, and sympathy is inevitable. Thus the authority and the security and the permanence of the Christian Family will be established, or should we say, it will be won, for it will exist as a faith accomplished".

Dean Elwood L. Haines, of Christ Church Cathedral, Louisville, Ky., chairman of the conference, spoke on how the Church can help the family.

To overcome some of the existing difficulties Dean Haines suggested: Let the Church in its own life and program really be a Christian home with the Love of God and Brotherhood as the dominant motives; as seen through its worship services, through Church schools, meetings; the Church cannot isolate herself from present-day life, war, industry, labor, etc., for nothing is extraneous to religion. The Church must become a Christian democracy. The whole parish must judge situations on a Christian basis, arrive at its program cooperatively, including all age levels and interests, encouraging free and honest discussion.

During the past 25 years the thought and stress has been upon the community; now Christian leaders must think more about the home for every human problem is more or less a home problem, Dean Haines concluded.

Many of the Church leaders attending the Christian Education Conference remained in Atlanta to attend the Provincial meeting of the Department of Religious Education, of which Bishop John Long Jackson, of Louisiana, is chairman.

The Executive Board of the Provincial Young People's Service League met in Atlanta, February 6 and 7, formulating plans for their young people's convention to be held at Sewanee this summer, and for their Youth Commission Conference to be held August 12, also at Sewanee.

The Provincial Youth Commission, Mrs. J. W. Griffith, Savannah, Ga., chair-

man, met on February 8. This meeting brought to a conclusion the varied educational meetings which began on February 2.

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THE RECTOR'S MESSAGE

Philadelphia, Pa.—The Rev. Everett R. Clinchy, President of the National Conference of Christians and Jews, was the preacher on February 14 at Christ Church. The National Conference was founded in 1928 on the initiative of Charles Evans Hughes, Newton D. Baker, S. Parkes Cadman and other distinguished Americans. It exists to promote justice, friendliness, understanding and cooperation among Jews, Catholics and Protestants in the United States. For the past nine years Brotherhood Week has been nationally observed under the auspices of the National Conference. Brotherhood Week in Philadelphia this year was opened by Dr. Clinchy's sermon in Christ. Church. "It is fitting," said the Rev. Felix Kloman, rector of Christ Church, "that he should be preaching in this historic church, which for so many years has stood for the spiritual interpretation of the universe and for those great religious principles given to us by our Lord, which alone can make a free world possible." President Roosevelt has said in writing about Brotherhood Week. "The perpetuation of democracy depends upon the practice of the brotherhood of man. The American conviction in war and in peace has been that man finds his freedom only when he shares it with others." Here then is our opportunity to learn how we can begin to practice the religious principles of friendliness, understanding, justice and cooperation, on which the peace must be built after the war is won.

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CHURCH SCHOOL MAKES MONTHLY OFFERING FOR WORLD RELIEF

Mandarin, Fla.—The Church school of the Mission of Our Saviour, Mandarin, sets aside one Sunday each month for a special offering for world relief. Part of this goes to care for a British child adopted through the Save the Children Federation, and the rest is sent to the Presiding Bishop's Fund for World Relief.

Leaders of the school express pleasure at the results of this special effort in missionary education. They find that the children of the school are increasingly interested in missionary work, and that they are eager to have a share in the relief of needy all over the world, as a Christian war effort.

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DIOCESE OF MASSACHUSETTS

Missions Will Be Brought to Parishes' Attention

Boston, Mass. — Three missions on three Sundays will be remembered in thought and prayer throughout the diocese before Lent opens. Specifically, St Cyprian's Mission for Colored People will be brought to the attention of parishes on Septuagesima; the work for the isolated in the Archdeaconry of Lowell will receive attention on Sexagesima; and the flourishing mission parish of Trinity, Randolph, in the Archdeaconry of New Bedford, on Quinquagesima will be emphasized. To this end a small cover, fitting the average envelope, has been printed and holds three separate sheets, each devoted to one of the archdeaconries. The cover carried the explanatory letter and accompanying prayers; each of the small sheets gives some intimation of what is going forward in each mission, and toward what end the prayers should be directed. It is not to be forgotten that the Diocese of Massachusetts has a missionary district which is claimed to be twice as large as any missionary district in the United States according to the figures of an able and experienced diocesan missionary, the Rev. Warren N. Bixby. Mr. Bixby also says that this missionary area contained within the diocese would, if standing alone, be twenty-second in size of all the dioceses for it ministers to more than 18,000 communicants. The missionary folder, assembled on vote of the Diocesan Council, and through the collaboration of the Departments of Missions, Field, and Publicity, is being distributed free of charge in the parish churches.

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COLLECTIONS ON EXPECTATIONS 1942

Congratulations and Heartfelt Thanks

The percentage of collections on Expectations for 1942 is the highest on record. Two dioceses, New York and Long Island, failed to submit any Expectations and, omitting these two, the percentage colected was 101.3 per cent.

The record of collections for the past 14 years has been as follows:

1929	100.3%
1930	99.1%
1931	91.4%
1932	90. %
1933	91. %
1934	98.8%
1935	98. %
1936	98. %
1937	97.4%
1938	97.9%
1939	100.3%
1940	100.6%
1941	100.7%
1942	101.3%

Aside from the two dioceses mentioned above only two others failed to reach 100 per cent while many made substantial over-payments. The large overpayment from Minnesota is due to the fact that this diocese gives its Church School Lenten Offering in addition to its Expectation.

While the receipts for 1942 show an apparent increase over 1941, the receipts for regular budget purposes are some $9,000 less, due to the fact that in 1942 many dioceses included their gifts to British Missions in their Expectations.

For the loyal support rendered by diocesan and parochial treasurers and for the steadfastness of the members of the Church in meeting their obligations, we are truly grateful.

The National Council,
Lewis B. Franklin,
Treasurer.

Janaury 25, 1943.

MEN'S CORPORATE COMUNION TO BE HELD

February 22

Boston, Mass.—Regardless of difficulty of transportation, the Washington's Birthday Corporate Communion for men of the diocese, followed by breakfast and an address will be held on February 22 in six centres, which, with the respective speakers are: St. Paul's Church, Brockton, Dean van Etten; St. Bartholomew's Church, Cambridge, Franklin P. Bennett, Jr.; Church of the Epiphany, Dorchester, the Rev. D. Robert Bailey; Emmanuel Church, West Roxbury, Frederick W. Holmes; and—with a different plan—in the Cathedral Church of St. Paul, Boston, where a Communion Meditation will be given by the Rev. Dr. Norman D. Goehring, with small groups meeting later at nearby restaurants; also—with a change of date to Sunday the 21st, St. Stephen's Church, Lynn, where the speaker at breakfast will be Rabbi Israel Harburg.

The series of Washington Birthday services is the first activity of the Men's Division of the Massachusetts Church Service League under its recently elected president, Mr. Frederick W. Holmes, a professor in Northeastern University, and the new secretary, Charles E. Billings of the Young Men's Christian Union.

* * *

ARMY OFFICERS IN ALASKA LARGELY CHURCHMEN

"When I was a kid," remarked a high ranking army officer, coming out of church in Alaska the other day, "I gave Bishop Rowe 25 cents for his work. I see the money was well spent." Bishop John Boyd Bentley, returning shortly to Alaska after his tour on behalf of the Bishop Rowe Memorial Fund, reports that a large proportion of army officers now in Alaska are Churchmen, including Major General Simon Bolivar Buckner, head of the Alaskan Defense Command. They have been attending services wherever possible and showing fine cooperation with the mission staff.

The Episcopal Church has an unusually high proportion of men among the army and navy chaplains in Alaska, Bishop Bentley finds. They are expecting a visit from him shortly after his return in the spring, and a number of Canadian Church of England chaplains will also have men to present for confirmation.

* * *

DIOCESE OF RHODE ISLAND

Rev. Samuel Shoemaker Conducts Mission

Providence, R. I.—The Rhode Island Council of Churches has been sponsoring a Mission conducted by the Rev. Samuel M. Shoemaker, rector of Calvary Church, New York City. The services and addresses were in Grace Church in Providence, February 7; in the First Baptist Church in Providence the next day; in the Thomson Methodist Church in Pawtucket on February 8 in the evening; and at the Beneficent Congregational Church in Providence again on February 8. The Mission was considered to have been very successful, many coming not only from Providence and Pawtucket but from other parts of the State.

The Mission at Ashton, St. John's, under the care of the Rev. David Evans, is celebrating its seventy-fifth anniversary. There was a banquet Saturday evening at which the speaker was Mr. Albert E. Thornley; and a special service the next day, Sunday, at which the preacher was the Rev. William Pressey, who for more than 40 years was in charge of St. John's.

(Continued on page 14)

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length A rate of 15 cents per line is made to persons seeking positions No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

LEPER MISSION

November, December, 1942, and January, 1943

Mrs. A. L. Eubank, Greenville, S. C. (For Christmas)	$ 2.50
Miss Eliza B. Walker, Easton, Md.	1.00
Mrs. R. R. Harrison, Richmond, Va. (Pete Banks), G. F.	200.00
November Meeting	18.15
Miss Mary R. Lane, Kingston Parish, Va.	1.00
Mrs. Lorenzo Lewis, Tea—Berryville, Va. (Pete Banks)	8.00
Miss Mary Shipman and Friends, Wingina, Va. (Pete Banks)	.77
Mrs. Henry Edmunds, Halifax, Va. (Christmas)	5.00
Mrs. W Ward Marston, Urbanna, Virginia (Christmas)	5.00
Mrs. Robert Bryan, Richmond, Va. (G. F.)	5.00
Miss Evelyn Rex, Richmond, Va.	1.00
W. Aux. Diocese of Virginia:	
Gloucester-Ware	2.00
Haymarket-St. Paul's	1.00
Stafford County-Aquia	2.00
Alexandria-Emanuel	5.00
Mrs. Morris Eagle, Richmond, Va. (G. F.)	3.00
Miss Louisa Dunn, Baltimore, Md.	2.00
Miss Ellen Blair, Richmond, Va. (G. F.)	25.00
Miss Fannie Carmichael, Fredericksburg, Va. (In memorium)	10.00
Miss Ruth Sublett and Miss Winfree, Richmond, Va.	10.00
Mrs. A. C. Adams, Richmond, Va. (Christmas Fund, China)	1.00
Mr. and Mrs. G. F. Cox, Richmond, Va.	10.00
Miss Willie Scott, Hollins, Va.	5.00
Mrs. R. R. Harrison, Richmond, Va.	300.00
Mrs. Nellie M. Lyon, Richmond, Va. (For Christmas)	5.00
W. Aux. Diocese of Virginia:	
St. John's Jr. Women	3.00
St. James, Richmond (St. Timothy's, Iiberia)	5.00
Mrs. William Bently, Richmond, Va.	1.00
Mrs. Susan C. Scott, Norfolk, Va.	10.00
Miss Blanche Binford, Richmond, Va.	3.00
Miss Kate Mebane, Richmond, Va.	1.00
January Meeting 13th	64.00
Mrs. John White, Charlottesville, Va.	5.00
Miss Mary Prichystal, Prince George, Va.	10.00
Miss Charlotte Ewell, Haymarket, Va. (In Memory of Nellie and Mildred Ewell)	2.00
W. Aux. Diocese of Va.:	
Warrenton-St. James	10.00
Montross-St. James	5.00
Marshall-Trinity	1.00
Fairfax County-Pohick	3.00
Falls Church (Night Branch) (St. Timothy's Liberia and Canal Zone)	4.00
Mrs. Mildred Berry, Richmond, Va.	25.00
Miss Lucy R. Mason, Atlanta, Ga.	5.00
Miss Margaret Maxon, Woodville, Va.	5.00
Miss Margaret Atkinson, Staunton, Va. (Chaul Moogra Oil)	10.00
W. Aux. Diocese of Va.	
Upperville-Trinity Church	5.00
Miss Alice Nottingham, Culpeper, Va.	5.00

Dr. Kellersberger and Mr. Danner came from New York for the celebration of my twenty-five years of service January 13th and 14th. All, including the luncheon, and meetings, a great success.

The need is greater than ever. The American Mission to Lepers gives financial aid to nearly 100 Mission Stations in 29 countries. 21 of these stations are out of communication for the time, but the Mission is responsible for 79 Stations where workers and supplies are harder to procure than ever.

But we must push on to greater effort, to interest a larger group of people and gain more members, in this work of healing and relief for suffering.

Dr. Kellersberger, our Secretary, reports the largest Christmas fund ever given.

Total in 25 years given through the Richmond Branch, $68,984.60.

Respectfully submitted,
EVELYN P. MERIWETHER,
Pres.-Treas. Richmond Branch,
American Mission to Lepers, Inc.

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SPECIAL NOTICES

ALTAR BREAD AND INCENSE

ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

DEATHS

JAMES McCAIN CHURCH

JAMES McCAIN CHURCH, son of George and Josephine Church, born October 7, 1880, in Rockingham County, North Carolina, departed this life December 24, 1942. At a very early age he came to Danville with his parents and spent an exemplary and useful life here as a Churchman and merchant.

He was known of all as a Christian gentleman, generous and kind in his judgment of others, loving and gracious as a husband.

For many years he served on the Vestry of the Church of the Epiphany and was its Junior Warden at the time of his death. His love for and generosity toward the Church were unbounded and in her service he found great joy. He was a moving spirit in the work of the Bible Class; ever eager to extend the life and influence of the Church at home and abroad. The members of the Woman's Auxiliary always found him an interested and helpful friend. He was truly a devoted servant of his Master and his fellow-men will long remember him as a citizen of outstanding character and integrity in business and civic life.

He was a member of the Kiwanis Club and served on the local Selective Service Board until his health forced him to resign.

He is survived by his wife, Catherine Robertson Church, and one daughter, Lucille Church Hite.

"May light perpetual shine upon him and the peace of eternity be his."

RHODE ISLAND

(Continued from page 13)

Race Relations Sunday Observed

Rhode Island contributed its share to the observance of Race Relations Sunday, on February 14. Many white Protestant churches exchanged pulpits with Negro pastors, and the Urban League had its annual banquet in Providence. White and Negro young people joined in a youth service at the Pond Street Baptist Church in Providence, followed by a fellowship hour at which was sung a vocal solo entitled "Blessed Are They Which Are Persecuted."

The articles in the Southern Churchman for February 13 in regard to race relations were appeciated by many of those up here in Rhode Island who have the privilege of reading this paper.

* * *

THE AMERICAN RED CROSS REPORTS TO THE PEOPLE

637,000 service men given personal aid.
4,000,000 pints of blood being collected.
70 Overseas Clubs for Army-Navy men.
36,000 nurses enrolled for Army and Navy
35,000 nurses teach Red Cross Home Nursing.
30,000 nurse's aides volunteer for duty.
72,434 persons aided in disaster.
2,500 survivors from torpedoed ships aided.
3,300,000 individuals trained in first aid.
71,000,000 surgical dressings produced.
6,500,000 relief garments made.
20,000,000 overseas war sufferers helped.

1943 Red Cross War Fund—March 10-20

The national quota is $125,000,000. Richmond's goal is $300,000.

BALTIMORE'S CITY-WIDE MISSION

Baltimore, Md.—In cooperation with the Presiding Bishop's plan for Forward in Service for 1943, Maryland has just held a City-Wide Mission in Baltimore. One cannot help but have a feeling of pride that the National leadership of our Church is making every effort to lead us Forward in Service during these troublous days.

Seven churches in Baltimore were chosen which could be easily reached by public transportation and could be comfortably heated by coal and thus could cooperate with the Government in the fuel oil rationing.

The Missioners came from the east and the west. The Rt. Rev. Noble C. Powell, D. D., opened the Mission at St. David's Church, Roland Park, which was carried on through the week by the Rt. Rev. Robert E. L. Strider, D. D.

The Rev. Ernest Victor Kennan,o Des Moines, Iowa, was in St. John's Church, Waverly; the Rev. Moultrie Guerry, of Norfolk, Va., in The Church of the Ascension and Prince of Peace, Walbrook; the Rev. John S. Higgins, of Minneapolis, Minn., in Emmanuel Church; the Rev. McVeigh Harrison, O. H. C., in the Church of the Resurrection; the Rev. Charles MacDonald Serson, S. S. J. E., in St. James' First African Church and the Rev. Shirley Carter Hughson, O. H. C., in St. Bartholomew's Church, Ten Hills.

The services began on Sunday, January 31 and continued each night through February 7. A Children's Mission was held in the afternoons at the Church of the Resurrection.

Bishop Powell broadcast over WBAL on Saturday, January 30. The Rev. John S. Higgins broadcast every morning through the week from 9:45 to 10 A. M.

The response was excellent in spite of all the war-time restrictions and it can well be said that Baltimoreans have done their part in forwarding the Presiding Bishop's plan of "Evangelism."

* * *

AN EXPERIMENT IN EPISCOPAL-PRESBYTERIAN ACCORD

Cazenovia, N. Y.—In a desire to make a serious experiment in Episcopal-Presbyterian accord, St. Peter's Episcopal Church and the First Presbyterian Church in Cazenovia will hold united services for a six-months' period. Each Church will be host for 11 A. M. services on Sundays of alternate months, excepting the first Sunday.

The Rev. Robert F. Truesdell, Presbyterian, is overseas as a chaplain, and the Rev. Ivol I. Curtis, rector of St. Peter's will serve both congregations. The plan has the complete approval of Bishop Malcolm E. Peabody of Central New York, and the Rev. Dr. Egbert M. Hayes, Moderator of the Presbytery.

While Mr. Curtis will minister to both congregations, it is agreed that a qualified director of Christian education will be engaged as parish worker for both Churches.

The first Sunday in the month is excepted from the general rule in order to leave the way open for a visiting

Presbyterian minister to conduct service, administer the Sacraments, and otherwise attend to denominational calls.

The joint agreement entered into provides that "all parish organizations shall continue as usual, women's societies, Church schools, young eopple's societies. Any organization is free to call on the services of the pastor at any time."

The agreement provides also that Mr. Curtis shall conduct services for combined congregations when they meet together. "When in the Presbyterian Church he shall wear clerical collar and academic gown." As to the Sacraments, there is to be no interference in any way. "If a Presbyterian wants a Presbyterian to conduct a wedding ceremony, funeral or baptism, the pastor shall make arrangements for such. A Presbyterian minister will take the Communion service in the Presbyterian Church."

The agreement provides that the relationship can be terminated at the end of six months by action of the governing board of either Church.

* * *

DIOCESE OF HARRISBURG TO ELECT A BISHOP COADJUTOR

Harrisburg, Pa.—Having received a certificate from his physician in Baltimore, advising Bishop Wyatt-Brown to secure Episcopal assistance in order to conserve his physical strength, and having further received from the Bishop certain proposals to make such help possible, the Standing Committee of the Diocese of Harrisburg has given its approval to the election of a bishop coadjutor at the next Diocesan Convention, to be held in Harrisburg, May 25 and 26.

With the Bishop's consent, acting under Canon 14, Section II, Subsection (i), on the grounds of physical infirmity, the clergy and laity of the diocese have been notified of this joint action of the Bishop and the Standing Committee. The Executive Council at their meeting in December approved the appointment of a Nominations Committee, of which Canon Paul S. Atkins, D. D., York, Pa., is chairman to receive and consider suggestions for this office.

It is hoped that the choice of the Convention may be confirmed by the standing committee and the bishops so as to permit the consecration sometime in September, thus affording Bishop Wyatt-Brown early relief from some of his diocesan duties.

* * *

WOMAN'S AUXILIARY

(Continued from page 15)

many exceptionally large churches. How far these are from meeting the opportunity is shown in a recent statement by Mrs. Fannie P. Gross, a national field secretary of the Woman's Auxiliary, now working in Harlem. The total seating capacity of Harlem churches is 30,000. The Harlem population is 300,000.

* * *

Personal Notes Of Interest

The Rt. Rev. R. A. Kirchhoffer, bishop of Indiana, was elected chairman of a new committee for Russian War Relief in Indianapolis, Ind., it was announced by Edward C. Carter, president of the agency.

The Rev. Donald Campbell, rector of the Church of the Redeemer, Providence, R. I., is to be the new dean of Christ Church Cathedral in Springfield, Mass. The Rev. Mr. Campbell has conducted a splendid work in Providence since 1935.

The Rev. Adolph Kahl became vicar of All Saints' Church, Aliquippa, Penn., February 1.

The Rev. Hugh S. Clark, rector of the Church of the Redeemer, Pittsburgh, Penn., has been granted a leave of absence to become a chaplain in the Ski Troops, effective immediately.

The Rev. Francis Cox, will be the rector of the Church of the Redeemer, Pittsburgh, Penn., in the absence of the Rev. Hugh S. Clark, who is a chaplain in the army.

ORDINATION

The Rev. William Maurice Lange, Jr., was ordained to the priesthood on the fifth Sunday after the Epiphany, at St. Paul's Church, Albany, N. Y., by the Rt. Rev. G. Ashton Oldham, D. D. Mr. Lange was presented by the Rev. Herbert C. Merrill, L. H. D. Bishop Oldham preached the sermon which was interpreted by Dr. Merrill in the sign language for the deaf in the congregation.

As a lay reader, Mr. Lange several years ago began assisting Dr. Merrill in his ministrations to the deaf. He was made deacon a year ago and since that time has been his assistant in the Diocese of Albany. He now succeeds Dr. Merrill who has retired on pension, as Missionary to the Deaf in the four Dioceses of Albany, Central New York, Rochester and Western New York.

* * *

NATIONAL COUNCIL

(Continued from page 11)

and military activity, but also in care of Japanese in the United States and other groups affected by wartime conditions.

An "amazing and gratifying" report was given Council on the status of the United Thank Offering. Total amount now in hand for the present triennium is $705,398, which is $117,859 more than was in hand at the same period of the previous triennium.

Bishop John B. Bentley, of Alaska, spoke of the progress of the Bishop Rowe Memorial Fund, and the Rt. Rev. S. Harrington Littell, just returned from Honolulu, spoke briefly on the Church there, which is functioning in all respects except that evening gatherings are precluded by the total nightly blackout.

The Presiding Bishop will designate Sunday, May 16, for presentation of the needs of British Missions.

Bishop Charles S. Riefsnider, formerly of North Kwanto, Japan, now representing the Presiding Bishop in supervision of Japanese in this country, told Council of progress in that work.

HAVEN

by

J. W. KENNEDY

J. R. Moseley, author of "Manifest Victory," says of this little book: "You write with insight and distinction. 'Haven' is a regular treasure of good things. You say about as well as anyone could say the simplicities of the life of the Spirit."

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THOUGHTS FOR THE THOUGHTFUL

Direct our sons who valiant fly
Through pathless spaces of the sky,
Oh, Father, by Thy loving might
Shield them who match the eagle's flight,
Safeguard our sons who nobly dare
The myriad perils of the air.
—Joseph Buffington.

"Throughout the history of mankind, symbols have exerted an impelling influence upon the lives of men. The cross and the flag are embodiments of our ideals and teach us not only how to live but how to die."
—General Douglas MacArthur.

Wisdom is to the mind what health is to the body.
—Rochefoucauld.

"It is always hard to correct a child for a habit that his father taught him."

It goes a great way toward making a man faithful to let him know that you think him so. —Seneca.

Most of the disasters that visit human society are due to the union of high intelligence and low desire.
—Macauley.

God may keep thee waiting, but He will be mindful of His covenant, and will appear to fulfill His inviolable word. —F. B Meyer.

Not only can a student of science be a Christian, but if he carries the same processes of faith, imagination and reasoning into the realm of religion that he employs in a study of the sciences, the student of science should find his religious faith supported and strengthened by his scientific knowledge. All truth is God's truth, whether it be found in a laboratory or on the pages of God's Book. —C. W. Pope.

We cannot command veracity at will; the power of seeing and reporting truly is a form of health that has to be delicately guarded. The penalty of untruth is untruth. —George Eliot.

Some men never pray until they are half starved. If hunger brings us to our knees, it is more useful to us than feasting. If thirst drives us to the fountain it is better than the most alluring worldly joys. If fainting leads to crying it is better than the strength of the mighty. —Spurgeon.

Out of despair, O, let me make a song—
Out of defeat, a courage that is strong;
Out of my tears make laughter, joy and mirth—
A balm to soothe the weary ear of earth;
For what availeth bitterness and sighs?—
In each new day, a new beginning lies.
—Willa Hoey.

It is the Christian's business to be working for peace, even if he must fight to win it. But when victory is won, we must make sure that our love for the conquered is expressed in purest terms, else victory is turned into defeat.
—Western Recorder.

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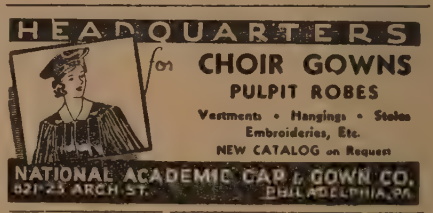

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Vol. 109—No. 9 27 FEBRUARY 1943

The Southern Churchman

IN THE AIR

A SERGEANT'S PRAYER

A poem which seems certain of countless reprintings, of a place in all subsequent anthologies of war poetry, reached the United States last week from the Near East. Its author, Sergeant Hugh Brodie, of the Royal Australian Air Force, one-time Melbourne University student, now "missing in action." Wrote he:

Almighty and all-present Power,
Short is the prayer I make to Thee,
I do not ask in battle hour
For any shield to cover me.

The vast unalterable way,
From which the stars do not depart
May not be turned aside to stay
The bullet flying to my heart.

I ask no help to strike my foe,
I seek no petty victory here,
The enemy I hate, I know,
To Thee is also dear.

But this I pray, be at my side
When death is drawing through the sky.
Almighty God who also died
Teach me the way that I should die.

—Time, *February 8, 1943.*

A NATIONAL CHURCH PUBLICATION

The SOUTHERN CHURCHMAN

Rev. Beverley M. Boyd, Editor
Rev. G. MacLaren Brydon, Associate Editor
Mrs. R. Tate Irvine, Associate Editor
Mrs. Conrad H. Goodwin, Associate Editor
John H. Cooke, Advertising Manager

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

LETTERS

For Us Ailing, a Remedy

Mr. Editor:

On the sermon page of a great New York daily, the messages printed on a recent Monday seemed to have a rather definite unity.

A leading Presbyterian said forcefully (we condense), "The men who founded and built the Church left a heritage of tremendous value. But look at the chasm that separates us from them.—In our warfare there is no fine rapture of conviction, no high vision of achievement.—We have lost their sense of a creative God, immediate and active." (Do you agree?) Dr. Fosdick was reported on the same page, "Religion will not do when it is a genial optimism, colored by a belief in the divine". "We must come back" (note "back"), cried Bishop Manning," to the simple Christian faith". Then the Bishop called for three things: "More sincere prayer, Bible reading and faith in Christ, living, loving and able to help." (Do not say "platitudes".) The preacher at St. Patrick's Cathedral (R. C.) also appealed for prayer, "part of the divine causality for achieving events", and for "Do whatever He tells you". A prayer decreed by a Pope was distributed. Dr. Peale, with his charming enthusiasm, eulogized the Bible and its living power, and a Congregationalist said "there is always that inner circle that is the Church". Doesn't it seem that they have good preaching in New York?

We may ask whether Dr. Wolfe's pessimism, quoted first, is justified. We may also ask realistically just how far "back" we must go to find the "simple Christian faith of our fathers" which we are to recover.

But take all this for practical action to a group of average Church-goers. Tell them how leading preachers diagnose and prescribe, and ask them how about prayer, personal, family, public, which Bishop Tucker, in his able and earnest messages, and countless other teachers also, declare essential, the sovereign remedy for the healing of our general ills. Will not the answer be, "No time for prayer in our busy schedule"? To meet this, how many rectors are organizing groups for joint prayer? How many are, by example, (in connection with the usual services and in parish visiting and with the sick) showing the people **how** to pray? How many of us take the opportunity in "opening a meeting" by anything more than a hasty conventional collect? How many are holding more frequent services in war-time? Are our men really impatient of prayer beyond the limits of the liturgy? If so, must we cater to this? Or are they not rather inarticulately and perhaps unconsciously hungry and wistful? The diagnosis is, we are ailing. The prescription, Prayer.

Percy Foster Hall.

Alexandria, Virginia.

* * *

DR. DOWNMAN ELECTED ASSOCIATE

Richmond, Va.—"His Incredible Claims" is the theme of a series of sermons being delivered at Christ Church by the rector, the Rev. S. S. Spathey.

The subject for the first sermon is, "The Dead Will Hear My Voice", which is considered the most unique claim ever made by any man in history. The series will continue until the beginning of Lent when a Lenten series will start.

The vestry of Christ Church, at a recent meeting, elected the Rev. J. Y. Downman, D. D., for many years a former rector of All Saints' Church, to the honorary office of associate rector of the church as an expression of their esteem for his long service to the church and in particular his help to Christ Church in the past. This office does not involve duties, only privileges, for Dr. Downman. This is an attempt of the rector and vestry of Christ Church to encourage the adoption of all the retired pastors by the active ones into the fellowship of the churches they served. The vestry instructed the rector, the Rev. S. S. Spathey, to notify Dr. Downman of its unanimous resolution.

* * *

A LETTER

From a Communicant of Christ Church, Richmond, Now in the Armed Forces

Dear Rev. Spathey:

My sister sent me a letter and asked me to write to you. I really don't know what to say, but I will try and write a few lines. I am in the Army Air Force, which is the ground crew. I like the Army life just fine, but I hate being away from home so long. We have to be away from home in order to keep the dictator from the other side from running the world. I am going to hold my chin up and do my best for my country. The rest of the soldiers are doing the same too. **I pray almost every night for those who** have gone across and for the ones that are on their way. I know that you have a prayer at every service for them, too. We have all got to pull together and pray that the good Lord will carry us through this terrible war until victory. We have enough men to win this war, but we still need planes, guns, tanks, ammunition and prayer. If the American people will keep on doing their good work by buying war stamps and bonds this terrible war will be over in no time. I know they are doing their best and we are doing ours. I am going to start to some church down here the first chance I get. I know I didn't come to church very often, but I really do miss you all a lot. It really is a nice group of people that go to Christ Church. I like every one of them. I am very sorry that I can't write much today, but I will write more next time. Give my love to all and tell them I say Keep 'Em Flying. Thanks a lot for the prayer book. I am going to read it every chance I get. I do hope you will write to me soon.

I remain as ever,

Pvt. Leslie D. Crowder,
651 Tech. Sch. Sq., A. A. F., O. C. S.
Miami Beach, Fla.

* * *

RADIOGRAM FROM CHINA

Hoping to Be Repatriated

New York, N. Y.—The National Council releases a radiogram received January 26 from Arthur Allen, Kunming, China, conveying the information that he has learned from Dr. Harry Taylor that he (Dr. Taylor) and Dr. D. V. Rees are now confined in a Chinese house in the middle of the city of Anking. Though closely guarded they are comfortable.

Mr. Allen says also that Mr. George Laycock and Bishop Lloyd Craighill have written from Shanghai that all are well there and free to move about within the city. They are hoping to be repatriated some time in January and expect that those returning will include Dr. Taylor and Miss Laura Clark.

While it is not possible to check the dates of the letters which reached Mr. Allen, National Council officials say that it is probably safe to consider that the news given was true about the first of January, and perhaps later.

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HAVEN

By J. W. KENNEDY

IT IS ALWAYS well to have tools in reach as we begin our quiet time of devotion. The three most important tools for me are a Bible, a note book, and a pen or pencil. Since we have been reading the record of Luke concerning the Acts of the disciples after the Ascension, we have discovered many things to write down and ponder over and refer back to. Today, the 13th, we turn to the 13th chapter and read it through. It is a long chapter, and we will gain from it a multitude of happenings which stir heart and mind. We must resist the temptation to be octopus-minded. Far better to single out the one incident or thought or word or phrase which interests and appeals to us with greatest intensity, keeping this at the center against a background of the chapter's total content. Do this and God's light will begin to shine through, and the day's work will take on new meaning, and the day's difficulties will fade into comparative insignificance; and, because God through Christ will seem so real, we shall no longer be afraid, and life will become almost glorified in prospect; and through the day, as we remember, glorified in retrospect. When we give God a chance to break through into conscious awareness He uses our minds as vehicles of His plan and will. For me, personally, two small sections of chapter 13 became my orders for the day. I want to share them with you, but merely as a guide to dealing with the section that has chosen you to be its chief witness today.

IT IS TO US that this message of salvation has been sent." (verse 26c) Paul and Barnabas declared what they had received and in another verse we are told of the evidence. "But the disciples continued to be full of joy and of the Holy Spirit." (Verse 52) If the message of salvation, which is the message of forgiveness through repentance and amendment, which shifts self from the center to the periphery and Christ from the periphery to the center, has been received by us, we shall live up to the joy of it and the Spirit-filled power of it; and because of it will allow nothing to upset or disturb, sour or disappoint. Whatever comes shall be taken in the stride of our complete dependence upon God. This does not mean we shall be super-superior persons, aloof from circumstances, untouchable, but that from the generous insight of His Presence at the beginning of the day we shall be fortified and prepared to hold to His Presence. This will make everything show up in its proper perspective, against the background of our love and faith; and out of our calm trust and courageous facing God will show us the way we must walk. Unless we have learned to walk the day in joy and abandon to the leading of His Spirit, we have not yet received the good news Paul and Barnabas told about. How did it come to them? How were they able to keep it? We are not sure about Barnabas but we know about Paul. Subconsciously the appeal of Jesus had undermined Paul's confidence in the Law alone as adequate for highest living. This hammered underneath until it could be withstood no longer and it broke through finally at high noon on a dusty road. After this there was a period of instruction—a thorough preparation and understanding. The message of salvation had to be received before it could be given. Paul was ready when he had been convinced, when he really believed, that Jesus Christ is the Son of God and in Him is The Way God would have every son walk; and when he had committed his will to God through this belief and had submitted his life to Christ. He kept it ever fresh through prayer.

In some such manner salvation becomes redeemed life and not just a message; and the fruits of it, joy and Spirit-power, overwhelm daily any tendency to fall back into our pre-Christ way of life.

This Week

SERMON ON THEOLOGICAL EDUCATION 5
By the Very Rev. Allen Evans, D. D., S. T. D., Dean of The Divinity School of the Protestant Episcopal Church in Philadelphia, Pennsylvania.

WATERS OF LIFE— 9
By the Rev. Hewitt B. Vinnedge, Ph. D., Department of New Testament, Nashotah House, Nashotah, Wisconsin.

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MARCH

1—Monday.
7—Quinquagesima Sunday.
9—Shrove Tuesday.
10—Ash Wednesday.
14—First Sunday in Lent.
17-19-20—Ember Days.
21—Second Sunday in Lent.
25—Annunciation of the Blessed Virgin Mary.
28—Third Sunday in Lent.

COLLECT FOR SEXAGESIMA SUNDAY

O God, who seest that we put not our trust in any thing that we do; Mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

To the Great Army of

SHUT-INS

League of Intercessors

Praying Hands

The purpose of those who write for this page is not so much to tell of the things we ought to know *about* prayer, but rather to encourage men *actually to pray.* In an earlier paper, the present writer suggested that those who knew the way to the Mercy Seat had been made fit to approach the Throne of Grace; that a state of harmony and understanding between God and ourselves was a pre-requisite of prevailing prayer.

A further important necessity is a sympathetic understanding of the *needs of those others* for whom the Lord would have us pray. Intercessors are called to be Daysmen, able to lay a hand on God, and a hand on the object of our prayer. Like Ezekiel, we must sit (in spirit) where the needy are; we must be touched with the spirit of the infirmities of those whom we comrade in prayer. (Job 9:33; Ezek. 3:15; Heb. 4:15.)

Who are we who dare thus to pray? We are people whose lot must be in the world, but our love and our true home are far away. Oftimes we are haunted by sin, but nevertheless delivered from sin. The experience of Romans 8 is ours; but we are not unfamiliar with the worry of Romans 7. At times, sin dogs our steps and dims our peace, but in secret thought, in practice, in aspiration, we are among the saints. We are a bundle of contradictions! The smaller that sin's burden grows, the more we feel its pressure. The heart is advancing in grace through God's communion with us, and, because of this, conscience has become more alert and condemns us oftener. True it is that the Christian is an enigma to outsiders, but this same two-fold experience we tell of makes us very sympathetic to the other fellow, makes us understanding, makes us Intercessors. Think on that mighty expression "he bare the sin of many, and made intercession for the transgressors." When the weight of the other person's sins, or the spiritual needs of the Nation are heavy upon our hearts, *then it is* that we make intercession with strong cryings and tears to Him Who is able to save. (Isa. 53:12; Matt. 8:17; Heb. 5:7.)

You will have noticed that the translators of the New Testament have preserved the passionate expression of the Apostle (in the margin of Jas. 5:17) concerning Elijah, that he "*prayed in his prayer.*" To pray that way is to lay hold of God in a fervency such as Jacob showed all through that memorable night at Jabbok. Not until Gethsemane was there again such a night of passionate prayer. Did *we* ever sweat in our prayer? Have we ever prayed in our prayer sufficiently to discommode ourselves even to the extent of a headache? Have we ever hung on, crying, "I will not let Thee go, except . . ."? (Gen. 32:24.)

Take time to read in the ninth chapter of Daniel. We are not deep enough to understand the whole of the book, but this chapter is certainly for us. Daniel bare the sins of many, and he fasted and confessed and made intercession for the transgressors. Note how that so-spiritual man associates himself with the sins of the people. "While I was speaking and praying and confessing my sin and the sin of my people." And mark his use of the plural all through. What would it mean to America if the communicants and members of all the churches would thus lay hold of God! Dare to be a Daniel!

America! Turn back to God in this your hour of trial; your grief and losses and your pain are only for a while. Two weapons you have well-nigh lost (and none can take their place). The first is PRAYER. How little does this Nation seek God's face! The other is to read His WORD, in penitence and trust, believing that He stands with those whose ways are true and just.

We must read and re-read Daniel 9, and practice it, till we know by experiment and by experience that the covenants and promises are only fulfilled in answer to penitential and importunate prayer. Personal penitence, deep understanding of the needs of the heart, bearing the sins of others, these are ingredients in the sort of prayer that brings even a Gabriel down with answers to our cries. —*B. Frank Mountford.*

St. Paul's Church, Chestnut Hill, Philadelphia, Pa.

Sermon on Theological Education

By ALLEN EVANS

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Romans xii 6-8.

THE IMPORTANCE of Theological Education cannot be over estimated at this time. The United States plans and will raise an army of ten million men and the Navy, Marine Corps, Air Forces and Coast Guard will be in proportion.

The Government has emphasized the need for Chaplains in our Armed forces; spiritual leaders, counsellors, ambassadors of God, friends and helpers of men and officers with each armed unit and on our ships.

In view of this vital need, the present Draft Law provides for the deferment of Theological students until they shall have completed their studies in the Seminary. Further than this it also provides for the deferment of pre-theological students—men who are in college, preparing for their theological course and who will obtain their Bachelor of Arts or Science degree before entering a Seminary. A like provision is made for medical and dental students and for pre-medical and pre-dental students.

It should be pointed out that no one is exempt from the draft; I believe not even conscientious objectors. Provision is only made for deferment.

The government has appealed for five hundred more Chaplains. The Episcopalians and the Roman Catholics are already over their quotas, but some of Denominations are short of their quotas. The response to the appeal for more Chaplains has, therefore, not been adequate and there is a persistent rumor that the clergy may be drafted for service.

In view of the gigantic armed forces which will be raised by the United States for this ghastly war which has been thrust upon us, it is obvious that we shall need many more Chaplains than in the last War.

IT IS A SERIOUS situation for us all. We have not yet begun to fight the enemy. If General Marshall is correctly quoted, he believes that ten million men will go overseas and five million will return. We pray God that our losses will not be so great, but it could be.

Our Chaplains can only be obtained from our churches. Consequently, there will be a serious shortage in the churches in the United States. We shall need more clergy at home during the War years.

The Seminaries of our Church, and of all churches, are the only source from which we may obtain our future supply of clergy. They are to the Church what the Training Camps are to the Nation.

The Seminaries are the life-line of the Church. Several years ago, Cardinal Dougherty of Philadelphia, in speaking of the Roman Seminary of St. Charles Boromeo, said, "Without the Seminary we would have no priests, without the priests we would have no Church, without the Church we would have no religion", and I would add, without the Christian religion we would have no Democracy. His words which were true before the War are even more true today.

To put it in words which are current today, the Seminaries are a priority to the Church and to the Nation, if the Christian religion is to survive in our country.

WHAT DO WE KNOW about our Seminaries? There are twelve of them, located in ten States! Massachusetts, Connecticut, New York, Pennsylvania, Virginia, Tennessee, Ohio, Illinois, Wisconsin, and California.

Few of our laity know, or can believe, that the twelve Seminaries are private institutions, incorporated under the laws of the various States, controlled and administered by self-perpetuating Boards of Trustees. None of them is supported or controlled by the National Church, General Convention, or the National Council. It is true that certain members of the Board of the General Theological Seminary are elected by General Convention, and the dean of The General alone reports directly to Convention, but the Seminary receives no support officially from the Church.

It should also be known that all of our Seminaries must teach the Theological subjects prescribed by the General Canons of the Church. But this is the only control that the National Church has of the Seminaries.

What would we think of our military training camps if the United States Government had as little control of them as the church has of its Seminaries? Or as little financial responsibility for their welfare?

Prior to the last General Convention I had the temerity to write an article entitled "Has the Church the Courage?" This pamphlet pointed out the predicament and the problem which confronts all our Seminaries. It was sent to all the bishops of the Church. In it two chief points were made: first, the financial predicament of nearly all of our Schools, existing on shrinking endowments, or on yearly limited appeals to their alumni and friends, receiving no financial aid from the Church as a whole. When we consider the many millions of dollars which were given to colleges and universities since the last war and realize that perhaps the greater part of these large gifts came from members of the Episcopal Church, we are brought up short when we are told that little or nothing was given to the Seminaries of our Church during the same period. And, further than this, we may wonder whether it will be possible for the Seminaries to receive large capital gifts for some years, because of the new taxes and the possible limitations of income by the Federal Government. The second point was the lack of any academic control, other than the basic provisions of the Canons.

From this effort, two things resulted: first, the enlargement of the Standing Joint Commission on Theological Education to include the twelve deans and certain other clerical and lay members. Second, General Convention acted and authorized the Presiding Bishop to set a date each year for "National Theological Education Sunday", on which day the clergy of the Church would preach on Theological Education and take an offering from their parishes for the Seminary of their choice. This year marks the third observance of this Sunday.

As a result, the Church has officially begun to focus its united attention upon the importance of Theological Education and our Seminaries.

Last year, the second year for National Theological Education Sunday, the Seminaries, jointly, received the sum of approximately $32,000 from some eight

hundred churches throughout the United States. This means an average of $40. per Church.

There are some 5,000 active churches in the Episcopal Church. If this average prevailed for one-half of our total churches, we would have received an offering of $100,000. for Theological Education, and I submit that few of our Churches would have been hampered in their own finances by an average offering of $40. for Theological Education.

Almost without exception, all of our Seminaries are operating on an annual deficit and some of these deficits have been increasing and accumulating.

TODAY, WE MAY thank God and take courage that the Church has, at last, addressed itself to the problem and dilemma of its Seminaries and is beginning to be aware of their importance to the Church and to the Nation.

I would not, however, leave the problem of Theological Education on the basis of dollars and cents, nor on averages and percentages. We must know the facts, but the facts are only a means to the end. A substantial offering for Theological Education is not to be reckoned solely by the amount of money that is raised, but by those things which that offering makes possible for our Seminaries.

In giving, to a Seminary, you make it possible for some young man, who will soon be out in the active ministry, to receive his theological training which otherwise might have been impossible. Yet even more than this, these young men will soon become the future spiritual leaders of our Church and of our Nation, at home and abroad.

Recently, a Missionary, who has returned from many years in China, sat next to an elderly lady on the train from Boston to New York. They engaged in conversation and she discovered that he had been in missionary work in the East. She asked him what he thought of the return on the millions of dollars we had invested in missionary work in the East in view of Japan's action today? He countered by asking her a question. What did she think of the returns of the investment our Country had made in foreign securities in the East, of the scrap iron we sold Japan up until Pearl Harbor, of the sale of the basic patents on synthetic rubber and so forth? Which investment, he asked her, brought the best dividends? And while she was searching for an answer, he asked her how much she had invested in the missionary effort in the East, whereupon she took up her book and read the rest of the way to New York. Amusing? yes! but true!

Many of us heard Wendel Wilkie on the radio tell of his flight around the World. Some of us may remember that among other things, he spoke of the fact that the people of the East knew Americans only through our missionaries and only in this way had they gained such an exalted opinion of the United States, of the high standards of our Christian ideals, of our unstinted generosity of money and of aid. Only through our missionaries did they come to know that we were a people of unlimited good will, with no desire for conquest and that in our land was to be found freedom of Life and of Religion. Mr. Wilkie does not mince words or make foolish statements.

The Rev. Dr. Henry Pitt Van Dusen returned, not long ago, from a survey of World Missions. He is reported to have said that the spheres of Christian influence are only pin points on our globular world, since the Axis powers have ravaged Europe and Asia.

THIS, IN ITSELF, is a challenge, but we must not forget that only about one-half of our own country is Christian even in name or profession of membership in any Christian Church. What must we think of our own country when the teachers in the Public School system of New York City are forced to appeal for police protection in their classes? And to this we could add many more indictments of our Christian civilization in this day and age.

And we say, or at least some of us say, we don't believe in Missions! And this in face of the truth, which we would nearly all admit, that the only hope of our mad world is to be found in the Gospel of Jesus Christ.

These literally and without exaggeration stupendous problems must be faced when we have gained the Victory, and Peace has come again to our suffering world.

The young theological students we are now training in our Seminaries must be equipped to meet them and to seek to solve them. The Seminaries are the life-line of the Church. They are a Priority for Church and State and for the maintenance and survival of the Christian Religion.

We are discovering, because of the War, that the best defense is to attack. Let us apply this sound principle of military science to the problems which face our Seminaries.

* * *

OUR DEBT TO MEN LIKE CAPTAIN RICKENBACKER

Probably the only good thing that comes out of war is the proof, established over and over again, of the quality of the human spirit subjected to strains that would be unendurable in the slack times of peace. In his broadcast to the nation in the midst of the Philharmonic concert on Sunday, Captain Eddie Rickenbacker told us the story of his and his companions' twenty-two days afloat in the Pacific. It is a story that will be added to the Expendables, and to all the unheard stories of courage and gentleness that men are acting out all over the world today. Nobody could hear Captain Rickenbacker without an answering response, a surge of gratitude to him and to men like him for proving that the great qualities of courage and faith and kindliness stand up. Neither hunger nor thirst nor fear could conquer these men. Faith in God and in their own sturdy souls bore them up. These few, these happy few, this band of brothers established anew the fact of the durability of the human spirit and of the human will. Captain Rickenbacker's appeal to the American people to stop their grumbling at small wartime civilian inconveniences could not have been less theatrical, or more moving. All the oceans of the world, and all the vast fronts have become our Gettysburgs. It is for us to rededicate ourselves to simple sacrifice, and to the stern, unflagging determination that selfishness and greed and dull apathy shall not lose this war that men like these are winning for us.—Editorial, Louisville, (Kentucky), Courier-Journal.

* * *

THE INFLUENCE OF A BOOK

About twenty-two years ago, "The Story of a Southern School" was published in Baltimore. It was written at the request of the late Launcelot M. Blackford, for more than forty years Headmaster of the Episcopal High School, near Alexandria. The author was Rev. Arthur B. Kinsolving, an alumnus of the school of the eighteen-seventies. Mr. Wm. G. Bibb of New York, after reading the book wrote the Principal, Mr. A. R. Hoxton, offering a scholarship of $5,000.00 and citing the history as his inspiration.

Later, he gave a school wall to enclose the property costing $17,000.00, and at his death, two years ago, he left the school a bequest of more than $80,000.00.

EDITORIALS

Unleavened Bread

A valued correspondent (Miss Maggie Smith of Manassas, Virginia) has sent us an inquiry that is of sufficient interest to justify a response through the editorial page.

She writes: "What is the origin in the Protestant Episcopal Church for using wafers instead of bread at the celebration of the Holy Communion? Of what substance are the wafers made?"

The origin of the use of wafers at the Communion Service in Episcopal Churches varies very greatly. In some places they have been used for more than half a century, and perhaps much longer than that.

They are made of very fine flour, and they are bread. In fact, they are much more likely the bread that our Saviour used at the Institution of the Lord's Supper than the loaf bread which has been used for many years in our country churches.

Often times the Passover Feast was called the Feast of "Unleavened Bread", because the Mosaic Commandment was that this kind of bread should be used, and it is still used by devout Jews at the Passover.

Wafers are unleavened bread. Besides being more strictly Biblical, they are much more convenient, and do not grow stale or hard.

Another advantage that they have is that they are much easier to "consume" when left over after being consecrated.

We trust that this explanation will set at rest any qualms of conscience that persons might have over the use of wafers. R. C. M.

Christian Unity in Action

On all sides we hear about Christian Unity, but we actually see so little of it that one feels that it is rapidly falling into the category of the weather where "everybody talks about it, but nobody does anything".

For this reason the operation of the recently incorporated Inter-denominational Religious Work Foundation in Virginia is of special interest at this time when the emphasis is so strongly on cooperation among nations and religious bodies.

This group, which is composed of ten Protestant denominations, has functioned for a long time, more than twenty years as a voluntary board.

It is composed of representatives duly appointed by their various denominations who employ a "Director of Religious Work in State Institutions", whose duties are to act as Chaplain for the Penitentiary, and to plan for religious services in convict camps and other state and municipal institutions throughout Virginia.

Not only does this plan give a concrete example of Christian Unity in action, but it also accomplishes a very practical purpose in providing a Chaplain for the Penitentiary who is entirely independent of politics, and is not in any way a state official.

This organization is financed by annual contributions from the various churches represented, appropriated by their official bodies. Besides the director, a full-time religious worker is employed at the Women's Prison Farm, and a secretary to keep up the correspondence and records. Except for these workers, the services arranged for are on a voluntary and cooperative basis planned by the Director with the help of clergy and lay workers of many different Christian churches.

Of course, this religious ministration is performed in cooperation with the various heads of the institution ministered to, but the workers do not become associated in the minds of the inmates with the officials, but have the status of friendly outsiders interested in the religious welfare of those to whom they minister.

In the course of its existence this organization has employed two directors; the first, Reverend R. V. Lancaster, a Presbyterian minister, and the present, Reverend Henry Lee Robison, a Methodist minister.

The following denominations are represented on the governing board: Episcopal, Methodist, Presbyterian, Friends (Quakers), Congregational, Christian, United Brethren, Church of the Brethren, Lutheran, Disciples of Christ, Baptist. R. C. M.

The Folly of Hate

Nothing can be more dangerous, both morally and materially, than the doctrine promulgated by Rex Stout, Chairman of the Writer's War Board, that we must "hate to win". Aside from being contrary to all Christian teaching it is also refuted by history and common sense.

Here in our own Country there were never men who fought more courageously than the soldiers on both sides in our war between the states, but there was no personal hatred to inspire their bravery. On the contrary, when the time came to make peace, it was the politicians who had never smelled smoke, or had been to the front, that showed bitterness.

The Congress repudiated the terms of surrender arranged by General Sherman for General Johnston because they were too lenient in the opinion of the law makers.

It is common knowledge that in such personal combats as boxing, the contestant who lets his hatred run away with him, so that he loses his temper is almost certain to lose the fight.

There will be enough hatred in the world after this war, as the result of its atrocities, without having it manufactured behind the lines by writers who ought to know better than to consider it an asset to our fighting men, when it is really a liability.

This does not mean that we advocate a soft policy toward the perpetrators of the crimes that have been committed in Europe. On the contrary, we hope to see President Roosevelt's promise of punishment for leaders carried out thoroughly, but in doing so, we do not need to feel personal bitterness toward those criminals, any more than have individual animosity toward the murderer who has to pay the death penalty for his crime. R. C. M.

BOOK REVIEWS

By F. J. WARNECKE

A POSITIVE WAY. Rev. Theodore Parker Ferris, The Church Congress Lenten Booklet for 1943. The Church Congress, 12 West 11th St., New York City. 72 pages. 25c.

The whole Church must regret that the Church Congress will not meet this year at Nashville as planned This booklet is an attempt not to replace the annual meeting, but to make a constructive contribution to the life and thinking of the Church in war-time The booklet consists of forty-one brief "Christian Affirmations on Faith and Life." We are glad, incidentally, to find a Lenten book that does lead us through Easter Day! These daily selections were originally summaries of sermons preached by Mr. Ferris in Emmanuel Church, Baltimore. They are therefore necessarily brief introductions to the subjects they discuss. But they are well done and greatly stimulating to further thought.

Appropriately the series begins with a discussion of "Sin" on Ash Wednesday, utilizing the parable of the Prodigal Son as the center of the thought. The stress is that sin is more than merely human failure. It is breaking the law of God and as such "makes a real difference." It is no light matter to be shouldered to one side simply by admitting that we have made a mistake. In succeeding days and weeks Mr. Ferris discusses "Elementary Religion," "Christ" and the "Church." One feels that there is then a let down from the great themes hithertofor touched in a week of devoted six "Great Characters" from the Bible. This is likewise true of the following week that discusses "Applied Religion."

While these two weeks are good of themselves, they do not seem to fit in with the great themes proposed at the beginning of the booklet. One could wish, for example, that Mr. Ferris would discuss the place of the Holy Spirit in our faith. Following these weeks, Holy Week lifts us to a majestic plane culminating in Easter Day.

The clergyman will find this booklet constantly suggestive for his thinking as well as for his preaching. He will envy not only the insight of the author, but the poetic imagery. Mr. Ferris speaks thus of the "price of a star": "Stars and the night always go together in human experience." Laity and clergy alike will find the booklet devotionally helpful during the Lenten season.

PALM SUNDAY TO EASTER. William Temple, Archbishop of Canterbury, Morehouse-Gorham, New York City. 45 pages. 35c. 1943.

This pamphlet is a series of eight addresses which the Archbishop of Canterbury delivered over the British radio during Holy Week in 1942. English radio preaching has long been notable, giving us such fine volumes as the two series of "Radio Talks on Religion." These addresses are worthy of the tradition. Of course, they are keyed to the war situation in which England found herself last Holy Week. The Archbishop speaks of "every catastrophe" being a judgment of God, brought on us not by His wrath, but by our sin. But God doesn't leave us in our chaos. Jesus came to save men from their own self-inflicted judgments. The Cross, then, is, if you will, both the symbol of the judgment and of the gift of release from it.

One hears in this book many echoes of the forward looking spirit we have come to expect from the Archbishop. The social implications of our faith are constantly underscored. Some do not like this bold adventuring of the Archbishop. But we have been too amiable in our acceptance of the wrongs of life. We have nonchalantly accepted too many evil situations and not tried to right them. We need the prophetic voice of the Archbishop.

To the "Seven Words" the Archbishop adds appropriately for Easter Day that glowing phrase of the Lord, "Be of good cheer! I have overcome the world." Thus the book ends on a triumphant note.

WE BELIEVE. Rev. John J. Moment. Macmillan, New York City. 134 pages. $1.25.

Dr. Moment, a Presbyterian clergyman, writes this book to give laymen who have perhaps "outgrown a certain conception of (God)" a richer idea of "our heritage of Christian faith and creed." Unfortunately, the book is in general far too involved and technically theological for the average layman. We recognize, as Dr. Moment writes, that "Simplicity in theological statement may easily be carried too far." When it is, it is not only unsatisfying, but frequently heretical. But a long discussion of the Latin and Greek terminology relating to the Persons of the Holy Trinity will not be read fruitfully by many laymen. On the other hand, the presentation is too simple for the trained theologian. On the whole it presents vaguely familiar Calvinistic synopses of the classical doctrines of the Church. We Anglicans will rather quiver when Dr. Moment writes that we have retained the Athanasian Creed only "due to the same quaint inertia which accounts for their retaining also the trappings of lord mayors and kings." But then Dr. Moment also feels that the early Fathers of the Christian Church had lost their "sense of the reality of the Holy Spirit . . . as a living Presence in their own hearts and lives!"

THE PASTOR'S IDEAL FUNERAL MANUAL. N. B. Harmon, Jr., Editor. Abingdon-Cokesbury Press, Nashville, Tenn.. 224 pages. $1.50.

This is a compilation of material for use in funeral services, apparently especially for those Churches which have no liturgy. The funeral services of the Episcopal, Methodist and Presbyterian Churches are printed in full. Other prayers, readings from the Bible, hymns and poems complete the book.

THE CHURCH IN DISREPUTE. By Rev. Bernard Iddings Bell, Harper and Brothers, New York. 1943. 152 pages. $1.50.

This book is well named! In his customary astringent style, Dr. Bell scorches the Christian Church for ceasing "to have any influence worth mentioning over human affairs, particularly upon men who think and lead." The picture is painted in broad and intensely black strokes. Dr. Bell describes the essential paganism of the world of the last generations. The debacle of two World Wars in a generation has brought an awakening to the deficiencies of this liberal, pagan, humanistic philosophy. In this new dawn, says Dr. Bell, men turn yearningly to organized religion and find the church ineffective and asleep. Thus he looks at the Church, writing particularly of the purpose of the Church, our attitude towards children, marriage, and the ministry.

His proposals in regard to marriage closely parallel the attitude of the Roman Church. There seems to be an almost Pharisaic regard for the letter of the rule rather than for the ultimate good of the soul of a child of God. So Dr. Bell demands that "the Church ought to insist that always and invariably any Christian who, as the State may allow, has divorced a spouse and mated with a new partner, is ipso facto excommunicated from the company of Christ's people." To palliate this stringent attitude, Dr. Bell suggests that we admit in the Church that when "pagan marriages" (i. e., civil marriages) are ended by civil divorce, the Church shall say that "merely a temporary mating" is ended! Thus we may be married as often as we wish if we are careful not to be married within the Christian Church!

More will agree with his indictment of the sad results of a secularized educational system that teaches the children to add two and two but neglects to teach them honesty. The clergy will sadly admit the justice of much of his criticism of them and their training.

But then in a chapter "The Wind Begins to Blow," Dr. Bell rather takes the wind out of his own sails. For here he recognizes the social alertness of the Churches today and their desire to meet the problems of our time. He reviews the papal encyclicals, the Malvern Conference, the speeches of the Archbishop of Canterbury, and the pronouncements of the Federal Council. Here is at least in part his own answer to the timidity he ascribes to the Church in approaching the problems of today. The Christian Church will acknowledge its ineffectiveness, but the very fact that a Christian clergyman writes of the "Church in Disrepute" indicates that the church is trying under the Spirit of God to meet the spiritual challenge of the day.

Perhaps like molasses and calomel, this volume is worth reading in the springtime just before Lent. But it is to be read remembering that it is simply one glimpse of that vast canvass which is life today.

Waters of Life

A MEDITATION

By HEWITT B. VINNEDGE

"Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the scripture hath said, from within him shall flow rivers of living water" (John 7:37, 38; American Revised Version).

WATER HAS PLAYED a vital part in the life of mankind and in the history of civilization.

Water is a source of sustenance, without which organic life cannot be maintained. It is a fountain of refreshment and of renewed vigor, when the body has become parched and dry.

Water is a substance on which we may rely to make us clean. When the body has become soiled by its contacts with the earth, by the daily round of existence, by our necessary experience in the world of men and things, we go to water in order that we may cleanse ourselves from the physical soilures and defilements resulting from these contacts.

Water has played a significant role in the development of civilization. It has afforded protection, acting as a sort of barrier against beasts of prey and against the predatory and destructive tendencies of neighboring tribes. Thus it has enabled a people to grow and develop with a measure of freedom from molestation. It is no doubt true that the development of modern free political institutions is largely due to the fact that the people of Britain were able to work them out behind an ancient water barrier.

Conversely water has served as a link between one people and others who might be friendly, or with whom there might be carried on operations of mutual helpfulness. This has led to the exchange of ideas and experiences, to the trading of benefits and of degrees of progress. The merchantmen of Phoenica in ancient times were notable examples of how water can so function.

Similarly water has proved a source of wealth for mankind. Articles of food, precious gems, and other objects of value are found within its depths. More than this, as a channel of commerce, water has brought wealth from other places and taken wealth to them. Thus it has contributed to the building of that condition which alone makes for a sound and healthy state of wealth—a wealth which is based on mutual advantages and an equitable balance of give and take. It was so that the Italian city-states of the late middle age and Renaissance periods built up their great wealth, which was used in the flowering of European civilization.

SO IT IS WITH the water from which our Lord bids us quench our thirst. So it is with the rivers of living water flowing from within us, that water which is only of faith, which comes only of believing in Him.

This water, too, is a source of sustenance, without which the life of the spirit cannot be maintained. This water, too, is a fountain of refreshment for the soul, and of renewed vigor, when we become morally parched and spiritually dry.

Then there are times when we become soiled and defiled in our contacts with much that is ugly and sordid in life. The Christ-life within us becomes obscured; we are "of the earth, earthy", and seem to have lost our divine and heavenly portion. Our daily experiences in the world of men and things sully and distort our vision, and we see that our lives and the lives of all men are soiled and defiled in the eyes of a just and righteous God. We feel unworthy, polluted, wretched—poor, weak folk of the flesh that we are. Then may we find cleansing power in the rivers of living water. Then we may be washed clean once more in the purifying power of faith in our Blessed Lord, and rejoice afresh in the hope of the promise: "Though your sins be as scarlet, they shall be as white as snow".

So too, as we develop in the life of the spirit, the living water of faith is a protection and barrier. It shields us from our own unworthiness, and from the temptations which are ever ready to prey upon our souls and make a mockery of our Christian profession.

So, too, this water serves as a link to bind us unto others. It is drawing us into fellowship of all with like faith, into the Communion of the Saints, into unity with the whole company of Heaven, into oneness with God Himself.

FINALLY, this living water is a source of wealth. By it, we may receive rich spiritual blessing for the nourishment of our souls. By it we may convey to others the wonder of our spiritual heritage, and may receive good things from them to our own souls' wealth.

"Come unto Me and drink". Then we shall know the power of this living water: its life-giving power, its cleansing power, its power for godly influence in our lives and in the lives of others, its power to enable us to lay up treasure in Heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal".

* * *

THE CHRISTIAN AND THE WAR. By Charles Clayton Morrison. Willett, Clark & Co. $1.50.

Reviewers at the Church Divinity School of the Pacific have steered clear of this book. The unpopularity of the editorials in The Christian Century in the months before Pearl Harbor made them skeptical. By bringing these editorials written since Pearl Harbor together, however, one finds a new perspective on Dr. Morrison's position. He says that he writes neither as a Christian pacifist nor as a Christian militarist, but as a Christian realist. He recognizes the unescapable necessity of war, after it has become a fact, and that war is tragedy. Using these two premises, he has written the editorials which make up this book. He writes that "neither the conscientious pacifist nor the conscientious soldier desires that any attempt be made to state their dilemma in terms which wash away their guilt." "The issue" is "whether it is better to make a futile protest against a tragic necessity, or grimly to accept the tragic necessity and take one's stand with the solidarity of one's community." All nations are guilty. "War is not sin: it is hell!" The true note, the prophetic note, for the Christian pulpit and the Christian conscience to strike is, therefore, not a note of repentance for war but of repentance for the sins that produce war." We all must face the error of war, and we must all be repentant, not for war but for the sins that made God's judgment through war necessary.

R. C. M.

A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

A CHILD PRAYING

God, who are in heaven,
I like to talk to You.
Most people call it praying,
But it's talking that I do.
I talk when I'm in trouble;
I tell You when I'm glad;
For tho You don't need telling,
It helps me when I'm sad.
And You are always listening,
For You never turn away,
And when I need an answer,
You know just what to say.
Your voice is very quiet,
But I know it can be found.
I hear it like a whisper,
I feel it like a sound.

—Selected.

* * *

A SCHOOL PONY

"Dot" was a small mouse-colored saddle pony, with a black stripe from her mane to her tail, black tips to her ears, and one white foot. Out on the Western prairies she attended school for many years as regularly as any pupil. Attempts to harness her to a vehicle of any kind were futile—she knew her job, and declined to do anything else.

She knew the four-mile route to school probably better than her successive riders, and treated them with the indulgence of an elderly nurse. The child might daydream, or become bored with the road, although they were likely to meet anything from a family of coyotes to a 20-ton toll truck, but Dot was always on the alert, and needed no urging to make her give way to any form of traffic. The main line transcontinental express usually reached the level crossing three miles from town at almost the same time as Dot and her rider, and the engineers soon got to know and watch for the wise little pony, and leaned out of the cab to wave as they went by.

Noonday lunch went with them, the youngsters' in tin pail, Dot's in a small bag tied to the back of the saddle. Occasionally in the rush of early morning, the pony's grain was forgotten, but as soon as Dot realized that the bag was not there, she would turn back towards the farm, and refuse to proceed till the omission was rectified.

The knowing animal had her own sense of humor, and from much association with children, she was wise to them. One day, when the road was bordered with pools from melting snow, she walked into the water, stretched her neck for a drink, then, with a shake and a wriggle, dumped her small rider into the mud! "She just slide me off, and then turned and laughed at me," the bedraggled youngster complained when she reached home.

Dot had her own ideas about speed, too, and if she wanted to loiter, there wasn't much any one could do about it. But when she heard the school bell, she knew it was time to "get a move on" and needed no urging then to make her hurry.

When the youngest of the family finally became too heavy for Dot's slender legs to carry, the pony was turned out into the pasture for a life of leisure. But she never really enjoyed it. When the wind was southerly, and the sound of the school bell came faintly over the miles of prairie, she would canter to the gate and look eagerly for someone to come and saddle her.

"Dumb animal" she may have been, but the memory of her unusual personality still is treasured by the children, now grown, whom she served so faithfully for many years.—Our Dumb Animals.

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THE DOXOLOGY IN A COAL MINE

A writer tells of a visit to the famous Calumet and Hecla mines in northern Michigan shortly after five o'clock in the afternoon. As they came to the mouth of the mine, a friend of his said to him: "Stand here and listen."

There was a silence for a moment then coming from the earth beneath their feet, faint sounds were heard. They grew stronger and more distinct as they waited, seeming like the weird melodies played by the wind on telegraph wires. Closer and closer they came, mingled with the creaking of machinery, and resolving themselves at last into the familiar notes of **Nearer, My God, to Thee.**

In a moment the cage reached the top of the shaft and the day shift of Welsh miners, who had been singing their way up from a depth of hundreds of feet, stepped out and baring their heads joined in Praise God from Whom All Blessings Flow . . . Then they turned homeward.

Said the friend, "This they do every night when their work is done. It is their expression of praise and thanksgiving for another honest day's work done, for protection of lives and limbs, and for a safe return to their homes and families." —Council Fires.

YOUR FINGER PRINT SIGNATURE

By E. H. Jordan

In all the world, there is no other fingerprint like yours. Even the prints of your own fingers are all different. Your fingerprint is truly your signature —much more so than your written signature.

It is said that the Chinese used fingerprints for signatures many centuries ago. A man who wished to sign a document first smeared a little ink on the ball of his thumb and then rolled the thumb on the document, causing a clear impression of his thumbprint to be made. He thus gave a signature which could not be denied.

Fingerprints are very widely used today in this country, and, in fact, nearly all over the world. In Washington, millions of fingerprints are on file, and it is desired to file the prints of as many people as possible.

In many large cities, there are governmental agencies where citizens can have their fingerprints taken and placed on file. It is an excellent practice which has been the means of establishing the identity of many persons when every other means has failed.

Every man, woman, and child in the United States should have his fingerprints registered. In case of accidental death, injury loss of memory, or other mishaps, such a record is of great value. —Selected.

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PASTEUR'S PRAYER

The story is told of Louis Pasteur, the great French scientist, who was discovered by a student one day, bending low over his microscope. Coming upon him from the rear, and not seeing the instrument, the student thought he had discovered his professor at his devotions and was about to tiptoe out of the room when the great one raised his head and turned about.

"Excuse me, sir," stammered the student. "I thought you were praying."

"I was," said the professor, returning to his microscope.

He was searching out one of the ways of God. To him, one of the greatest scientists of all time, every law of the laboratory was only another outline of the way God works. That is the reverent attitude of real science.—

—Canadian Baptist.

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FLOWERS THAT DISLIKE MUSIC

Some flowers are much affected by music, and blooms used in decorating a bandstand have actually been noted to turn away from the source of the sound. For some reason or other carnations, cyclamens, and lilies seem to be the most sensitive.

Probably the reason is that these flowers are in some way affected by the vibrations in the atmosphere which are set going when music is played.

A WEEKLY REVIEW OF THE NEWS

Western Bishops Discuss Problems

Called Together to Consider Relocated Japanese

San Francisco, Calif.—A Pastoral Letter sent by Western Bishops called together by the Rev. Dr. George A. Willand of the Home Department of the National Council, to discuss problems of relocated Japanese, urged Japanese Christians to patience, courage and steadfastness.

Bishops Block of California, Stevens of Los Angeles, Mitchell of Arizona, Rhea of Idaho, Porter of Sacramento, Huston of Olympia, Ziegler of Wyoming, Sanford of San Joaquin, Ingley of Colorado, and Reifsnider, in charge of the Japanese by appointment of the Presiding Bishop, attended the meeting.

Said the Pastoral:

"The days ahead will demend of you leaders of the Japanese and through you, of your people, patience, courage and steadfastness. Your loyalty to American ideals must now be unequivocal. The future solution of this tense problem will be largely shaped by what happens in the Relocation Centers during these days of inescapable strain. We are counting on our group to set an example to others who have not had the privilege of Christian dedication, of utter cooperation with the local authorities, confident that the future rests with the justice which undergirds our democratic way of life. We read of difficulty in some of the centers with disquietude of spirit. The very small, we trust, subversive minority must not be allowed to imperil the future well-being of those who are loyal to and grateful for their American citizenship, even though they are bewildered by mass relocation during the period of the emergency. This 'wilderness' experience can be a time of real spiritual growth."

The Bishops conferred about the maintenance of Church services and ministrations in relocation and concentration centers, urged bishops of dioceses where such centers are located to make use of Bishop Reifsnider's experience, made provision for keeping of parish records, and forwarding of the same to the Bishop from whose jurisdiction the persons involved have removed.

The Bishops discussed also the United Services and activities organized in some of the centers, and urged fullest cooperation with other religious groups, but said definitely that the Episcopal Church "claims the privilege of having its own services of Holy Communion, Baptism, and Confirmation, just as we recognize the right of other Communions to a like privilege." The Bishops encouraged our clergy and lay workers to emphasize the teachings of the Church in Sunday schools, Cottage Meetings and separate assemblies.

Congregations of Japanese are to be encouraged to make an offering for the Church's Missionary Program, and Lenten Offering boxes are to be distributed to the children in the various relocation areas.

Arrangements were made to provide Church literature, such as Bibles, Prayer Books, Hymnals, Choir and Church school materials, for use in the various camps.

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BISHOP CARSON ANNOUNCES RESIGNATION

Port au Prince, Haiti.—Addressing the 52nd annual Convocation of the Missionary District of Haiti, Bishop Harry Carson announced that he will present his resignation to the House of Bishops at its next meeting on the ground of age.

Said Bishop Carson, "I am convinced that the time has come for me to lay down the work in the interest of the work itself. I have just passed my 73rd birthday, and I cannot look forward with confidence to many more years of life, but the years that do remain to me, I propose, God allowing me to do so, to pass here among you; not as administrative head charged with the many duties as Bishop of Haiti, physical duties and spiritual duties, but as one of yourselves while another must be the Chief."

Bishop Carson has served in Haiti twenty years. He is a native of Pennsylvania. Educated at the University of the South, he was ordained priest in 1896. After serving in the Spanish American War as chaplain of a Louisiana Regiment, he was successively rector of St. Mary's Church, Franklin, La., and Grace Church, Monroe, La. From 1910 until 1912 he was Archdeacon of Northern Louisiana, following which he was called to Panama as archdeacon of the Canal Zone, where he served until January 10, 1923, when he was consecrated to be missionary bishop of Haiti. In 1927 by appointment of the then presiding bishop, the Rt. Rev. John Gardner Murray, Bishop Carson was given ecclesiastical jurisdiction over the Dominican Republic which immediately adjoins Haiti. In 1931, the Rt. Rev. James DeWolf Perry, then presiding bishop, added to Bishop Carson's duties the Episcopal administration of the Panama Canal Zone, in the interim before the election and consecration of Bishop Harry Beal.

CHURCH OF THE AIR

Bishop Conkling Next Speaker

Chicago, Ill.—The next speaker on the Columbia Broadcasting System's Episcopal Church of the Air is to be the Rt. Rev. Wallace E. Conkling, Bishop of Chicago.

The address will be made on February 28, 10 to 10:30 A. M. Eastern War Time, and will originate in Columbia's outlet in Chicago. It will be carried by a nationwide hookup.

Columbia announces that this is the 92nd broadcast in the Episcopal Church of the Air, over a period of twelve years.

War Prisoners Receiving Aid

Bishop's Fund for World Relief Reaching Ever-Widening Avenues

New York, N. Y.—"Thank offerings stretched around the world in ever-widening avenues of help and friendship," is a recent description of the Presiding Bishop's Fund for World Relief. Among the helpful and friendly things the Fund is doing are these:

Taking a part in the great program of education and relief of the War Prisoners' Aid of the Y. M. C. A., the only agency ministering religiously to these men. Nearly six million are behind barbed wire—an increasing number of them Americans.

The Fund is sharing in the work of the Church Committee for China and the United China Relief Committee. During 1942 $19,000 demonstrated the friendship and affection of Episcopal Church people for the people of China. That contribution made possible many forms of medical aid; assistance to destitute teachers and students; help in the care of orphans and needy children; support of Chinese industrial cooperatives, as well as varied types of direct relief for victims of bombings, invasion and famine.

The international Missionary Council is another agency helped by the Presiding Bishop's Fund. War has disrupted the work and support of orphaned missions in the occupied countries of Belgium, Holland, France and The Netherlands Indies.

Thousands of refugees in strange places in Europe, Africa, Asia, and the United States are being provided with food, shelter, retraining and vocational guidance, giving them a new start in life; through the work of the American Committee for Christian Refugees, the American Friends Service Committee and the Episcopal Committee for European Refugees. Every month a part of the Presiding Bishop's Fund is set aside for these uprooted peoples.

The Christian and the non-Christian hunger for the Bible, and this need is met by the War Emergency Work of the American Bible Society. Episcopal Church people again are taking part in this program of making possible the distribution of copies of portions of the Scriptures to war prisoners, refugees, soldiers, sailors, clergymen and evacuees in every land. During 1942 more than half a million copies were thus given.

One of the other interchurch agencies chosen to act for the Churches is the Y. W. C. A. and some of the Fund goes to their World Emergency Fund to meet humanity's hunger in Britain, Africa, and Asia. The British Government asked the Y. W. C. A. to establish service centers for nurses and women in uniform serving with the armed forces of the United Nations and several centers have already been set up in Africa and the Middle East. They are located on desert sands; on the Suez Canal; in Baghdad, Teheren, Jerusalem, Cairo and Alexandria.

The need of the world's sufferers is

great. The safe and easy channel for relief is the Presiding Bishop's Fund.

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MEDICAL COLLEGE OF VIRGINIA NAMES CHAPLAIN

Rector of Monumental to Take Post

Richmond, Va.—The Rev. George Ossman, D. D., rector of Monumental Church, will take over the duties of chaplain to the Medical College of Virginia hospitals April 15, through a plan developed with Monumental Church and the Diocese of Virginia, Dr. W. T. Sanger, M. C. V. president, announced.

Dr. Ossman left February 16 for Boston, where he will take a course for chaplains given by the New England School for Clinical Training at the Massachusetts General Hospital and the Boston City Hospital. He will also spend a week in New York with Chaplain Otis Rice at St. Luke's Hospital.

The minister's duties at the Medical College hospitals will be to act as chaplain, spiritual advisor and contact person.

He will not only minister to the spiritual needs of the patients, but will arrange for them to see their own rectors, priests or rabbis, through a coordinated plan with other churches.

This does not mean that Dr. Ossman will give up his ministry at Monumental Church. He will remain as rector of that congregation as well as handle the duties at the hospitals.

Dr. Sanger also said that the Medical College planned to connect Monumental Church with the hospital by means of the college's tunnel system as soon as the war ends.

It will then be heated and lighted by the college's central system and will be opened throughout the day as a retreat for students and others who wish to use it. It is also planned when that time comes to have a musical program each day at noon.

This will give the Medical College in effect a chapel, although the church edifice will remain the property of the congregation.

The Diocese of Virginia is financing both Dr. Ossman's training and his work at the Medical College.

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PACIFIC SCHOOL OF RELIGION LOSES JOHN BENNETT

Berkeley, Calif.—Professor John Coleman Bennett, D. D., of the Pacific School of Religion, has been called to the chair of Christian Theology and Ethics at Union Theological Seminary in New York City. His going will make a great gap in the personnel of the western seminaries, for Professor Bennett has been influential far beyond the confines of his own school.

Professor Bennett was educated at Williams, Union, and Oxford, and received an honorary doctor of divinity from the Church Divinity School of the Pacific. He is the author of **Social Salvation**, **Christianity and Our World**, and **Christian Realism**, as well as many articles and reviews. He is noted as a speaker, especially at student assemblies, and has been influential in leading others into a realistic view of the world situation. He was primarily responsible for the report of "The State of the Church," recently released by the Federal Council of Churches and commented on by The Christian Century. He is an ordained minister in the Congregational Church.

SANTA CLAUS IN ACTION

Richmond, Va.—The above picture shows Mrs. John W. Guy, president of the Virginia branch of the Woman's Auxiliary, and Dr. R. Cary Montague, City Missionary of Richmond, dispensing Christmas cheer in the negro children's ward at the Richmond City Alms House. Both Mrs. Guy and Dr. Montague are almost as much veterans in this activity as Santa Claus himself. Mrs. Guy began ministering to this Institution thirty-two years ago, when she was just a young girl teaching a Sunday school class. Dr. Montague has rounded out a quarter of a century as City Missionary, and always has between eleven and twelve hundred persons on his Christmas list. Every year he buys over a quarter of a ton of candy. He says, "Candy is cheaper if you buy it by the ton." The Santa Claus in this picture, when back from the North Pole, is Tommy Jones, of Byrd Park, who is the third generation of church workers.

JAPANESE EMPLOYED AT MISSIONS HOUSE

New York, N. Y.—As another effort to aid in the relief of Japanese Christians thrown out of employment in New York City, the National Council has employed Nama Behui Murahami in its shipping room. Previously three efficient Japanese stenographers had been employed.

Murahami had been a shipping clerk in a Japanese importing concern, now closed for the duration. He is reported to be a first class worker, and a devout Methodist.

The young men in the Church Missions House stumbled over his name for a day or so, then unanimously dubbed him "Murray" a good Irish name which will apparently stick.

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RELIGIOUS CONSULTANTS COMMITTEE FORMED

New York.—A committee, entitled the Religious Consultants, has been newly formed by the U. S. O. Council in Los Angeles, California. Its purpose is to coordinate the work of the civilian clergy with that of Army, Navy and Marine chaplains.

This step, presumably the first of its kind within the operations of U. S. O., materializes the suggestion set forth in a message to the national organization by Brigadier General William R. Arnold, Chief of Chaplains, United States Army. In it he says:

"Civilian clergy have a wonderful opportunity to supplement the work of their fellow clergymen in the service by assisting the U. S. O. . . . There are so many civilian clergymen who for one reason or another cannot become chaplains. I try to show them that they have equal opportunities to serve through the U. S. O."

Through the committee, chaplains will be able to suggest the needs of the men in the camps to the ministers and congregations of churches and synagogues and thus receive assistance not alone in spiritual problems but in practical as well. One of the main current considerations is that of housing service men in the Los Angeles area. The committee is planning to engage the facilities of churches, gymnasiums and the like.

Father James E. Dolan, Los Angeles local activities chairman, has announced the appointment of Rabbi Maxwell H. Dubin to represent the Jews, Rev. Crawford Trotter, of the Federation of Churches for the Protestants, and Father Gerard Gunn for the Catholics.

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RELIEF GETTING THROUGH TO GREECE

New York, N. Y.—Church people who have contributed to Greek War Relief through the Presiding Bishop's Fund for World Relief will be reassured by a letter to the Fund from Joseph J. Larkin, Treasurer of the Greek War Relief Association, who says that "Our shipments continue to go to Greece regularly, and we know that they are doing a great deal to relieve the misery in that unhappy land. Just recently we had a letter from a tiny village in Arcadia describing in touching terms the arrival of some of our wheat and the renewed life that it brought the peasants there. Such a letter is a glowing tribute to support like yours which enables us to continue to save these people."

Mr. Larkin expresses the appreciation of the Association for "your unfailing generosity to the cause of Greek relief," concluding, "It is most gratifying to have friends who are not content with a single donation, but who feel impelled again and again to send aid to the starving people of Greece."

Seaman's Church Institute Praised

Admiral Stark Knows How Much It Means to Sailors

Wilkes Barre, Pa.—Writing from London, Admiral Harold R. Stark with the United States Naval forces in Europe, expresses to the rector of his home parish, the Rev. William K. Russell, St. Stephens, Wilkes Barre, Pa., his enthusiastic appreciation of the work done by the Seamen's Church Institute, reporting contacts with the organization both in New York and Philadelphia.

"I have been a modest contributor to the Institute for many years," says the Admiral. "Every sailor man, be he officer or enlisted man of the Navy, or of the merchant service, knows how much an institution of this kind can do for those who go down to the sea in ships.

"On arrival in port, often after a long, hard voyage, men of the sea feel, as perhaps no others in the world, the need for welcoming doors to congenial surroundings and to a temporary change in environment.

"Perhaps you have seen a sailorman walking along the street, and even though jauntily, there is often, I know a great tug of his heart strings as he passes home after home, and none open to him.

"Life at sea is at best, an unnatural one. When the seagoing man gets ashore he longs for the human touch. Such men need guidance and advice, for healthy, wholesome recreation, bodily comforts, and mental and moral uplifts. The larger the seaport, the greater is the sailor-man's need, and the Institute, as many of us can testify, performs a great service, particularly for the merchant seamen.

"But for the great courage of the merchant seaman, all our other efforts in these rough times would be without avail. Any one contributing to the Institute contributes to human kindness, to human welfare, and to his country's efforts in its hour of need."

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PRESENTS SENT TO JAPPANESE

Albany, Cal.—Many parishes and missions in the Diocese of California sent their presents collected at the Christmas manger service to the congregation of Japanese at Topaz, Utah, where the Rev. Joseph Tsukamoto is vicar. In a letter to the St. Alban's Church School, Albany, California, Mr. Tsukamoto wrote:

"As the Christmas season approached, we were very much afraid that we would be forgotten by Santa Claus this year. We were far away from stores to buy presents, very few of us had money to buy more than just the necessities, and we just thought we'd skip this Christmas as far as celebration was concerned. Of course we would go to church, sing Christmas carols, etc., but Christmas greetings and presents were hardly thought of. Then a ray of hope came when Miss Frances Young wrote us. . . . Then Bishop Reifsnider wrote about the same kind of letter, then others and still others asked me the same thing. . . .

"Mrs. Harry Kingman of St. Mark's Church (Berkeley) arrived at Topaz to give a big pageant, gifts were promised to the children of all Topaz, each Block was to be gayly bedecked with decorations and Christmas tree, especially in the Block dining hall where about 300 people eat together and Santa Claus, too, would caper about as he gave out presents.

"Then our presents began to arrive. . . . It was a very pleasant job calling on children with Christmas presents. . . . Generally our girls are silent when they are happy, but one little girl was not able to hide her tears when she received her present. It was the only present for her this year and she thought that Santa Claus was going to forget her. She was wide-eyed when I told her of the many Sunday school friends in California who had sent these presents to us to express Christian love and brotherhood."

* * *

CHURCH MISSION OF HELP NATIONAL COUNCIL MEETS

New York.—"It's a partnership job," Bishop Frank W. Sterrett of Bethlehem told the Church Mission of Help National Council, meeting in New York on January 26. Bishop Sterrett was referring to the relationship of young people and older people in facing the difficult problem of contemporary life. "Let the young people know we are there, working it out with them," he said, "not as infallible superiors and, on the other hand, not expecting them to shoulder the whole responsibility." In all this, the Bishop continued, the Church's part is supremely urgent. Young and old will work together, not as a dull duty but with enthusiasm, in helping the Church fulfill the eternal purposes of Christ.

The Rev. Dr. Don Frank Fenn of Baltimore, national president of Church Mission of Help, reminded the Council members and staff that in the face of all the current emotional tension and upheaval of family and individual life, the Church has, in its social case work agency, the Church Mission of Help, an instrument which can be used in solving the most acute problems.

Dr. Fenn was re-elected, as were the other officers: Mrs. Kendall Emerson of New York, Mrs. Bradford Locke, Princeton, N. J., and the Rev. Dr. Charles W. Sheerin, Washington, D. C., Vice-Presidents, Mr. Lewis R. Conklin, Ridgewood, N. J., treasurer.

Miss Edith F. Balmford, executive secretary, reported that 9,000 young people, mostly girls in their 'teens and early twenties, had been served by the society during the year.

A new member agency was admitted to the National Council at this annual meeting, the Children's Home in New Orleans. This is an old organization, originally for the care of 200 children. Adapting its service to new conditions, it has given up the old-style institutional care and substituted a case-work program.

The seventeen dioceses in which Church Mission of Help is now organized include one-half the communicants of the Episcopal Church.

* * *

CANVASS ADVERTISED IN LOCAL PAPER

Albany, N. Y.—United Church Canvass advertising has been placed in the Albany Times Union for six consecutive Saturdays. The advertising is financed by fifteen religious groups of the city.

The newspaper expresses enthusiasm at the success of the plan, believing that stimulation of Church interest in this united way is bound to be of great civic value, as well as of advantage to the objectives and programs of the various Churches.

Surpassed Agencies Educating Indians

Rev. John Roberts, Retired, Completed Fifty Years in Work Among the Shoshones in Wyoming

Wind River, Wyo.—February 10 was the anniversary of the arrival in Wyoming of the Rev. John Roberts, now retired, but still in Wyoming, with a record of 50 years of work among the Shoshone Indians to his credit. When he had completed that 50 years—ten years ago—the Wyoming Legislature in a congratulatory message summarized his work in these words:

"Braving the terrors and furies of an unprecedented blizzard, officiating at the funeral of a stage driver who perished in the storm, and saving the life of a fellow traveler, there arrived at Fort Washakia, Wyoming, a young man whose name will go down through history for his service to humanity, the Rev. John Roberts, missionary to the Indians of the Shoshone Reservation."

Dr. Roberts—he has LL. D. from the University of Wyoming and D. D. from the Western Theological Seminary—opened the first school on the Reservation. When the Indian Department of the U. S. Government took over his school, he was appointed and for years served as its principal. With his own hands, and with the help of the Indian people, he erected in 1885 the Church of the Redeemer at Wind River; and in 1889 he made the bricks and erected the Mission buildings he still occupies. The three centers of mission work of the Episcopal Church on the Reservation are the result of his enterprise. A mission boarding school for Shoshone girls has had a continuous life. Graduates of the school are recognized as outstanding women of the tribe. The officers at the Indian Agency and the public generally gladly recognize the contribution of this school.

Dr. Roberts' work included evangelism, education, health, agriculture. The Federal Indian Commission reported, after a visit to Wind River, "That these Indians will work and that the land will yield abundant returns is a fact which has been demonstrated by the Rev. John Roberts, in charge of the Episcopal Church's mission on the Shoshone Reservation.

"A more self-sacrificing Christian worker never entered a field," the Commissioners continued. "He has done more toward advancing these Indians in education, farming and mechanical pursuits than all other agencies combined."

In his retirement, Dr. Roberts continues a keen interest in the mission, and his council is highly regarded throughout the Reservation.

* * *

ONE-DAY CONFERENCE FOR CLERGY HELD AT ST. LUKE'S CHURCH, NEW YORK

New York, N. Y.—An event of timely significance took place on January 10, at St. Luke's Church, the Rev. John H. Johnson, rector, the Rev. Charles A. Levy, vicar, when 38 clergymen from the Metropolitan and Philadelphia areas met in a One-Day Conference. This one-day meeting, the first of its kind, gave these clergymen an opportunity for fellowship, discussion on the Church in War Time, and on a program of action

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

ALTAR BREAD AND INCENSE

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DEATHS

EDWARD HENDERSON CARTER

Entered into life eternal, February 5, 1943, in Alexandria, Va., EDWARD HENDERSON CARTER, beloved husband of Evie Blankenship Morris. Funeral service was conducted Sunday by the Rev. E. R. Welles, from Christ Church, where he had been a vestryman for many years. Interment Monday, at Hollywood, Richmond, Va., services conducted by the Rev. Churchill J. Gibson, rector of St James' Church.

He was the son of the late Isabel Wilson and Josiah T. Carter of The Plains, Fauquier County, Va., and is survived by his wife, a step-son, Robert Blankenship Morris, two sisters, Mrs. R. T. Ravenel; and Mrs. W. Weir Gilliss of Haymarket, Va., and several nieces and nephews.

for clergymen and churchmen. This conference pointed to the need by the clergymen, especially, for more of such opportunities for group thinking and planning, if they are to prosecute an intelligent and aggressive program for the development of the Church among Negroes.

The Conference was divided into an afternoon and an evening meeting, addresses and discussions from the floor featuring each session. In the afternoon Mrs. Fannie Pitt Gross, field secretary, Woman's Auxiliary, addressed the group on "An Appraisal of the Women's Work in Our Churches." Mrs. Gross asked for more active and understanding interest and cooperation on the part of the clergy, in helping the women to promote programs that will challenge greater participation, invite more effective leadership, and necessitate good organization. This address was followed by a graphic description by the Rev. Tollie Caution, St. Augustine's, Philadelphia, of his program with the children and young people of his church. The Rev. Mr. Caution told how his church children had been changed from "cheerless, careless children to cheerful, courageous Christians," by means of a program initiating with and centering around the children's interest in singing in the choir. The Rev. Frederick Arterton, executive secretary, Division of Youth of the National Council, followed with an address on the United Movement of the Church's Youth. The Rev. Mr. Arterton challenged the attending clergy to act now to enlist the young people of their respective churches in this forward movement among the youth of the Church.

The evening meeting, held in St. Luke's Church, attracted a large gathering of church people. The Rev. Louis H. Berry, Trinity, Montclair, N. J., opened the session with a stimulating address on "Some Post-War Objectives." Dr. Edgar C. Young, Phillips Brooks Memorial Chapel, Philadelphia, followed with an excellent presentation of the subject, "The Theological Seminary Situation." The next address by the Rev. Ebenezer H. Hamilton, Resurrection, Corona, L. I., "How to Increase and Strengthen Work Among Our Group" led to the final address of the evening by Dr. Robert W. Bagnall, St. Thomas, Philadelphia, "The Preparation the Negro Churchman Must Make for the Post-War World." Dr. Bagnall's thrilling address was a challenge to the Negro people, and fittingly summarized the trend of thought throughout the day's conference: the importance of making possible the Four Freedoms for **all People** and, the necessity for more aggressive action and attitudes on the part of the Episcopal Church toward the realization of these Four Freedoms, through its own program, for the Negro people.

* * *

DIOCESE OF FLORIDA

Bishop Gilman of Hankow Addressed Annual Council Meeting

Pensacola, Fla.—Christianity's opportunity in the Far East was stressed by Bishop Gilman of Hankow, at the annual Council of the Diocese of Florida, which adjourned at noon February 5.

"If Christianity had sent sufficient missionaries to Japan in the past," said Bishop Gilman, "the Japanese would have been taught the way of the scholar instead of the way of the warrior." He called for a strengthening of the Church's missionary program.

Bishop Juhan of Florida presided at the sessions of the Council, which were held February 3 to 5 in Holy Trinity Church, Gainesville.

The Woman's Auxiliary of the diocese met simultaneously, under the presidency of Mrs. T. Frederick Davis, of Jacksonville.

Delegates and representatives from the churches of the diocese were in attendance.

Missionaries in rural and urban communities, and workers among college students reported progress during the past year.

The council adopted a resolution endorsing the Church's movement toward unity with the Presbyterian Church of the United States of America.

Elections followed as deputies to General Convention: the Rev. Messrs. F. B. Wakefield; Jr., of Gainesville; Newton Middleton of Jacksonville; D. B. Leatherbury of Ortega; and B. M. Walton of Jacksonville; and Messrs. R. A. Yockey, B. H. Shields, B. A. Meginniss, Sr, and Judge Criswell.

* * *

Personal Notes Of Interest

The Rev. Lawton Riley, rector of the Church of the Messiah, Highland Springs, Virginia, and of the Church of Our Saviour, Sandston, Virginia has accepted a call to become rector of St. Paul's Church, Charleston, S. C. He takes charge of his new work April 1.

Rev. Edward W. Hughes Retires

On February 1 a splendidly faithful and valuable clergyman retired from the active ministry of the Church: the Rev. Edward William Hughes. Mr. Hughes was born in Liverpool, England, and was educated in England and Canada. He was ordained priest in 1886 by Bishop Baldwin of Huron, Ontario, Canada. He served the earlier part of his ministry in Canada, but since 1918 has had various charges in the coal field section of the Diocese of Southwestern Virginia.

It may well be said that there is hardly a better known or better loved man than Mr. Hughes in all that section of the diocese, and his associates there and in the rest of Southwestern Virginia are happy in the knowledge that he will continue to live among them.

Mr. Hughes for several years has been serving as rector of Christ Church at Pocahontas, St. Mary's Church at Bluefield, and Christ Church at Pearisburg, with occasional visits to St. Paul's Mission at Yards, near Bluefield.

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Mr. Charles O'Ferrall Thompson has been apopinted by the Bishop to succeed Mr. Hughes in the care of the work at Bluefield, Pocahontas and Pearisburg, Mr. Thompson recently graduated at Virginia Seminary and will later be advanced toward the diaconate, he had previously graduated at Washington & Lee University, and had two years in the study of law before deciding to enter the ministry. He and his family have taken up residence at Bluefield, Virginia.

The Rev. Alexander DuBose Juhan became on February 1, minister in charge of All Saints' Church at Norton, Va., St. Mark's Church at Dante, Grace House on the Mountain near St. Paul, and the Mission of the Good Shepherd at Splashdam. Norton and St. Paul are in Wise County, Dante is in Russell County, and Splashdam is in Dickenson County, in the Diocese of Southwestern Virginia. The minister will reside at Norton.

Mr. Juhan attended Sewanee Military Academy and graduated from the University of the South, Sewanee, in 1940, and from Virginia Seminary on January 19, 1943.

On January 24 he was ordained to the diaconate by his father, the Rt. Rev. Frank A. Juhan, D. D., bishop of Florida, in the Church of the Good Shepherd, Jacksonville, Florida. The Rev. John C. Turner, rector of the Church of the Advent, Birmingham, Ala., a lifelong friend, presented the candidate. The Rev. Newton Middleton, rector of St. John's Church, Jacksonville, preached the sermon. The Rev. David Rose, assistant rector of Christ Church, Pensacola, read the Litany.

In taking up his work in the mountains of Southwestern Virginia, Mr. Juhan succeeds the Rev. Charles G. Leavell, who resigned this charge on October 1, 1942, to accept a call to Morganton, North Carolina. Associated with Mr. Juhan in his interesting work are Deaconess Edith A. Booth and Deaconess Amelia Brereton at Dante, Deaconess Anne Newman and Miss Thelma Erickson at Grace House on the Mountain, and Miss Octavia K. Ulmer, at Splashdam.

The Rev. Haskin V. Little, rector of Stras Memorial Church at Tazewell and Trinity Mission at Richlands, both in Tazewell County, in the Diocese of Southwestern Virginia, has accepted a call to Grace Church, Galveston, Texas, effective early in March.

Mr. Little was born in Harmony, Minnesota, but has spent most of his life in Virginia. He attended the High School in Covington, Virginia. He is a B. A. of the University of Virginia, class of 1936, and a Bachelor in Divinity of Virginia Seminary, class of 1939. He was ordained priest in 1940, by Bishop Phillips of Southwestern Virginia.

In Southwestern Virginia Mr. Little is chairman of the Commission on Forward in Service. He has been active in the conduct of the Young People's Conference and has served as secretary of New River Convocation.

Bishop Salinas y Velasco of Mexico has recently undergone an operation, and reports that "My health is improveing and I expect in a few weeks more that I will be strong enough to take anew all the work in this missionary district."

The Rev. G. Paul Musselman, rector of St. Alban's, Highland Park, Mich., did such a good job of heading the War Chest Drive in that city last winter that he was elected as one of the nine Directors of the Council of Social Agencies in Highland Park. The War Chest Drive went over its quota to the tune of 300 per cent and had more workers busy than in any previous year.

ORDINATION
Priest

The Rev. Lyman Bowen Greaves, assistant minister of St. James' Church, Lancaster, Pennsylvania, was ordained to the priesthood, in that church, by the Rt. Rev. Hunter Wyatt-Brown, D. D., bishop of Harrisburg, acting for the Bishop of Massachusetts, on the Sixth Sunday after the Epiphany, February 14.

The deacon was presented by the rector of the church, the Rev. Robert C. Batchelder. The Very Rev. Arthur F. McKenny, dean of Christ Church Cathedral, Hartford, Conn., was the preacher. The litany was read by the Rev. Harry G. Hartman of Lancaster.

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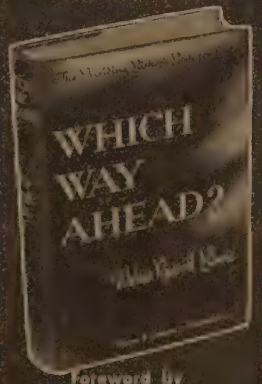

Foreword by THE RT. REV. HENRY ST. GEORGE TUCKER

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THOUGHTS FOR THE THOUGHTFUL

Give to God all the keys to your life.
—Dr. J. R. Sampey.

The only religion which can win its way and maintain its hold in the world is the one that is carried from the sanctuary into life.
—Canon Carpenter.

Love is the last word between man and man, between man and woman, between man and God. It silences death, for Christ has conquered death, and to love in Christ is to love in eternity. The use of life here is to learn to love.
—Canon Knox-Little.

The new Testament everywhere represents the gift of freedom as of the essence of the Gospel. Freedom of thought, which voluntarily submits to absolute truth; freedom of affection, which hastens to adore the Eternal Beauty; freedom of will, which yet moves harmoniously with and in submission to the Will of Him "whose service is perfect freedom."
—Liddon.

"Humility is the condition and the guarantee of grace."

In working for a new life for the world, we must show at least as much energy and devotion as those "Educated for Death" in Hitler's Germany show in working for their selfish and evil ends. Their fanaticism can only be overcome by an enthusiasm higher and deeper than theirs. We must not give way to despondency and say "We cannot change human nature." We must answer in the word of Archbishop Temple: "No you cannot but God through you can; and Christ was born and lived and died and rose again and sent the Holy Spirit just to do that very thing."
—Dr. T. D. Murray.

Though the Jews were taught that vengeance belongeth unto God, it was not until the Son of God became the Son of Man, and prayed for His murderers from the Cross, was it fully revealed that the Love of God is greater than His wrath, and that they who would be like Him must have mercy, and forgive as they would be forgiven.

Make me Thy warrior,
On whom Thou canst depend to stand brunt
Of any perilous charge, on any front.
Give to me skill to handle sword and spear
From the rising of the morning till the stars appear.
—Amy Wilson Carmichael.

"Let us live under the sense of our immortality."

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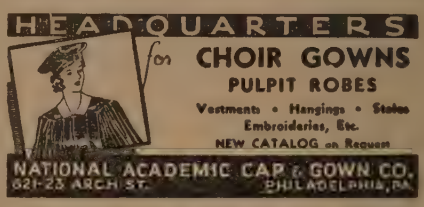

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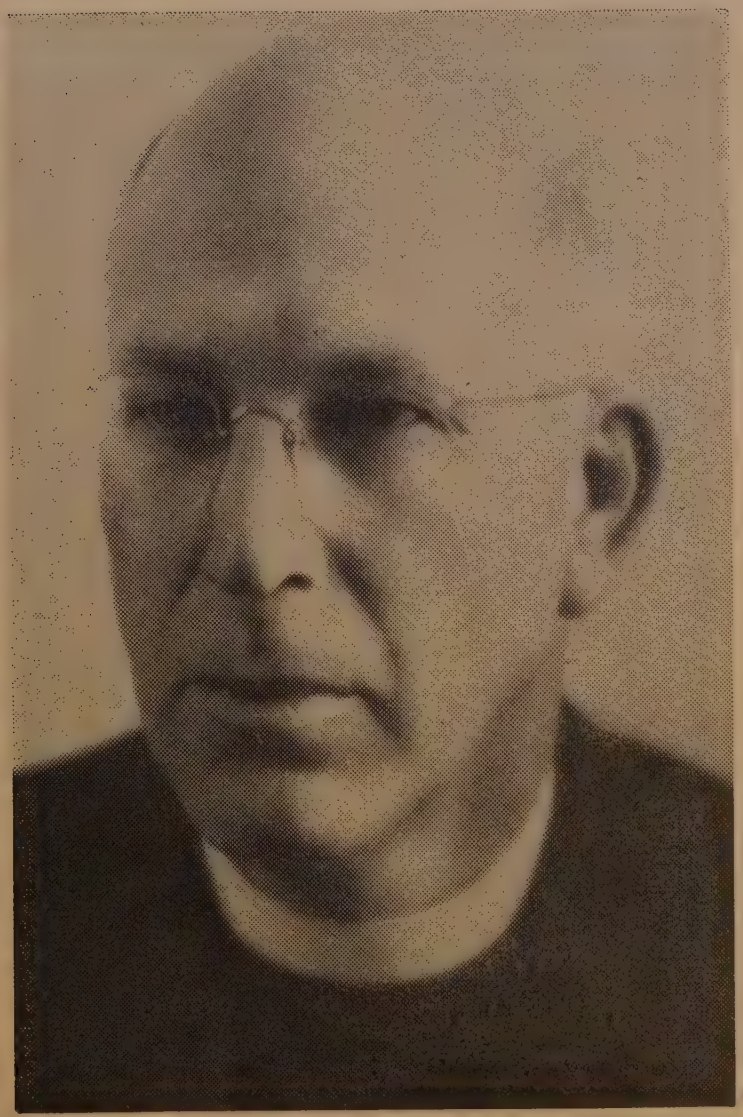

THE REV. DUNCAN M. GRAY, BISHOP-ELECT OF MISSISSIPPI

Elected on January 19, 1943. He was born and reared in Mississippi; confirmed and ordained deacon and priest by the Rt. Rev. Theodore D. Bratton, D. D., LL.D., and has served his whole ministry in Mississppi. At present he is rector of the Church of the Nativity, Greenwood.

A NATIONAL CHURCH PUBLICATION

The SOUTHERN CHURCHMAN

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CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

COMMITTEE ON EVANGELISM AT WORK

Buffalo, N. Y.—At the September Clergy Conference of the clergy of the Diocese of Western New York, the Forward-in-Service program of Evangelism for the current year was unanimously endorsed by the clergy of the diocese.

In October, Bishop Davis led the clergy in a day of prayer and meditation at which time the clergy requested the Bishop to appoint a committee on evangelism.

In November, the Committee appointed by the Bishop met with him to consider the subject further. At that time the Committee elected the Rev. Frank S. Patterson, chairman, and the Rev. Bernard Campbell, secretary of the Committee on Evangelism.

The Rev. Bernard Campbell, rector of St. Mark's Church, Buffalo, offered to hold the first preaching mission of the diocesan program in his parish, and the Rev. C. B. Lucas agreed to preach the Mission. This Mission was held the last week in January.

The second Mission was held in the Church of the Holy Communion, Buffalo, and the Rev. Bernard Campbell preached the Mission in that parish.

Both parishes report good results were obtained from the Missions. It is expected that the Committee will sponsor Missions in the other parishes of the diocese during the spring of 1943.

* * *

CONFIRMATION DAY CLASS OF 41 PRESENTED

Wilkinsburg, Pa.—Sunday morning, January 31, in St. Stephen's Church, was Confirmation Day. It was the Bishop's twentieth annual visit. This was of unusual interest, for the Rt. Rev. Dr. Alexander Mann had a few days previously, at the Diocesan Convention, announced the sending of his resignation, as Bishop of Pittsburgh, to the Presiding Bishop. The rector, the Rev. Dr. William Porkess, who in another month will have completed twenty-four years in his parish, presented one of his largest classes for Confirmation, numbering forty-one. In addition, four adults, from the Roman Communion, were received. He also gave some special figures, regarding the parish, covering the present Diocesan's leadership of twenty years. The sum-total contributions, from St. Stephen's, towards the Bishop's Discretionary Fund, given at each Confirmation visit, amounted to $1,163.83. The number of candidates presented was 618. Of the five men, ordained during the present rectorship, three of them were by Bishop Alexander Mann. They are as follows: The Rev. John Stanley Taylor, rector of the Church of the Nativity, Crafton, Pa., ordained, 1924; the Rev. Canon Benson Heale Harvey, missionary to the Philippines, ordained, 1926; and the Rev. Thomas Hill Carson, rector of Christ Church, Greensburg, Pa., ordained, 1931.. Bishop Mann, in his Confirmation sermon, paid a glowing tribute to St. Stephen's loyalty, during his twenty year as diocesan, and to its outstanding misssionary interest, in the diocese and in the national Church equally.

* * *

DIOCESE OF SOUTHWESTERN VIRGINIA

Laymen's League at Blacksburg Goes to Town

Roanoke, Va.—One branch of the Laymen's League in the diocese that is particularly enthusiastic and is active in interesting and sometimes unusual lines is that at Christ Church, Blacksburg. Most of the men in that League are members of the faculty of Virginia Polytechnic Institute.

Since the new parish house was built they have had as caretaker of the church and parish house one of the students in the college, who also had his room in the parish house. Not long ago he was called to the army, and for a while there was no one to take his place. So what? Well the members of the Laymen's League took over, and they drew up a definite schedule, outlining the duties of each one of them like this: First Saturday, Prof. J. M. Barringer and Prof. C. M. Kincaid, "sweeping and mop work in the parish house." Prof. J. W. Whittemore and Mr. J. A. Waller, Jr., "vacuum clean the carpets, mop, sweep, and dust pews in the church." Second Saturday, Prof. F. H. Fish and Dr. M. L. Peacock, "vacuum carpets, mop floors, dust seats, arrange books in the church." Mr. W. C. Johnson and Dr. J. W. Watson, "wax floors and do mop work in the parish house." And so on for two or three more Saturdays.

One feels a bit startled as he envisions Doctor Watson, the dignified chief of the department of chemistry, swinging the floor waxer and the mop, and Professors Massey, Page, Dent, Shannon, and Haynes carrying on with mops, dustrags, brooms, vacuum cleaners, etc., but as one member of the faculty said, "We are a henpecked crowd anyhow and have home experience with these things"—and certainly a record of some kind is made when Fish and Peacock are teamed up together.

And—oh yes, the rector, the Rev. Frank Van Dusen Fortune, "was in there pitching every time"—probably pitching mops, rags and cans of wax to one or another of his janatorial professors. One well acqainted with the outfit is very sure that a prime mover in this undertaking was the man Waller, formerly president of the Laymen's League in the diocese and one of the most active and interested laymen in any diocese. And one is impressed with the obvious conviction in the minds of the staid mentors of the youth of Virginia and many other states, that whatever their respective opinions may be of the values of the knowledge of chemistry, physics, mathematics, English, etc., they are determined that the people of Blacksburg and the students of V. P. I. must never forget that cleanliness is next to godliness.

* * *

CONSOLIDATED LENTEN SERVICES AT ST. STEPHEN'S

Philadelphia, Pa.—"Where Lenten Noon-day Services began," is the claim of St. Stephen's Church, Philadelphia. Such services have been held there every Lent for the past 57 years, which is believed to be a record.

The Brotherhood of St. Andrew in Philadelphia, has also held Lenten services at noon for many years, first in the Garrick Theatre, then in the Locust Theatre.

The Rev. Alfred W. Price, rector of St. Stephen's, announces that this year the two services will be consolidated, and held at St. Stephen's, every week day from Ash Wednesday to Easter Even, inclusive.

Speakers include Bishops Francis M. Taitt, Oliver J. Hart, Frank W. Sterrett, and the Rev. Messrs. D. Wilmot Gateson, John Robbins Hart, Joseph Fort Newton, James M. Collins, Kirk B. O'Farrell, Stanley R. West, Frederick Blatz, N. H. High Moor, E. Felix Kloman, Phillips E. Osgood, John K. Shyrock, Frederick M. Adams, Alfred W. Price.

* * *

Prayer is the approach of the human to the divine; but it is also the approach of the divine to the human.

—Rev. John H. Melish.

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HAVEN

By J. W. KENNEDY

THE FIRST THOUGHIT to enter my mind this morning was the one that came to me while waiting for a bus last night. I was standing inside a store to keep warm. In front of me were racks of magazines, pulps only, prominently displayed. As I glanced at the pictures and the titles, I was suddenly aware that all of them came under two classifications: Love, in the sexual sense; and crime, in the thrill-horror sense. Both types appealed to the lower nature of man and could not help but bring out the worst in whoever read them habitually. We occasionally refer to such a place as a "joint". We should call such places "disjoints", because they pander to the easily aroused bad in man and tempt him to enjoy vicariously experiences which he desires to have and, if conditioned long enough, may have actually. It is a far cry from what Jesus tried to plant in men's minds. He gave them a love that was pure and beautiful, that transformed sexual love into a creative power for good. He taught us about God's kind of love, and St. Paul, whom we've been following in The Acts, was an apt pupil. He also opened a way of life that in reality was dangerous and thrilling. We match His life and Paul's life against any imagined adventure of a desperado or pseudo-hero. Jesus pointed out the great difference between giving life to save life, to lift it up, and consuming life in selfish passion and idle pleasure seeking. The abundance of a man's life consists in the things he possesseth—**the spiritual things he possesseth.** Jesus offered love in its highest form and daring deeds to all who engaged in the supreme adventure He called men to. His way is the way of real courage and manhood. One must be a man from the ground up to live the kind of life He lived. No soft and easy life of indulgence and undisciplined behaviour can hope to compete. He that is content (she that is content) with living life through the pages of cheap "love" magazines and cheap crime "thrillers", will miss the joy and completeness and satisfaction that come from living the life the disciples lived all through The Acts. They cared enough, to dare enough, to share enough; they squeezed the last ounce of worth from every day's life and were able to do so because they sought God early and sought Him late and never strayed far from Him.

AFTER PONDERING my awakening thought and praying for the taste of people to be changed from things of low estate to high, I read chapter 18 of The Acts and found an illustration of my thought in its best and most positive aspect, and discovered a man whose qualities I need to copy. It is the Jew named Apollos, a native of Alexandria who came to Ephesus. He had been a disciple of John. Note his qualities and then ask the question, how did he get that way? He was eloquent. He was skilful in the use of the Scriptures. He was instructed in the way of the Lord. He talked with burning zeal. He taught painstakingly about Jesus. He spoke confidently. He was eager for more correct knowledge. He vigorously refuted those who did not believe that Jesus was the Christ. (See verses 24 to 28.)

How did he get this way? From learning and practice and belief in Jesus as the Christ. The belief came first, the learning and the practice grew side by side. He must have believed with great faith for he was able to maintain it for a number of years without tying in with some fellowship group. He was ever ready and willing to revise his beliefs according to any new truth revealed. He was patient in his work of soul-winning. It is recorded he was of great service to those who through God's favor had become believers. To improve the zeal of us all for following the way, we should absorb the record of Apollos and seek to measure up to his high standard. Perhaps we lack one characteristic he possessed. Be after it this day, but above all else, seek God's kind of love through Christ.

This Week

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MARCH

1—Monday.
7—Quinquagesima Sunday.
9—Shrove Tuesday.
10—Ash Wednesday.
14—First Sunday in Lent.
17-19-20—Ember Days.
21—Second Sunday in Lent.
25—Annunciation of the Blessed Virgin Mary.
28—Third Sunday in Lent.

COLLECT FOR QUINQUAGESIMA

O Lord, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.

COLLECT FOR ASH WEDNESDAY

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

To the Great Army of

SHUT-INS

League of Intercessors

Praying Hands

PRAYER IN WARTIME

Thousands are praying for peace. They have been at it for a long time. They wonder why there is still no peace. "Why don't prayers do more good?" many are asking.

Take account right now of the good that is done by prayer. Yes, right in the midst of this war.

First, although the war is from sea to sea and involves nearly every part of the globe, there is not the widespread hatred that one might think. Do you remember the first World War, which was not a world war at all? I remember how smart it was then to hurl names and epithets at the Germans. Even prominent ministers used to do it. The very word "German" was crossed out of many books; sauerkraut was changed to "Liberty cabbage"; it was dangerous to whistle German tunes.

Now while there is too much hatred in this war, it is noticeable how we are being urged not to let hatred and bitterness run away with us. A prominent secular magazine tells its readers to keep calm, avoid hysteria, and refrain from hatred on the ground that it is weakening. A music critic on the radio advises us to let go our prejudices against German music. He says music does not belong to anyone alone but is a universal possession.

I heard a minister say yesterday, after referring to the "Japs": "I beg your pardon, the Japanese." Many Japanese students have gone out to fight for their emperor with no hatred toward China or anybody else. I believe many of our boys will be doing the same, fighting for the United States, but with no hatred for the men they fight. Doubtless many are sincerely praying that it will not fall to their lot to kill.

Prayer has made this change in human attitudes. Prayer lives and breathes in an atmosphere of love. The fact that there is more love in this war means that prayer has helped more people into a higher place of thinking. Our consciousness of a larger brotherhood has its roots in the universal prayer to our Father.

Since love through prayer abides where hatred used to thrive, we can know that prayer and love can better be trusted with peace-making than hate. Love had better make the next treaty and write the peace terms.

Let's keep praying for that!

Nowhere are we fighting free people. We are fighting oppression and oppressors. Many innocent people get in the way both over there and here. We are defending liberties and what we believe to be a wholesome way of life. But more than that, we are wanting to give "the four freedoms" to everybody, everywhere in the world. Sincere prayer has made us want our blessings to be universal. While we are crushing militarism we do not want to crush freedom anywhere.

Prayer has lifted these ideals into currency. Prayer will place them in the plans of all nations. It will be well if we in America continue to develop prayer so that the right motives and spirit will prevail in the world of tomorrow.

But on the ordinary plane of human living prayer has been found useful during wartime. Many letters from England tell of miraculous protection during bombing raids. Prayer has doubtless been the same resource to many a devout German. In some strange way men for thousands of years have believed in prayer as a means of divine protection. Recently I read a letter from a woman in England. She wrote that her folks used the 92st Psalm as an air-raid shelter! The Psalms were written by men who cried unto the Lord, and He heard them and delivered them out of all their distresses. Some will argue about prayer and call it superstition. They will not be comforted by it. But there are many people in America who will pray for the first time in their lives, and many who will believe in prayer for the first time.

We do not need more libraries of prayer literature. We do need more laboratories of prayer experimentation. Prayer is one chemical that anyone can experiment with.

Everywhere we are being told to get rid of our fear. How can that be done? We know that fear is destructive to the body and mind, but how can we help ourselves?

We need to counteract fear with faith in the goodness and power of God to protect. We shall have to build a faith big enough for that. We shall have to dare to believe and trust where there is no evidence of God's presence. We shall have to build our own evidences.

We had better do this right now, for epidemics follow waves of fear. Fear prepares the way for the ravages of an epidemic and mops up what is left after the epidemic has run its course. Faith and love will help build resistance against the germs.

It is easy to criticize "them fellers up in Washington" for the conduct of the war. Instead of that why not pray for them? They have a bigger job than Abraham Lincoln or George Washington had. They need your prayers more than your faultfinding. Will prayer do any good in helping the government do right?

Why not?

Prayer for purity, wisdom, and unselfish conduct in the government begins with prayer for all those qualities in yourself. You can pray the Christ to administer love while He cleanses your temple life and your government's temple. What Christ does for you will extend as far as your thoughts of love extend. Prayer for a clean heart in America begins in your own heart.

For America is you. And I.

Prayers for peace must root within the soul. If you cannot maintain peace and concord with your family and neighbors, how do you expect to have nations of diverse background ever come to peace? Begin a peace campaign at home.

Peace spreads.

Your life is a map of the world. On it are islands being assaulted by forces of destruction. Your peace is threatened. You have arid deserts in yourself that could be reclaimed by irrigation with the water of life. You have uncharted abilities that call for exploration and peaceable conquest. Launch out into the deeps.

Enmity can be overcome only with love's encirclement and infiltration. Great batteries of love prayers need to bombard all shores. Incendiaries of good will need to be dropped among ground tensions until all antagonisms are surrendered to God.

As soon as you and I win the total war in our own life and lay down a foundation for permanent peace there all outer resistance will fail.

The world will be glad to know that prayer and love can win.—*Charles H. Gilbert*, in *Weekly Unity*, *February* 13, 1943.

The Truth About Gandhi

By WILLIAM R. MOODY

AS I WRITE these words, a strange little old man, in India, is starving himself,—if not to death, then in active danger of death,—for a political purpose. So imminent is his peril that medical men in attendance hold out no hope of his survival if he persists in his fast. By the time you read these words, he may be dead. His death would by no means call a halt to the thing he is trying to do. Mohandas K. Gandhi, dead, might be an even more potent battler than Mohandas K. Gandhi, living.

East Indian by race, London lawyer by education, South African revolutionary in his youth, and popular saint by choice and by will, this tremendous little man has declared war upon the British Empire, at a most embarassing moment. And for his battle he uses the weapon he best understands, and with which he has won all his victories in the past,—a weapon not small, as those who oppose him know quite well.

By no other means than by starving himself slowly to death in the full glare of modern publicity could this weasened, mummified, toothless little man,—his bald head sticking up over his homespun robe like a kidney-bean, his naked and emaciated arms and legs sticking out like brown toothpicks from the four corners of him,—in no other way could he command front page headlines in twenty languages around the world for a month—and he knows it.

And he also knows,—as do those who oppose him in the Government,—that by no other means could he unify the jealous, hotch-potch, faction-ridden masses of India for a body blow at this hour against the British **Raj.** Britain, a Democracy,—and just now a very self-conscious Democracy, tender of conscience in regard to her own Empire, and her war-aims,—is especially vulnerable to the kind of attack Gandhi has delivered.

In Italy, or in Germany, or in Japan,—or even in Russia,—Mr. Gandhi would simply have disappeared from the picture, suddenly, and with a minimum of fuss, some time ago. He might, indeed, have "fasted", but not to an obligato played on the linotypes, nor to a chorus sung by the newsboys.

IT IS NOT NECESSARY to be an apologist for British Imperialism to disapprove of Gandhi's fast. Admit that "imperialism" in any form is bad. Admit that India should be set free. The point still holds good that in the present desperate and delicately balanced world situation India has no chance of full freedom,—that should the British walk out, someone else would walk right in,—and you will need no more than one quarter of one percent of one guess to know who that "someone else" would be. Gandhi's choice against the British is a choice for Japan.

For many years we have been fed a lot of nonsense on the subject of Gandhi. About fifteen years ago, when the American agitation for pacifism was beginning its rise toward a climax, it was almost impossible to hear a sermon in any liberal pulpit in this country without hearing some mention of Gandhi, and usually he was described as "essentially a Christian". The idea that Gandhi is "unconsciously Christian" thus gained ground, and is with us today.

E. Stanley Jones, writing in 1925, said,—

"Mahatma Gandhi does not call himself a Christian. In fact, he calls himself a Hindu. But by his life and outlook and methods he has been the medium through which a great deal of interest in Christ has come (to India)."

Ceza Nabaroui, writing in L'Egyptienne, a French language newspaper in Cairo, Egypt, wrote in 1931,—

"Gandhi is not only the living example of the purest patriotism, but of the profoundest humanity as well. To the brilliant graces of an intellectual, he joins the virtues of a saint. His life, his acts, accord so perfectly with his principles, that he seems to us rather as a prophet of old than a man of our time".

And John Haynes Holmes, famed liberal and pacifist preacher, of New York, wrote, somewhat later,—

"How little the distinctive name or attributes of the Christian Church may count (in real religion) is expressively demonstrated by the living example of Gandhi of India. This saint of our own day is instinctively characterized by all Westerners, who find themselves baffled by his utter and unique exaltation of spiritual life, as the 'Christ of Modern Times' ".

And these statements are mild to some which have appeared in the years since 1925.

WHAT ABOUT THESE THINGS? Is it true that this man, who has set himself against British rule in India, is the flower and the fruit,—even though it be unconsciously,—of the Christian Gospel, the sort of man we ought to expect as the end result of the practice of the Christian religion?

Gandhi himself would be the first to deny it.

In plain truth, Mohandas K. Gandhi has had nothing whatever to do with the mighty effort which has been made by certain of our more vocal leaders in religion and social reform to palm him off as "unconsciously Christian". Indeed, his only mention of it is in a very sharp letter to an American admirer who had written him asking for a pronouncement in favor of pacifism. Gandhi wrote back that he was not interested in "pacifism", and that the "non-violence" he practiced was not the same thing at all.

MR. GANDHI IS NOT A CHRISTIAN. He is a Hindu. He has said so many times. Mr. Gandhi is an honest man, and has not tried to deceive anybody. His ideas, his ideals, and his aims are very far removed from those of Jesus of Nazareth, and of the Christian Church.

There are, of course, some superficial likenesses between Christ's teaching and Gandhi's faith, since all highly developed religions have some faint resemblances to each other. But it is plain misinformation to say that Gandhi is "unconsciously" a Christian because he practices "non-violence". Gandhi believed in "non-violence" to any creature before he ever read the New Testament. In his autobiography he tells us that he learned the principle of Ahimsa,—or "non-killing", at his mother's knee. Beyond controversy it is a part of his Hindu heritage and faith.

Let us be done with the idea that Christianity is the only religion which can produce a "good man", and that if a Hindu happens to be a "good man", he must therefore be a "Christian", even if he is, himself, unconscious of it. The definition of "Christian" is not quite so broad and scattered as that.

The real question is, "when other religions have done their best, can Christianity, at its best, surpass them?" If Hinduism can produce "the Christ of modern times", we are making a mistake in not all going over to Hinduism.

But, in truth, Gandhi owes very little to Christianity, or to the Hebrew-Christian tradition as represented in the Bible. A fair reading of what the man himself has

written,—a thing which most of the people who praise him so loudly in America have never given him,—will show that this is so. If he owes anything to Christianity at all, he owes it indirectly, through Tolstoy.

Being like all Hindus a thorough-going eclectic, he has appropriated certain Christian beliefs which have appealed to him. It is as if, having seen him buy two yards of ribbon and a stick of sealing wax, his friends should say, "He has taken over all that is worth while in the store!"

IN MY RELIGION", he once said, "there is room for Krishna, for Buddha, for Christ, for Mohammed. I cannot set Christ on a solitary throne, because I believe that God has been incarnate again and again".

C. F. Andrews, a Christian missionary long closely associated with the revolt against Britain in India, and an ardent admirer of Gandhi, quotes him as saying,—

"For many years I have regarded Jesus of Nazareth as one of the mighty teachers that the world has had. Of course Christians claim a higher place for Jesus of Nazareth than I, as a non-Christian, and a Hindu, am able to feel".

Mr. Andrews,—who almost worshipped Gandhi,—admits,—"The more we study Mahatma Gandhi's own life and teaching, the more certain it becomes that the Hindu religion has been the greatest of all influences in shaping his ideas and actions".

And again he says,—"His contact with Islam has made an immense difference in his life. In his own way he has found the teaching of the prophet of Islam fully compatible with the principle of Ahimsa (non-violence) whereon he lays so much stress".

And in another place,—"Mohandas Gandhi has left a place for idolatry in his own religious scheme of things".

In another,—"Gandhi does not belong to any of the new reforming sects in Hinduism. He is a conservative in religion. To him marriage is a 'fall', even as birth is a 'fall'. Salvation is freedom from birth, and hence from death also."

On one occasion Gandhi said,—"I consider the four divisions of the Hindu caste system to be fundamental, natural, and essential to the human race. Prohibition of intermarriage and inter-dining (between members of the several castes) is essential for the rapid evolution of the soul".

A STATEMENT LIKE THAT is very revealing, especially when taken together with the assertion that he finds the teaching of Mohammed, the apostle of the sword, "fully compatible with the principle of Ahimsa". Gandhi believes that each caste should stick to its trade. He is of the "merchant" caste, therefore the shedding of blood is forbidden to him. But not so to the "soldier" caste, whose trade is killing. Gandhi is not a pacifist in any sense in which we understand the word. This is what prompted Dr. Rufus Jones, the great Quaker philosopher, to exclaim, upon reading Gandhi's letter setting forth his opinions on the subject of war,—"I am not greatly surprised at the position he has taken. It very well illustrates the inadequacy of his fundamental position toward life".

When Mr. Gandhi makes a pronouncement about non-violence,—that is, Ahimsa, which is "refraining from killing",—it must be understood in the light of his acceptance of the caste system, that ancient curse of India, which has done more to enslave and bestialize the Indian masses than anything British imperialism has ever done!

For Gandhi, the strict Hindu, the road to "salvation" is to follow the rules laid down for his own caste,—rules which may, at times, seem somewhat peculiar to the average American. One of these rules is "cow-protection", which is, for Gandhi, the "perfect embodiment of Ahimsa", the "non-killing" principle.

COW-PROTECTION", said he, "is an article of faith in Hinduism. Apart from its religious sanctity, it is an ennobling creed. I would not kill a human being in order to protect a cow, and neither would I kill a cow to save a human life, be it ever so precious. Cow-protection is the dearest possession of the Hindu heart. It is the one concrete belief common to all Hindus. No one who does not believe in cow-protection can possibly be a Hindu. That which distinguishes Hinduism from every other religion is its cow-protection. Cow-protection is the gift of Hinduism to the world. And Hinduism will live so long as there are Hindus to protect the cow. The way to protect her is to die for her".

Look through your New Testament, and see if you can find any words of Jesus that sound like that!

BUT WHAT IS HINDUISM, this religion that Gandhi professes? Dr. Sidney Cave attempts to define it in his book, "Living Religions of the East", and finds himself baffled. He says,—

"What Hinduism is it is impossible to say. It is not so much one religion, as a conglomeration of religions. It has no historic founder, and lacks authoritative standards either of belief or conduct".

A modern Hindu writer and statesman, Srinivasa Iyengar, says,—

"The Mohammedans are one because they have a common religion and a common law; the Christians because they have at least one point of faith in common; but the Hindus have neither faith, nor practice, nor law to distinguish them from any others".

No doubt, one great reason for this confusion in Hinduism is the caste system, splitting the human race up into "air-tight compartments", of which Mr. Gandhi so heartily approves. To be fair to him, he does repudiate "untouchability"; but the caste system is still the caste system, even if a return should be made to the ancient "four castes only"; and a more horrible curse was never put upon a people, nor was there ever a more unChristian thing in the world!

Hinduism has always been a religion of two faces, one for the poor man to look on, and the other for the educated and the privileged.

In the East, by age-old custom, the man who is poor from choice, but does not have to be, is looked upon as a saint:—but woe to the man who is poor because he cannot help it! Few pity him, and none respect him. Religion for him, in his flea-bitten poverty, and ignorance, and dirt, is all tinsel, and idol-worship, and superstition. But the educated man, the philosopher, the privileged,—he believes none of this! He believes in a "world-soul" about which nothing may be said except, "Niti, niti!",—"Not so, not so!"

When Rabindrath Tagore said to Gandhi, "You, with your immense influence, could lead the masses of this land away from their idols", Gandhi replied, "Let them keep their idols! What difference does it make?"

He can say, with truth, that he believes in all the gods equally, for in very truth he believes in none of them at all,—but only in that shadowy "world soul" about which one may say only, "Not so!" And he believes that the greatest boon a man could receive from that world-soul is relief from the tragedy of being born. That is what he would like to have as a reward for his living,—not just death, but **not to be born again!**

(Continued on page 9)

EDITORIALS

Evensong at Cairo—
A General's Impression

The following letter from a distinguished general on active service in the Middle East to his wife in England is quoted from the Salisbury Diocesan Gazette:

"Something to remember. All Saints' Cathedral, Cairo, Sunday evening, September 6th, 1942. The Cathedral quite full; perhaps 700 soldiers and airmen, with about 60 women, mostly Army hospital nurses, Q.A.I.M.N.S., and V.A.D.'s, and all singing, fit to raise the roof, Church Hymnal 202—last two lines:—

'O God to us may grace be given
To follow in their train.'

"You just couldn't help being moved to be up and doing—'to follow in their train.'

"I wrote the above last night when I got back, with the vivid impression still on me. I don't think I am an emotional type, but these crowded services in the Cathedral here get me. All this mass of men there, I think, as much as anything, because it gives them a feeling of nearness or link with their own home. They are, every one of them, taking part in the service. The acoustics are bad, but the clergy are good; the reading is excellent, the whole service is a corporate effort of everyone. The Bishop catches them and holds them.

"Over it all there is a feeling of genuine, wholesome religion: a getting together with God, and with Him and through Him getting in touch with home. Out here somewhere—four of us from our little Wiltshire village, perhaps others from the parish I don't know about. All just doing our bit, and all on Sunday night thinking, I'm sure, of our homes. And that cathedral service, just one magnificent wholehearted prayer from all of the 700 of us for our families at home. It was all alive, all true, all wonderful. Why shouldn't the home village service be the same? It can be, it should be, it must be. Out here the Church is giving the lead and delivering the goods. The whole lot of us feeling it, meaning it, doing it, loving it. Trying like mad to 'follow in their train.' Now, if ever, the whole body of the Church just must get together—man, woman, parson, child—the whole village, the whole of England, and realize what a mighty cooperative effort is needed from the whole lot of us, if this world of ours is to be a decent world for us all when all this war madness is over.

"The Church is the only co-operative body of us all that can lead and do and act. If we don't, what is the good of Dunkirk? What is the good of Singapore, of Hong Kong, of Crete, of Greece, of our Western Desert here, of all the grand work done and doing? It is all good, every bit of it, every day of it, every man, woman and child in it.

"But there must be a great co-operative effort—all of us together, just as we 700 were all together last night in the cathedral, together in the desert, together at Dunkirk, at Singapore, all day and night on the seas of the world, on land and in the air. I know God is with us in all this. We've been given the lead all right by those who have gone before—

'O God, to us may grace be given
To follow in their train'

"Give this to the padre and tell him to put it across. My message to the village at home—with the Church and through the Church 'to follow in their train.'"

The Civilized World Condemns
Nazi Cruelty to Jews

The civilized world has united in recent weeks to condemn in unmistakable language the Nazi policy of exterminating Jews throughout Europe.

The Allied declaration read in the British Houses of Parliament and issued simultaneously in Moscow and Washington on December 17th has been widely reported throughout the world. It is not necessary to say more here than to mention the whole-hearted support for the statement which is forthcoming from Christian circles. This was voiced in the House of Lords by the Bishop of London, Dr. Fisher, who said it was right that a word should be spoken from those (i. e., the Episcopal) benches. Unfortunately the Archbishop of Canterbury was unable to be present. He would like to say how deeply in the name of Christian sentiment they welcomed the declaration.

Referring to a recent appeal of the Archbishop of York, the Bishop said that it would be a satisfaction to the Archbishop and others if it were made clear that retribution will be exacted not only from those who devised and ordered these proceedings but also in due degree of responsibility from those who carried out joyfully and gladly the orders which were given to them. The deeds were so repugnant to the laws of God and to every human instinct of decency that whoever took a share must receive due retribution for them. He hoped that it would be made clear that we and all our Allies would offer free asylum gladly to all who could escape.

The Bishop also urged that neutral countries should be encouraged to grant sanctuary to refugees by a guarantee that for every Jewish refugee from Nazi tyranny they would receive, the United Nations would undertake to share in the cost of maintenance and would make possible the resettlement after the war of the refugees in a permanent and abiding home.

—Taken from the Spiritual Issues of the War (English).

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

THE PRESIDING BISHOP'S BOOK FOR LENT

WHICH WAY AHEAD? By Walter Russell Bowie. Harpers, $1.50 ($1.25 in lots of ten).

This book rings with the prophet's voice—a voice of hope and of doom, of hope if we find the way ahead and of doom if we drift back into our accustomed satisfaction with things as they are. It is the voice of a modern prophet, but his message is as ageless as the prophets of the eighth century before Christ who reflected the eternal God. He is calling his Church to an urgent task in these times of "blitzkrieg" and change, to begin now to prepare itself for the age to come. "What the whole church will do or not do depends upon the quality of thinking and the intensity of conviction of every single minister. . . . It depends upon the intelligence, the clear-sightedness, and the clean will which lay people develop in the church and carry out of it to shape the mind and conscience of the community. Public opinion can be determined by their opinion: average people, all of them, except that they have let the dynamic of the thought of Christ get into them, so that their potential influence is no longer average." This involves many necessary changes in leadership, in the church's relation to God—to man, and in its thinking.

The church is the custodian of eternal values, providing security and joy, showing us God in history, and containing the revelation that means revolution. But it is operating with many handicaps, such as inertia, satisfaction with the esthetic and emotional side of religion, fear of offending the "right people," going soft and not requiring disciplined devotion, and the uprising of a new and dangerous theology known as "neo-orthodoxy" which can become "the self-deception of men who think they are resting on the Lord when what they are doing is dodging responsibility."

The church, beginning with the reader of the book, must rediscover its ideals and put them into action. This makes necessary a real discipline (as dynamic as the Roman but not so stereotyped) which makes men willing to pay the cost, which means enlistment in various ascending orders of real responsibility in the church. These orders, as suggested by Dr. Bowie, are full of potentialities for good and should have careful study throughout the world-wide church. He has called them, colorfully, the Orders of Bethlehem, Nazareth, Capernaum, and Jerusalem, to which all could be admitted when they accept the responsibilities attached — and finally the Order of the Cross, known only to God alone.

The last two chapters deal with the implications of our confirmation vow "to follow Jesus Christ as Lord and Saviour." There are vivid presentations of the challenge of missions in the light of today's world events, the need for unity (as in nations so diverse as England and Russia, so in churches equally diverse within Christendom), and finally for building a new world. The germs of our present civilization must be isolated and destroyed everywhere. We must be prepared, educated, and instilled with a great dynamic in order to "reshape the creeds of our every day life in terms of the mind of Christ," and create a lasting peace.

This is truly a great book, sure to awaken the prophet's righteous indignation in the reader calling the church itself to repentance, and showing the way to greater things to come.

Randolph Crump Miller.

ARTHUR SELDEN LLOYD. By Alexander C. Zabriskie. Morehouse-Gorham. $3.00.

This biography needed to be written, and Dean Zabriskie has performed his task with discrimination and discernment, weaving the strains of Lloyd's life and the expanding missionary policy of the Church so that each stands out more clearly for the other. From a perfunctory, visionless missionary board there developed a highly efficient National Council, a story which is grippingly related. Lloyd is pictured as a man of one dominating idea, with a passion to bring the Church to a sense of its responsibility for making Christ known. To bring the revelation which is in Jesus to the knowledge of all was to him the supreme duty of every member of the Christian Church.

The story of Lloyd's early days is not particularly significant. His last years mean little except to provide a sad commentary on how easily a man can be shelved by the Church. The life drama reached its climax when, having brought the missionary work and administration of the Church to its highest peak, Lloyd apparently lost all in the birth throes of the new order. But Lloyd was Christian enough to rise victorious over disappointment, frustration, and neglect. It is an excellent biography, although the material presented is not all of equal worth, and it provides a vivid cross section of a vital area of the Church's life.

Henry H. Shires.

* * *

THE TRUTH ABOUT GANDHI

(Continued from page 6)

With Gandhi it has never really been "non-violence" in his relations with the British Government of India,—it has been "passive resistance", in accordance with the Hindu rules governing his own caste. But passive resistance is resistance, and in Gandhi's hands, in his own country, against a sensitive Democracy already conscience-sore about Imperialism, it is a weapon sharper than a sword.

When this man dies,—and he may be dead of his hunger-strike by the time you read this,—we will certainly hear again about his "magnificent, although unconscious, Christianity"! Do not believe it! The facts simply do not bear it out.

Let us be willing to give this man his due. He is a great man. He is a natural leader. But he is not really a religionist at all, he is a politician, and a revolutionist.

From our point of view the battle which he has launched is harmful. It may prolong the war by months, and perhaps by years. It may cost the blood of many American boys. From Gandhi's point of view this is, perhaps, regretable, but it does not cause him to turn aside.

IF YOU MUST honor Gandhi, honor him for his patriotism. Honor him for his courage. Honor him for his persistence, and for his political skill. (Britain's distress is his opportunity!) But please do not say that he is "fighting on our side"! And do not call him "a Christian"! He simply is not walking our way!

Let his friend and associate, Nehru, characterize him. He compares him to Lenin. Nehru writes to his daughter,—in his "Glimpses of World History":—

"The year you were born in,—1917,—was one of the memorable years of history, when a great leader made his people write a noble, and never-to-to-forgotten chapter of history. In the very month in which you were born, Lenin started the great revolution which has changed the face of Russia and Siberia. And today, in India, another great leader has inspired our people to great endeavor, so that they may again be free".

Britain offered that freedom, but Gandhi wanted it only on his own terms. Britain's distress, he thinks, is his advantage. As he began his hunger-strike the Viceroy wrote him,—

"I beg you not to do it, not only because of the consequences it may have on your health,—not even especially because of that,—but because this 'fast' is a species of political blackmail, the simple morality of which I gravely question".

The Plus Sign of Civilization

A Red Cross Sermon

By C. V. COVELL

St. Matt. 25:40. And the King shall answer and say unto them, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE SCENE wherein these familiar words are found is a Judgment scene. Yet it is not so much a judgment of individuals as of those great aggregates of many individuals which we call Nations. The King of the whole earth is seated on the throne of judgment, "and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from his goats."

It is not easy for us to think in terms of a judgment of whole nations. Since Ezekiel ennunciated centuries ago the principle of individual responsibility, "the soul that sinneth it shall die," we have more and more departed from that ancient concept of a national responsibility, such as was held by ancient Israel. We know full well that the term "salvation" is first and foremost an individualistic word, but we also are aware that there is current debate on the topic of national guilt. How far is a nation to be held accountable for the policies of its dictators? This is a question as timely as the latest short wave broadcast. It is being asked—yes, and answered, now. And the answers being given seem to indicate that the more a nation allows itself to become totalitarian, the more it puts itself in the way of judgment as a totality. Have we not often sung:

"Once to every man and nation
Comes the moment to decide
In the strife of truth with falsehood,
For the good or evil side."

If there is as much truth as poetry here, and if the Nations must choose, as well as men within the nations, between the "good or evil side", it is not unfitting that a judgment be passed upon the nation making choice.

The Criterion: Compassion.

In this great judgment scene pictured in St. Matthew's twenty-fifth chapter, there is but one criterion. The nations are separated by the judge on the basis of just one test, and that is the test of compassion. How have the nations acted in relation to the sufferings of men, the hungry and thirsty, the strangers and those without clothing, the sick and the wounded, and those who are prisoners? We know how Christ Himself was ever active in behalf of every one, and called Himself the "Son of Man" to emphasize His close relationship to every man. We know how He blessed the little children, and how He made no distinctions in His ministration. In complete consistency He makes this same attitude and action the basis of His judgment, for He is Himself the King that shall judge.

Once to a man—and a Nation.

Once to a man a moment of decision was presented. That man was the Swiss traveller, Henri Dunant, whose travels in the year 1859 brought him to the battlefield of Solferino, south of Lake Garda, where the armies of Austria and Franco-Sardinia had left the field strewn with untended and dying men. To aid these sufferers, Dunant organized the women of the region, who spent three days bringing relief to the men. Realizing the need of trained medical men on the battlefield, he reached Napoleon II, in command of his troops, and secured the release of all medical men who had been made prisoners, who returned with Dunant to treat the wounded. Thus there came about a new recognition of the neutrality of the medical men in battle and the idea of their treating enemy wounded as well as their own.

Returned to his home in Geneva, Dunant was still haunted by the scenes of suffering which he had witnessed, and inspired by the compassionate spirit he wrote a book, "Souvenirs de Solferino," calling for the establishment of voluntary societies which should aid the wounded or sufferers in epidemics or other national disasters. This book, translated into many tongues, reached many leaders in high places, with the result that in 1863 and 1864 the conferences were held that gave birth to the international Red Cross. The flag of Switzerland, with its colors reversed, gave the new organization its emblem so familiar over all the world, the Red Cross, gleaming on a field of white, well termed "the plus sign of civilization."

Strangely enough, the United States did not at once become a signatory to the Red Cross treaty. That day also had its isolationists in high places, who quoted the warnings of the Father of our Country against "entangling alliances" with Europe. This extreme of caution continued until Clara Barton's efforts in behalf of the Red Cross finally bore fruit in President Arthur's administration. It was March 1st, 1882 when the President, with the consent of the Senate, signed the Treaty of Geneva. Thus the choice of the way of compassion, offered first to the man, Dunant, then to our Nation, became the chosen way of America, as Clara Barton became the first president of the American Red Cross. To-day that flag with its compassionate emblem flies nobly with our national flag in towns and villages, it marches with old glory out into the corners of the globe, as "we the people" work and give to spread its benign influence everywhere.

The Emblem of Compassion.

The Red Cross emblem which we see everywhere is surely the emblem of that compassion which Christ exemplified in His life, and made the one criterion for the judgment of the Nations. True to His broad spirit, too, it recognizes no barriers of nationality or race. Compassion knows no isolationism. but calls all men "brother", sees only the need, and asks no recompense, for it is the reflection of that selfless spirit that led the Good Shepherd to give His life for His sheep. Consider the breadth of influence and helpfulness of our own American Red Cross, which offered its ministries even to Germany when hostilities first began, although this offer was refused.

According to a report received from Chairman Norman Davis, relief has been furnished to more than twenty million war victims since September, 1939,

while more than $60,000,000 worth of supplies have been poured out. In England, where shelter and clothing and other supplies were given to 4,700,000 civilians, the stranger has not been forgotten, for some 21,000 alien refugees have also been aided. To brave Russia, fighting off an invader, had gone over four million dollars worth of American Red Cross supplies, including tons of soap, so greatly needed to help fight disease. The Junior Red Cross, or the Red Cross in our schools, had contributed 9,700 pairs of shoes for war orphaned children. In China it is estimated that 4,245,000 people have been helped, with tons of medical supplies and tons of food delivered. Greece, the Middle East, with all of the smaller nations beaten and left half dead, like the man of the Jericho road, have received neighborly assistance through the agency of the Red Cross, which is one way for us to emulate the Good Samaritan. All this has been done while preparing to fulfill the great responsibility to serve our own soldiers, sailors and marines (as well as merchant seamen), and to administer disaster relief in communities stricken with natural calamaties, both here in the United States and in Latin America. But these foreign services deserve emphasis, because they are less appreciated at home than the better-known services of bandage production, first aid, and volunteer services, and also they demonstrate more truly the wide reach of that compassion that our Lord consistently set forth.

We may be tempted to proud complacency, if we dwell on the statistics of Red Cross services, but they must always be balanced against the needs that exist, which are so great that they stagger the imagination. They call indeed for the Christian spirit of self-sacrifice, for a full measure of devotion, and for generousity in giving. This March the American Red Cross will seek to raise through voluntary gifts a War Fund of $125,000,000. To mitigate the horrors of total global war, to bring healing and comfort to our men in arms, and link our lives with theirs, and to face the cruelty of anti-Christ with the compassion of the Master, this is not too much. It will be for each a pleasure to give liberally because of the good our gifts will do, but above all and supremely our joy will be that of knowing that we fulfill Christ's will, and earn for America His promised word: "Inasmuch as you have done it unto one of the least of these, my brethren, ye have done it also unto me."

A PAGE FOR THE CHILDREN

Mrs. Conrad H. Goodwin, Editor

A SONG OF PLAY

Boys and girls, come out with me—
The sun is shining bright—
And some of us will roll the hoop
While others fly the kite.
Then maybe we can run a race,
To see which one can win!
Or else we'll have a game of ball.
It's play-time. Let's begin!—
Lord, You have made this lovely day;
Come, watch Your children laugh and play.

—Bernard Iddings Bell.

* * *

FAITH

I know not what the future hath of marvel or surprise,
Assured above that life and death His mercy underlies.
And if my heart and flesh are weak to bear the untried pain,
The broken reed He will not break, but strengthen and sustain.

And so, beside the silent sea, I wait the muffled oar.
No harm from him can come to me, on ocean or on shore.
I know not where His islands lift their fronded palms in air,
I only know I cannot drift beyond His love and care.

—Whittier.

* * *

While I was in Europe, I stood in a grand cathedral admiring the paintings and statuary, when a friend called my attention to the dome overhead. I looked upward to the ceiling far above us, but could only see a cloudlike hue.

Soon however the confusion vanished, and angelic faces were looking down upon us from every part of the magnificent dome. It was a beautiful thought of the artist.

And so the great cloud of witnesses gaze upon every worker for Christ. Sometimes I see only clouds about me; but they melt away and I can behold the saints, the loved ones gone before me—with looks of encouragement and affection—filling the heavens around and above.

—Bishop Simpson.

* * *

A NOBLER LIFE

Lift up our hearts, O King of Kings,
To brighter hopes and kindlier things,
To visions of a larger good,
And holier dreams of brotherhood.

The world is weary of its pain,
Of selfish greed and fruitless gain,
Of tarnished honor, falsely strong,
And all its ancient deeds of wrong.

Almighty Father, who dost give
The gift of life to all who live,
Look down on all earth's sin and strife
And lift us to a nobler life.

—John Howard Masterman.

* * *

A LITTLE CLOCK

A little clock in a jeweler's window in a certain Western town stopped one day for half an hour, at twenty minutes after eight. School children, noticing the time, stopped to play; people hurrying to the train looked at the clock and began to walk more slowly; professional men, after a look at the clock, stopped to chat longer in the sunshine; and all were late because one small clock stopped. Never had these people known how much they had depended upon that clock until it had led them astray.—Selected.

* * *

GRACE

"Let's have prayer for breakfast—
Let's have prayer for tea—
Let's have prayer for dinner—
In the Lord's high company.
It makes all the world seem better,
Seem finer flavored so,
With inner satisfactions
And the Spirit's heavenly glow."

—Bentztown Bard.

* * *

WHY SHOE RATIONING?

Why are Virginians limited to three pairs of shoes each year? . . . Demands of war on leather supplies made shoe rationing necessary. Imperative needs of the militayr services are cutting into both the available supplies of leather and into the manpower employed by shoe manufacturers. The five top grades of sole leather are reserved for our armed forces. Many of the largest plants making shoes have turned their entire production over to military demands. . . . Fighting men use shoes fast. According to military authority, 17 out of every 100 men need new shoes every month. Virginia women should consider themselves fortunate to have at least three pairs of shoes a year, for Australian women are limited to one pair a year.

New Zealander Addresses Brotherhood

Minister to U. S. Speaks at Brotherhood of St. Andrew Washington Birthday Breakfast

Washington, D. C.—The Honorable Walter Nash, Minister to the United States from New Zealand, appealed to 216 men and boys of the Brotherhood of St. Andrew, representing thirty parishes in the Washington area, "to remember that our enemies are the sons of God and that there is no hope for the world except in so far as we plan for the good of all peoples," in an address made following the sixteenth annual Corporate Communion at the Washington Cathedral on February 22. This address and one delivered by the Rev. A. T. Mollegen, assistant professor of Christian Ethics and New Testament at the Virginia Seminary, featured a breakfast following the early Communion Service, where the Celebrant was the Rev. Charles T. Warner, D. D., rector of St. Alban's, Washington. Illness prevented Bishop Freeman from being present. Assisting Dr. Warner were the Rev. Edward R. Welles, rector, Christ Church, Alexandria; the Rev. Nathaniel C. Acton, rector, St. Andrew's, College Park, Maryland, and Chaplain of the Potomac Assembly of the Brotherhood; the Rev. George F. Tittman, rector, St. Mary's, Arlington, Virginia; and Canon C. W. F. Tittman and W. Curtis Draper, Jr., of the Cathedral staff.

Among those presented at the breakfast were Captain W. S. Jameson, R. N., Naval Attache at the British Embassy; Hon. Noel Hall, Minister from Great Britain to the United States; Mr. John McMillan, Secretary of the Australian Legation, and Congressman Mike Munroney of Oklahoma. Mr. Nash, who is a lay reader, said that New Zealand is a country completely isolated, but one that has a world vision. He said that one out of every six New Zealanders is a member of the Armed Forces, and one out of three of all males between twenty and thirty volunteered for the air force at the outbreak of hostilities. At the present time, more than one thousand airmen from his country have been lost. He told of some of the feats of these men but said that he has never found any of them who want to talk about it. "Whenever I have seen men and boys who are doing things, they usually do not want to talk about it." Mr. Nash said in speaking of his nation's efforts and there was "no justifiable boasting by any nation if we understand why Christ came upon the earth to be crucified. We Christians know that there can be an organization brought into being for the peace of the world if class, creed, and color are forgotten and it is built on a spiritual basis."

Prof. Mollegen Calls Upon Brotherhood to Be Missionaries

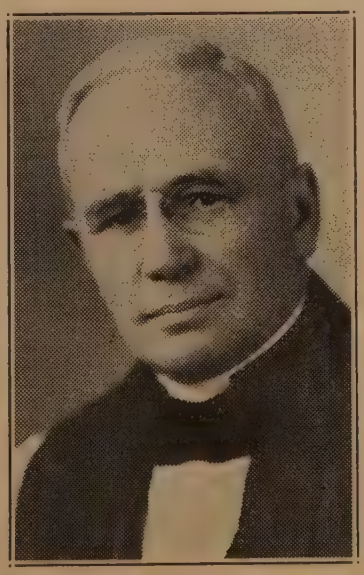
The Rev. Mr. Mollegan said that he was very conscious of the fact that such a service as that held by the men of the Church on February 22 was truly great and full of the might of male devotion. In making our Communion "we recalled the mighty acts of the Great God, and the mightiest of all, the birth, life, sacrifice, death and resurrection of the Son of God. The gap in our worldly life and the divine life is closed by the Cross with which Christ reconciled the world to Himself."

In speaking of the prayers that had been said for our enemies, Professor Mollegen declared, "Such a fellowship as we have experienced this morning transcends the world." In discussing the end of the war, the speaker called upon Brotherhood men to be missionaries in every meaning of the word. "When we win we shall have the power of the world in our hands. There is no system to guarantee the use of power. Our country must learn to use power responsibly, for it brings temptation of its misuse. From the Church men must go forth to lead the world in the ways of peace."

In addition to the twenty-four parishes in the Diocese of Washington, six parishes from across the river in the Diocese of Virginia had representatives present.

VEN. W. H. STEWART APPOINTED BISHOP OF JERUSALEM

New York.—Radiograms to the National Council from the Press and Publications Board of the Church Assembly in London announces the appointment as Bishop in Jerusalem of the Ven. W. H. Stewart, now Archdeacon of North Palestine, Syria and Transjordan. He will succeed Bishop Graham Brown who was killed in a motor accident recently. The appointment is made by the Archbishop of Canterbury.



The Rt. Rev. Frederick G. Budlong, Bishop of the Epicopal diocese of Connecticut, will represent New England dioceses as a member of the Church's National Council. His three-year term began with the February Council meeting.

World Day Of Prayer

First Friday in Lent March 12—Theme Announced

Opportunity for interdenominational cooperation and for giving to the support of interdenominational projects is offered in the observance of the World Day of Prayer. Are you planning for it in your parish or community?

The theme for this year, the first Friday in Lent, March 12, is Father I Pray That All May Be One. The service was prepared by Dr. Georgia Harkness of Garrett Theological Institute, Evanston, Ill.; and Mrs. Benjamin E. Mays of Morehouse College, Atlanta, Ga., one of the outstanding Negro colleges of the United States.

The offering received at these services goes to four interdenominational projects. In the home field they are Indian students in Government schools and work with migrants. In the foreign field, Christian literature and union Christian colleges in the Orient.

A program booklet on the eight union Christian colelges called "Building Women Leaders" may be had for 10 cents. There is a companion one on Christian literature called The Talking Leaf.

Other available material is The Call to Pray (free), poster (17 x 22. 5 cents), Worship Program for Adults and Young People, Father I Pray That They All May Be One (2 cents each, $2 for 100), Handbook (10 cents). These may be ordered from the Book Store, 281 Fourth Avenue, New York, N. Y.

* * *

CHURCHMEN OBSERVE WASHINGTON'S BIRTHDAY

Albany, N. Y.—Rectors and laymen of the city and capital district observed Washington's Birthday with the usual Corporate Communion and breakfast, held this year at St. Paul's Church. The address at the breakfast was made by the Rev. George B. Gilbert, rural missionary in Connecticut.

Archdeacon Hastings read a letter from the Governor of the State, the Hon. Thomas E. Dewey, addressed to Bishop Oldham with the Governor's regrets at his inability to attend the service. Governor Dewey dwelt on the need in war-time of reliance upon the spiritual. He said:

"Today, when each moment sees another man-made foundation crumble, old as well as young must reach for the sustaining hand of religion for help. At a time when a war atmosphere affects the moral values of the home and Church, it is more important than ever hat we strengthen the spiritual influence of religion.

"We have the material strength to forge ahead to the victory which, with God's help, is to be surely ours. Let us have the moral fortitude and the spiritual faith as God-fearing men and women to make that victory count for a better world when the blessings of peace descend upon humanity again."

Proposed National Lottery Opposed

President of Baptist Convention Opposes Bill Introduced by Congressman

New York, N. Y.—Dr. Joseph C. Robbins, president of the Northern Baptist Convention, made a statement yesterday at national headquarters here, opposing the bill recently introduced in Congress by Representative Sabath which would provide for a national lottery, the rewards to be paid with Government bonds.

Dr. Robbins said he opposed the bill both as a citizen and as a Christian leader.

He declared:

"My attention has been called to the bill introduced in Congress, January 15, 1943, by Representative Sabath which provides for a national lottery, the rewards to be paid with Government bonds. I am against such a bill personally, and I am sure that I have the support of my denomination in taking such a position.

"The U. S. Government should not enter the gambling business, nor should War Bonds be used to encourage gambling. I am against the bill in principle and in practice, both from the point of view of national policy and as a Christian leader."

"There are many other better ways to solve our financial problems than through a national lottery, which, in itself, would be another evil."

* * *

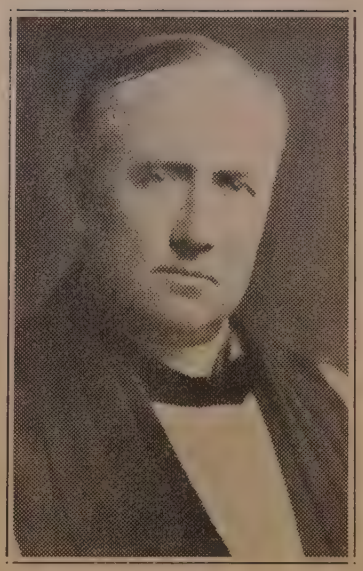
CONFERENCE ON "THE CHRISTIAN TEACHING ABOUT WEALTH"

Medfield, Mass.—Clergy and laymen interested in the application of Christian principles to contemporary social problems will be interested in the following announcement:

The second annual conference on Christian social teachings, sponsored by the Church League for Industrial Democracy, will be held at the Episcopal Theological School in Cambridge, the week of July 12 to 16. This year's subject will be "The Christian Teaching Concerning Wealth" (including money, property and capital). This topic was selected by vote of those attending last year's conference on "The Christian Doctrine of Work."

The plan of the conference is to have papers presented for discussion and criticism, followed by the issuance of findings agreed upon by members of the conference. The papers will deal with the Biblical Teaching about Wealth, Doctrines of the Patristic and Medieval Periods, Views of the Reformers—Luther and Calvin, and for the Modern Period it is hoped to have several papers on such themes as Wealth in Anglican Thinking from Maurice to Temple, the Influence of Marx on Christian Thinking, the Influence of Henry George, of Walter Rauschenbusch, and Recent American Thought including Ward and Niebuhr.

The continuation committee for the conference, composed of the Rev. Richard S. M. Emrich, the Rev. Paul T. Shultz, and the Rev. Oscar J. F. Seitz, will later make more specific announcement concerning the leaders who will present papers. Those who are interested in attending the conference or in making a special study on any of the above subjects are invited to communicate with Mr. Seitz, Church of the Advent, Medfield, Mass.



The Rt. Rev. Stephen E. Keeler, Bishop Coadjutor of Minnesota, who has just left for Honolulu to supervise Episcopal Church work pending election of a new bishop next October to succeed Bishop S. H. Littell, who has retired.

* * *

EPISCOPAL CHURCH OF THE AIR MARCH 28

New York, N. Y.—On March 28, at 10 A. M. Eastern Wartime, the Rev. Stephen F. Bayne, Jr., Chaplain of Columbia University, New York, will broadcast in the Episcopal Church of the Air, and the program will include music by a student group of Columbia, members of the choir of St. Paul's Chapel on the campus.

Mr. Bayne came to Columbia last fall. He is a native New Yorker, a graduate of Trinity School and Amherst College, and of the General Theological Seminary. He had been previously at Northampton, Mass., where he was active in ministry to Episcopal students at Smith College. He is the son of Dr. Stephen F. Bayne, associate superintendent of schools in New York City, and head of the elementary school division.

* * *

ST. GEORGE'S CHURCH HOST TO NEGRO TROOPS

New York, N. Y.—St. George's Episcopal Church, was host to Negro troops who are quartered in the old Psot Office Building on Sunday, February 21, at 4 P. M.

The soldiers marched from their quarters to the church, to attend a service arranged for them, with an address by the rector, the Rev. Dr. Elmore M. McKee, and Negro Spirituals sung by the choir under the direction of the noted musician and composer, Henry Burleigh, who has been a member of St. George's musical staff for 49 years.

Mr. Burleigh's son, Major Alston W. Burleigh, is executive officer of a unit now in New York, attended the service. Refreshments were served by the Red Cross unit of the parish.

The Rev. Dr. S. H. Bishop, rector of New York's largest Negro Episcopalian congregation, St. Phillip's, was in the chancel with the clergy of St. George's, and took part in the service.

St. George's has offered, and military authorities have accepted the use of its parish house for classes for the Negro troops three mornings each week. There is not room for the classes elsewhere in the neighborhood and Dr. McKee, learning of the condition, hastened to offer St. George's facilities. The classes are taught by officers and cover such subjects as Citizenship, First Aid. Communication and Military Manners and Customs.

* * *

UNITED CHURCH CANVASS

Welch, W. Va.—The Ministers' Association of Welch is sponsoring a United Church Canvass to be held during the first week of March. The Canvass advertising will be placed in local newspapers, and newspapers and local radio station have promised full cooperation.

The Rev. Andrew B. Jones, rector of St. Luke's Episcopal Church, has been placed in charge of publicity for the project.

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DEATHS

MRS. MARGARET GARTH LINTHICUM

Died, in Bridgeport, Conn., MRS. MARGARET GARTH LINTHICUM, only child of Mrs. Margaret Kemper Garth of White Hall, Albemarle County. Her sweet and gentle personality will make her long remembered. Her body sleeps in the little Church-yard close by her childhood home. Her spirit returned to God who gave it.

Far off Thou art; tho' ever nigh,
I have Thee still, and I rejoice
Always encircled with Thy voice
I shall not lose Thee, tho' I die.

Personal Notes Of Interest

The Rev. George P. Dunn, who was recently installed as rector of St. Luke's, Atlanta, Ga., has resigned to return to his former parish, Good Shepherd, Norfolk, Virginia.

Good Shepherd had not called a successor, and Mr. Dunn became concerned about the vast number of men in the service and in war industry in the Norfolk area, finally reaching the decision that he could best serve Church and country by resuming work in Norfolk. He will be there after March 1.

CLERICAL CHANGES

In the Diocese of Kentucky

The Rev. Harold J. Weaver took up his residence in Louisville early in February. Mr. Weaver's primary duties are in the field of work among army people and defense workers.

The Rev. Ralph D. Bonacker became officially the Chaplain at the Norton Memorial Infirmary, Louisville, February 1.

The Rev. S. Hughes Garvin, who has been the assistant to the dean of Christ Church Cathedral since his ordination to the diaconate last June, was recently elected Canon of the Cathedral.

The Rev. G. W. Buchholz, rector of Christ Church, Bowling Green, for the past six and a half years, expects to be called into service as a Chaplain in the Naval Reserve at an early date.

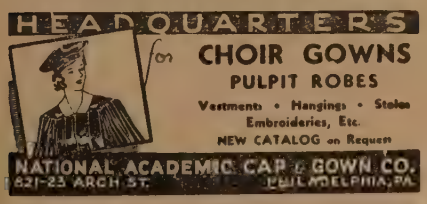
Bachelor of Divinity Degrees Conferred

The first mid-winter Commencement Day in the history of the Episcopal Theological School, Cambridge, Mass., was held on February 4, as culmination of a program initiated at the beginning of the summer to hasten the training of priests of the Church to meet war-time conditions. This Class of February '43, will be followed by another graduating class in the early autumn, an accelerated program made possible by the holding of classes throughout the summer, as was done last summer, immediately after the customary June Commencement.

The Rt. Rev. Cameron Davis, bishop of Western New York, in his capacity as main speaker at the graduation exercises held in St. John's Memorial Chapel, attached to the School, urged the 18 members of the class to realize "that Christian people must learn that the principles of Christianity must be applied to social groups and not just to individuals."

Degrees were conferred by the Very Rev. Angus Dun, D. D., dean of the School, whose son, Angus Dun, Jr., was the recipient of the degree of Bachelor of Divinity cum laude. The full list of graduates receiving the degree of Bachelor of Divinity is:

George A. Atwater, West Medford, Mass.; John P. Coleman, New Rochelle, N. Y.; Angus Dun, Jr., Cambridge,



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The Rt. Rev. Henry Knox Sherrill read the closing prayers and pronounced the benediction.

ORDINATIONS

Ordination of eight men to the diaconate by Bishop Sherrill on February 3, in St. John's Memorial Chapel, Cambridge, preceded E. T. S. Commencement Day on February 4. Dean Dun preached the sermon. Those ordained, their presenters and their assignments, are:

George A. Atwater, presented by the Rev. Whitney Hale of the Church of the Advent, Boston, to be vicar of St. Stephen's Church, Boston;

John P. Coleman, presented by the Rev. Massey H. Shepherd of the School faculty, to be curate of Christ Church Cathedral, Hartford, Conn.;

Angus Dun, Jr., presented by the Rev. Gardiner M. Day of Christ Church, Cambridge, to be curate in that parish;

Wendel M. Pasco, presented by the Rev. Kenneth deP. Hughes of St. Bartholomew's Church, Cambridge, to take up work in Indianapolis;

Glenn R. Shaffer, presented by the Rev. W. Harold Deacon of St. Peter's Church, Cambridge, to be curate in that parish;

Bancroft P. Smith, presented by the Rev. Howard M. Lowell of Grace Church, New Bedford, to be curate in that same parish;

Malcolm W. Strahan, presented by the Rev. Dr. Endicott Peabody, to continue as master in Groton School;

William J. Wolf, presented by the Very Rev. Edwin J. van Etten of the Cathedral Church of St. Paul, Boston, to continue his studies at the Union Theological Seminary, New York City.

Priests

Ten men were ordained to the priesthood in the Diocese of Massachusetts in December. On December 9, in the Cathedral Church of St. Paul, Boston, Bishop Henry Knox Sherrill ordained nine at a service where the preacher was the Rev. Dr. Richard S. M. Emrich; readers of the Epistle and Gospel were the Rev. Erville Maynard of Albany, N. Y., and the Rev. Dr. Phillips E. Osgood of Boston; reader of the Litany, the Very Rev. Edwin J. van Etten. The nine ordained were:

The Rev. John Murray Balcom, curate of Grace Church, Norwood, and the Church of the Epiphany, Walpole, presented by Archdeacon Howard Key Bartow;

The Rev. Thompson Chester Baxter, curate of St. Peter's Church, Albany, N. Y., presented by the Rev. Erville Maynard;

The Rev. Arthur Chandler Crawford,

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curate of Grace Church, Lawrence, presented by the Rev. Archie H. Crowley;

The Rev. Robert McQueen Grant, in charge of St. James' Church, South Groveland, presented by the Rev. Gardiner M. Day;

The Rev. Alfred Byron Starratt, curate of St. Anne's Church, Lincoln, presented by the Rev. Robert Curry of St. Paul's School, Concord, N. H.;

The Rev. John Duane Verdery, at that time curate of the Cathedral Church of St. Paul, Boston, but now headmaster of Wooster School, Danbury, Conn., presented by the Very Rev. Edwin J. van Etten;

The Rev. Frank Eugene Greene, Jr., curate of Trinity Church, Boston, the Rev. George W. R. McCray, in charge of St. John's Church, Sharon, and the Rev. Carl Jerome Webb, minister in charge of Trinity Church, Canton, all presented by the Rev. Dr. Phillips E. Osgood of Emmanuel Church, Boston.

The Rt. Rev. Raymond A. Heron, suffragan bishop of Massachusetts, on December 19, in Christ Church, Cambridge, ordained to the priesthood the **Rev. Michael Martin,** curate of that church. The Rev. Gardiner M. Day, rector, presented the candidate, and the Rev. Charles L. Taylor, Jr., of the Episcopal Theological School faculty, preached the sermon.

MARRIAGE

The National Council has received announcement of the marriage on February 1, of Walter Allen and Gertrude Zenk, probably at Hsichow, China.

Mr. Allen is the son of Mission Treasurer A. J. Allen, and teaches English at Central China College. He was born in Chicago, was graduated from Pomona College, and has a Master's degree from the University of California. He has been in China since 1940.

Mrs. Allen is a member of the Evangelical and Reformed Mission, one of the cooperating units of Central China College. She went to China about 1937, to take charge of the Department of Music at the College.

The wedding took place during the Chinese New Year's Holiday, so that it may have been in Kunming, which would have permitted Mr. Allen's parents to be present. The cable received by National Council failed to give details.

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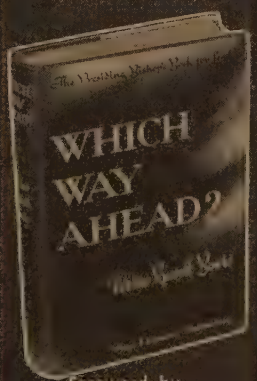

Foreword by THE RT. REV. HENRY ST. GEORGE TUCKER

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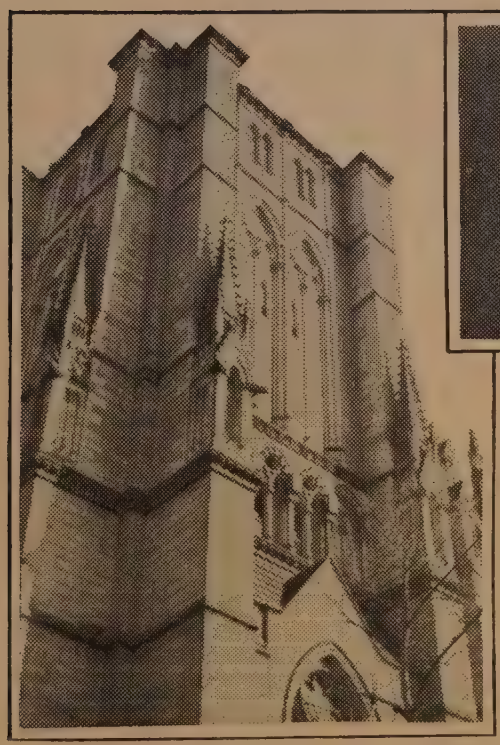
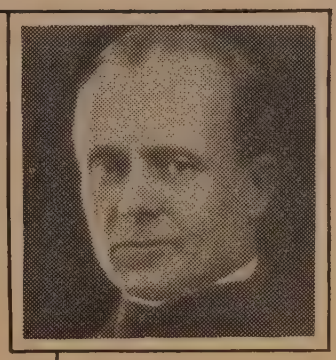
ONE

Vol. 109—No. 11 13 MARCH 1943

The Southern Churchman





Unfinished tower of the Cathedral of St. John the Divine, and the Rt. Rev. William T. Manning, Bishop of Episcopal Diocese of New York.

Bishop Manning announces that all construction work on the two-thirds completed Cathedral has stopped and will not be resumed until after the war. It is estimated that $10,000,000 and six years of time will be required to complete the great structure. St. John's will be the largest Gothic Cathedral in the world and in Bishop Manning's twenty-two-year tenure more than $15,000,000 has been contributed for building it, which has been done on a pay-as-you-go basis from the start.

A NATIONAL CHURCH PUBLICATION

The SOUTHERN CHURCHMAN

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Rev. G. MacLaren Brydon, Associate Editor
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LETTERS

A Thank Offering From a British Warship

The following is a letter received by Miss Annie Park of St. Anne's Preventorium, Mission Home, Virginia, from a Chaplain aboard a British Warship.

Dear Miss Park:

When I was staying with Christian friends in Virginia, where I spent a most enjoyable week's leave, my hostess told me about the good work that you are doing with needy children. We have a offertory box in the Chapel on board, and we felt we should like to devote a collection to your work. Would you please regard this as a token thank offering from our sailors for the very wonderful hospitality which we have been given in Albemarle County as well as in other parts of Virginia?

With the very best of good wishes and may God bless your work in every way,

Yours sincerely,
A Chaplain
Aboard a British Warship.

* * *

LOUISIANA

Annual Convention

New Orleans, La.—The one hundred and fiftieth annual convention of the Diocese of Louisiana was held in Grace Church, Monroe, on January 27-28, 1943.

Preliminary meetings were held the previous day, and at night there was a dinner in the Parish House, given by the Church Club of Louisiana, at which the Rt. Rev. Alfred A. Gilman, S. T. D., bishop of Hankow, China, was the principal speaker, giving a very interesting statement of his work in China.

The Convention opened at 7:30 A. M. on January 27, with a celebration of the Holy Communion, and the business session convened at 9:30 A. M., at which the Bishop gave his annual address, outlining the work done in the diocese during the past year, showing it to be in an excellent condition. Clerical and lay deputies were elected to the General Convention. The report of the Treasurer showed that all parishes and missions had paid in full their assessments to the Convention Fund, the first time in the history of the diocese, and they had also paid their apportionments to the Church's program in full; in fact, it was overpaid. The Convention voted to join with the Dioceses of Mississippi and Arkansas in the support of All Saints' College, Vicksburg, Miss. The Parish furnished delightful breakfasts and lunches each day.

* * *

CALIFORNIA CONVENTION

Women Delegates Approved

San Francisco, Calif.—At the 93rd annual Convention of the Diocese of California, of which the Rt. Rev. Karl Morgan Block, LL. D., is Bishop, held February 2-3, it was voted to have one woman delegate from each parish and mission at future conventions. With proportional representation allowing from two to seven delegates, each delegation must include one woman delegate and one woman alternate. It was also voted to raise the pledge to the National Council by $1,000 to $16,000.

Featured speakers included Deaconess Elsie W. Riebe, who electrified her audience with tales of conditions in Ichang, China, before and after its capture, the Rev. Michael Coleman, acting vicar of All Hallows-by-the-Tower, London, who was the preacher at the diocesan service; and the Rev. Henry Ohlhoff of Canon Kip Community House in San Francisco, who told of the work among the poor and of the raising of $93,000 for the new quarters. Trinity Church, Hayward, and Holy Trinity Church, Richmond, were admitted as parishes.

The large number of nominations for all officers resulted in some changes in diocesan committees. The results were: **Deputies to General Conventions:** Clerical—Henry H. Shires, D. D., A. Ronald Merrix, J. Lindsay Patton, D. D., John C. Laffler. Lay—Clifton H. Kroll, H. R. Breden, George E. Kellogg, Walter E. Bakewell. **Alternates:** Clerical—Mark Rifenbark, D. D., Thomas H. Wright, D. D., Sumner Walters, Oscar F. Green. Lay—F. M. Avery, Frank E. Hinckley, A. B. Cargill, Frederick Payne.

* * *

NOTES FROM CHURCH DIVINITY SCHOOL OF THE PACIFIC

Berkeley, Cal.—The third quarter began on February 22. New students are Richard Trelease of West Missouri and Frank Harry Lash, Jr., of Los Angeles.

Frederick Williams of the Diocese of California has returned after two quarters leave.

A course in Church Music is being given this quarter by the Rev. Walter Williams. The regular faculty continues as usual, including Dean Shires, Dr. Randolph Miller, Everett Bosshard, Bishop Parsons, George W. Morrel, Henry M. Shires, Dr. Pierson Parker, and Mrs. Henry Veazie. Canon C. Rankin Barnes of San Diego will give his annual lectures on pastoral care the first week in March.

Recent visitors at the school have included Dr. Arthur Sherman of Forward-in-Service, the Rev. Michael Coleman of London, Bishop Sanford of San Joaquin, Dr. Lindsay Patton, and Bishop Stevens of Los Angeles.

Returns from Theological Sunday have already exceeded previous years, and some funds have not yet been collected.

Plans are progressing for the Jubilee celebration on Commencement Day, May 6. Watch for further announcements.

* * *

"$1.60 MEANS SOMETHING LIKE A MILLION"

New York, N. Y.—Bishop John B. Bentley, of Alaska, while in Riverdale, N. Y., was asked to talk to the boys of the Riverdale Country School. He spoke to them about Alaska, about the work done by Bishop Rowe, and of the plan to erect the Bishop Rowe Memorial Building.

Following the session with the boys, Bishop Bentley received a letter. It was a bit weak in spelling, and the penmanship was just what it would be expected to be, written by a twelve-year-old boy. This boy, a British refugee, told the Bishop that he was much impressed with all that he had heard. He was glad to have had the opportunity of learning about Bishop Rowe and the Church in Alaska. He explained that he is English, but that he wanted to do something to help what is being planned. "I enclose all the spare money I have," wrote Jim Wilde. "It is not much, but it really is all the spare money I have. I earned it by shining shoes and making beds."

The enclosure was $1.60. Said Bishop Bentley: "That is an evidence of the spirit I find in the Church at home. It is the kind of thing that gives us field workers a lift, and sends us on with faith and courage. It is only $1.60, but to me it means something like a million."

Vol. 109 No. 11

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HAVEN

By J. W. KENNEDY

THERE IS AN OLD SAYING that we make mountains out of mole-hills. This is literally true. We allow, through neglect, the little insignificant, new-born thoughts and plans, feelings and yearnings, in their nascent stage, perhaps, quite harmless, to develop and grow into lusty mountainous things, difficult to control. It is comparatively simple to nip in the bud every such move away from Christ as center provided we catch it as a little hill and do not postpone it until it becomes a mountain. The moment we feel the slightest tug of evil in any of its forms we must be on the alert, plant both of our feet solidly, and cry "No!" in a commanding voice. We do not do this often because we feel such a little thing can do no harm and it really doesn't matter anyway because, if necessary, we can exercise the authority of control at any time. But beware of delay, for the innocent baby thing can grow into a monster almost before we know it. There is a truth we need to consider, remember, and apply this morning. Its exact description might be summed up as the magnitude of the infinitesimal. Practically every terrible evil deed developed into a mountain from a tiny little hill of dust, which, had it been dealt with in the incipient stages, could easily have been wiped up with one sweep of the dust cloth. A slight misunderstanding goes unexplained, is brooded upon, is magnified, becomes a demon of destruction. If, when it first appeared, immediate steps had been taken to clear it up, no harm would have come. Remember the initiative for the cure must come from the one conscious of the misunderstanding. Many lives of husbands and wives are miserable today because the hill of misunderstanding has become a mountain of difficulty, and has blocked out God. Most of life's tragedies begin with such minor and insignificant things. A fancied slight produces a hurt feeling, is nursed into a grudge, which smoulders into hate and poisons a life, a family, a community. Murder begins in such a manner. In attempting to trace back to the roots of resentment, fear, pride, greed, and their kindred evil host, we often find an infinitesimal something that, likely as not, has been forgotten. The pin-prick beginnings of impatience, unkindness, self-indulgence, "just this once won't hurt" feeling, habit formation, must be dealt with as they come when they come to prevent the end-result happening of something that will be as difficult to cure spiritually as cancer is physically.

BEWARE OF THE potential magnitude of the infinitesimal. Check every thought, every feeling. Where the slightest speck of evil is discerned, even just a wee note of a tendency, a budding desire, root it out ruthlessly and completely, daily, hourly, at its very birth. Never under-rate the growing and reproducing power of the apparently insignificant. The failure to kill one little fly or mosquito or to get rid of one microscopic germ. may result in some one's death. The failure to deal with spiritual disease as fast as it is diagnosed and discerned may lead to spiritual death or at the very least to tragic waste and a long-term illness.

There may be a host of little dust heaps lying around within us now. That innocent little lie we plan to tell. That bit of money we intend to misuse secretly. That guarded plan for an hour of "fun." That process of rationalizing already begun about something we have done or want to do. That neglect of sufficient quiet time with God to discover the insignificant and to fortify against its mountainous development. The magnitude of the infinitesimal can be a myth if we, by God's help, keep free from its blinding mist between the dawns.

This Week

THE WORLD AROUND THE CORNER 5
By the Rev. Vincent C. Franks, D. D., rector of St. Paul's Church, Richmond, Va.

COOPERATION IN THE POST-WAR WORLD 8
By the Rev. William C. Kernan, Associated with The Christian Institute for American Democracy, Broadcast over WEVD, February 16, 1943

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MARCH

1—Monday.
7—Quinquagesima Sunday.
9—Shrove Tuesday.
10—Ash Wednesday.
14—First Sunday in Lent.
17-19-20—Ember Days.
21—Second Sunday in Lent.
25—Annunciation of the Blessed Virgin Mary.
28—Third Sunday in Lent.

* * *

COLLECT FOR FIRST SUNDAY IN LENT

O Lord, Who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honor and glory, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

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Praying Hands

WESTERN WINDOWS

Friends All,

March 10th was Ash Wednesday, the first day of the Lenten Season. Encouraged by your letters, I venture to offer some thoughts, which, under God, may serve as a little seed-bed for our meditations. I have again been reading "*The Pilgrim's Progress*, by John Bunyan, and it is an expression used by that Pilgrim, that I invite you to think over during these quiet days of Lent. The Pilgrim has reached a place called *The Palace Beautiful*, and, as he tells the occupants, of the things that had befallen him since leaving the City of Destruction, and of his relief at last. at coming to the Man of the Hill,—Prudence, a member of the family, asks—"Do you not sometimes think of the country from which you came? Are you not at times perplexed? By what means do you find your annoyances vanquished?" And the Pilgrim replied: "When I think of what I saw at the Cross, *that will do it;* And when I look at my Broidered Coat, *that will do it;* Also when I look into the Roll that I carry in my bosom, *that will do it;* And when my thoughts wax warm about whither I am going, *that will do it.*"

On those things let us muse—only, do not try to take at one sitting, or at one reading, all that I am offering. Let the first section occupy your thoughts and prayers for a week or ten days, before going on to the *Broidered Coat*, and the *Roll*, and to *Mount Zion*. Read carefully all references in Bible and Prayer Book and Hymnal—and in all, pray, "Lord Jesus make Thyself to me a living bright reality."

WHAT I SAW AT THE CROSS

The Forty Days of Lent lead us to the Cross, and all the way along, the Old, Old Story of Jesus and His love is being told in Collect, Epistle and Gospel, and by Hymns 122 to 164.

The experience of that wonderful redemption, God's remedy for sin, is antecedent to all else. *First of all*, Christ died for our sins(1 Cor. 15:3; Gal. 2:20). Gratefully we recall this mystery of divine love.

What John Bunyan relates of his Pilgrim, is just a bit of our own story—"On that Hill stood a Cross, and a little below, a sepulchre. Just as the Pilgrim came up with the Cross, *his burden was loosed* from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, until it came to the mouth of the sepulchre, where it fell in, and I saw it no more."

We too have been to that Cross, and known the pardoning grace and love of God, taking away our sins, the sins that shame and humble and haunt us. At Calvary we see love bearing them, taking them all away. There we see love saving and redeeming sinful men, loving us and releasing us.

That, above all else, is the news that the human heart wants to hear, that there *is* release from our sins, and that there is love in God. (2 Cor. 5:19; Col. 2:14; Hymn 138, 139.)

From first to last, whether sinners, or saints-in-the-making, it is Jesus who cleases us from sin. The daily pardon, the daily cleansing, are but the daily virtue of that one all-embracing act of mercy, in which, while we were yet sinners we were reconciled to God by the death of His Son, and nowhere, outside Scripture, is this grand fact more clearly set forth than in the Penitential Office, on page 60 of the Prayer Book, and in the great prayers in the Service of Holy Communion on pages 80 to 84.

But the Cross is not the end. There is something more to salvation than the losing of a burden. There are things which accompany salvation, and innumerable benefits obtained for us by Christ's precious blood-shedding. Calvary gives power to become a child of God, a partaker of the divine nature, and it seats us in heavenly places with our Lord. (1 Jn. 3:1-3; 1 Pet. 1:4; Col. 3:1; Eph. 1:3; 2:6.) **M M M**

The Cross Condemns us to Sainthood! One reason why forgiveness makes people good, is that genuine faith is stimulating. The test of faith is action. True faith makes us free, and able to stop sinning, because it means a life shared with a risen Saviour, and such a union is equivalent to being partakers of His overcoming energies. Thus does the Cross become of sin the *double* cure, cleansing us not only from its guilt, but also from its *power*. The *Collect* for Ash Wednesday calls it "*perfect* remission and forgiveness." It includes the "going on" of Heb. 6:1, and the "increase" of 1 Thess. 3:120 2 Cor. 10:15; Col. 1:10, and of the Confirmation Prayer at the foot of page 297.

Through prayer and sacramental help, the resources of our Calvary-Friend are put at our disposal, and drawn on by us. "The Lord stood with me," writes the Apostle in 2 Tim. 4:16; that is, "The Lord presented Himself to me." And He stand with *us*, saying, "I am at your disposal." All things are ours if we are Christ's, even the unsearchable riches of Christ. (Rom. 8:28; 2 Cor. 9:8; 1 Cor. 3:23; Eph. 3:8).

Great are the spiritual rewards for us as we recall *What We Saw at the Cross*, and as we keep company with the Man of the Hill.

The Collect for the seventh Sunday after Trinity (p. 198) is a prayer we shall wish to use daily. (To be continued.)

—*B. Frank Mountford.*

The World Around the Corner

By VINCENT C. FRANKS

Text: "To everything there is a season, and a time to every purpose under the heaven: . . . a time to plant, and a time to pluck; . . . a time to break down, and a time to build up; . . . a time to get, and a time to lose; . . . a time to keep, and a time to cast away . . . a time to rend, and a time to sew; . . ." Ecclesiastes 3:1-8.

THE writer of the Book of Ecclesiastes was a pessimist, probably a lovable pessimist, such a one as all of us know. "Vanity of vanities, saith the preacher, all is vanity." That is the refrain of his book. "Man cometh in with vanity," he writes, "and departeth in darkness, and his name shall be covered with darkness." Or, "Dead flies cause the ointment of the apothecary to send forth an evil savour: so doth a little folly outweigh wisdom and honour." Or, "If a man live many years and rejoice in them all, yet let him remember the days of darkness. All that cometh is vanity."

But for all his pessimism he was a virile thinker in the days when earth was young, and ran the gamut of life in this his third chapter: "There is . . . a time to every purpose under the heaven. A time to plant, and a time to pluck . . . a time to break down, and a time to build up . . . a time to get, and a time to lose . . . a time to rend, and a time to sew . . . a time to keep, and a time to cast away." I doubt if any modern philosopher, acquainted with all the wisdom that has poured into the world since then, could make a sounder generalization than that.

I

THERE is a time to every purpose under the heaven, times when radical changes are due to sweep the earth! Think of the giant dinosaur that used to rule the swamplands. Someone with imagination tried to fancy a conversation between an ancient dinosaur and a modern scientist. It went something like this:

Says the Scientist: "Listen, old fellow, your environment is in for a bit of a change. Those glaciers are receding, and those swamps will soon dry up. There will be new kinds of vegetation, and you will have to change your diet. But don't be worried—you can adapt yourself to the change. As long as you are willing to learn new habits and remain abreast of the new events that keep life evolving, your position is secure. But you will have to adapt yourself to some new ideas, whether you like them or whether you don't."

But the dinosaur sloshed in the mud, remained unperturbed, and said: "I'm the biggest living thing on earth. And the reason I'm so big is because I give all my attention to my own affairs and things as they are, and never believe all the nonsense I hear." So he decided not to learn new ways, nor to change his diet, nor to keep abreast of the times. He just ate another ton of wet grass, stuck to things as they were and finally perished from the earth. He could not adapt himself to change. Yes, "To everything there is a season. A time to plant, and a time to pluck . . . a time to break down, and a time to build up . . . a time to rend, and a time to sew . . . a time to get, and a time to lose."

Another time when radical changes were due to sweep the earth was about the time that Columbus discovered America. To the men of that age it seemed that life had arrived at terminal points in Europe. To the man in the street the earth was square, and that was that. Men wrote books in longhand, so they would always write them in longhand. Reading and writing were for the few, a scanty few. All the trade routes had been explored, men had been every place there was to go. And if anything in that century seemed secure and inviolate it was the power of the Roman papacy. The small round wafer the priest held aloft on his paten was actually God Almighty, it could submit to no other interpretation.

Fancy then a conversation between a typical man of the fading 15th century and a modern intellectual. Says the Intellectual: "Listen, old fellow, your environment is in for a bit of a change. Old habits of life and thought are soon going to dry up, and you will have to change your ways. Columbus is going to discover a new world, and shift the centre of earth's gravity from the Mediterranean Sea to the Atlantic Ocean. William Caxton is going to popularize movable type and make books available to the many rather than the few. Galileo is going to invent a telescope and revolutionize your conception of the heaven. Trade routes you never dreamed of will be opened to mankind. John Wycliffe and Martin Luther are going to shake the props from under the theory of papal supremacy, for a mighty religious reformation is just around the corner. But don't be worried—you can adapt yourself to the change. And life will be better for you as long as you are willing to learn new ways and remain abreast of the great events that keep life evolving."

But the man with his feet in the mud of that century remained unperturbed. Says he: "It's no use, Mr. Intellectual. My way of life is the most secure thing on earth. And the reason I'm so secure is because I give all my attention to things as they are, and never believe all the nonsense I hear. Once a dinosaur, always a dinosaur." But hardly had he finished speaking when old horizons burst their bounds, and a new age fairly seething with change broke on his astonished world. Columbus sailed; movable type won the day; new trade routes were opened; Galileo's foolish little telescope prevailed; and the mediaeval papacy, the thing about the times that seemed most secure of all, was shaken to its foundation. "To everything there is a season, and a time to every purpose under the heaven . . . A time to plant, and a time to pluck . . . a time to get, and a time to lose . . . a time to keep, and a time to cast away."

II

THAT generalization is just as sound today as it was in the latter days of the dinosaurs, and when men lived with their feet in the mud of the 15th century.

Yes, this a time to pluck, a time to rend, a time to lose. "We have been living from the top of the milk bottle, now we must live from the bottom." Here are some phrases from Harry Hopkins' article, "You Will Be Mobilized," which appeared in a recent issue of the American Magazine. He is saying, as it were: "Listen, old fellow, your environment is in for a bit of a change. Rationing is going to affect every detail of your life. Soon riding on trains and making a long distance telephone call will be prohibited without evidence that they are necessary. Doctors and dentists may have to go to communities where they are most needed. Men's and women's shoes and clothing will be standardized and rationed before the end of 1943. Liveried men who open taxicab doors in front of hotels will be a thing of the past, so will cooks in night

clubs, so will manicurists for men. And all that so that in a world of total war we can become an undefeatable nation." But don't be appalled, you are no dinosaur, you can adapt yourself to the change, even to the bottom of the bottle. As long as you are willing to learn new habits, respond to the need and keep abreast of the times, life can be worth while, qualitative, joyous. Indeed, this is a time to pluck, a time to rend, a time to lose.

III

BUT it is more than that. It is so much more than that. It is a time to plant, a time to sew, a time to build up. There is a time to every purpose under heaven.

For instance, God through Christ, must have a redemptive purpose for Russia, and if a purpose then a season to replant and rebuild. An agnostic friend of mine used to twit me about the collapse of religious faith in Russia, and ask me to explain why God had stood so disinterestedly on the sidelines to watch his religion die. Two years ago we thought Christianity was dead in the land of the Soviets. The atheist newspaper Bezbozhnik—"Without God"—had boisterously cried that God was dead in Russia. And truth to say, Christianity, as it functioned under the czars, was in decline if not decay. Perhaps it needed a Calvary in order to have a resurrection. Two years ago the cathedrals were used as art galleries, village churches were used as storehouses, it was unlawful to give religious instruction to the young, and most theological seminaries were barred and bolted against Christ.

But during the last two years the rigorous treatment of the Church has been greatly eased. The Soviet government no longer frowns on worship, but actually encourages it. During the long years of persecution the Church did not die. It was simply driven underground, and quickly revived when the policy of repression was relaxed. For the sake of war time unity, and to placate the Allies, civil rights have been restored, and the clergy permitted to vote. In a recent issue of "Newsweek" we are informed that the seven day week is back, offensive references to religion in the school text books have been removed, and open funerals conducted by priests, with great crowds attending, are common again. And that atheist newspaper "Bezbozhnik" has itself been liquidated, and in its final edition went so far as to attack Hitler for persecuting religion. Some times are more seasonable than others for the replanting of religious faith, and it seems that men turn to the verities of religion more in times of great tribulation than they do when the times are jubilant. This is more than a time to pluck, to rend and break down; it is also a time to replant, revive and rebuild.

IV

NOW if the latter dinosaurs and the men of the 15th century lived on the brink of tremendous upheaval, I think this is another age just entering the portals of farflung and radical changes. He who hath ears to hear can hear prophetic knuckles knocking on the door of the 1940's. Some of us are not going to like the changes on the horizon, we would rather stick to things as they were, and cry, "God bless the status quo." No doubt a new and heady age will go to some extremes and pluck where it should be planting, rend where it should be sewing. Human nature being what it is, not all changes will be for the good. I venture, however, to state some major changes that seem in the offing.

Imagine then a fanciful conversation between The Man of the Future and a typical Man of Today. Says The Man of the Future: "Listen old fellow, your world is in for a bit of a bump. There are going to be some sweeping economic changes in it. The last multi-millionaire is probably on his way out. America and Europe are attempting to make a more equable distribution of the wealth of mankind. The Beveridge Report in England is an index to the future. But don't become sick with worry. We are not going Communistic nor even Socialistic, we are not going to throw Capitalism unto the ash heap. What we *ARE* after is a more equable sharing of the good things of God's world. That is as the Sermon on the Mount would have it, isn't it?

"And then you are in for a bit of a change in the field of interracial relations. The old axiom that the world gave forth her increase for the good of the white man is in for quite some revision. You say the British should do something to ease the brown man's lot in India. True, they should. But there is a racial problem here in America, and you have not done very much about improving the colored man's standard of living. But don't get nervous, we are not advocating social equality. Advance does not mean social equality or a mess of unrealistic sentiment. What we *are* after is a new consideration for the privileges of all God's children, whether they are white or whether they are colored. Isn't that as the Sermon on the Mount would have it?

"And your old doctrine of isolation is in for some changing too. We used to say: 'America is the greatest living thing on earth. And the reason she is so great is because she gave all her attention to her own affairs.' But 'Me for myself and the rest of the world be hanged' won't go in the world of the future. We have reached a period in global affairs when no nation is safe enough, or great enough, to live to itself alone. You will have to co-operate and accept your just responsibilities. Isn't that as the Sermon on the Mount would have it?

"To inject an interpolation at this point," adds The Man of the Future, "you had better start guarding against this perilous trap. You are frightened now because your life, your property and your security hang on the delicate balance of war. Your present fear stimulus drives you to plan a good brave world for the future, the kind of a world where global war cannot happen again. But when your war is over and your present fear stimulus removed, you will be inclined to rest on your oars and want to race back to your comforts and luxuries again. Watch out when that time comes or your mind will freeze, as it froze in 1919. You will be fagged out then and inclined to lose interest in a brave new world. When the fear stimulus passes you can be lulled to sleep again, lose the peace, and brew another war through neglect of your obligations. Start guarding against that let-down now."

And, with a change in the tone of his voice, The Man of the Future has a final word to say. "Your easy going Christianity is in for some shocks. Indeed it is. Aroused men are going to expect you to close that yawning gap between Christian theory and practise and ask you to really apply the Sermon on the Mount to all phases of life. You will be expected to apply it to your social problems. And that will be something new. You will be expected to apply it to your economic problems. What a shock that will be to some in the pews of your churches. And you will be expected to apply it to your political life. That will make many a churchman mad. You will have to learn to take your Christ seriously, on week days as well as Sundays, no matter whom you make mad, for

(Continued on page 9)

EDITORIALS

John H. Cooke

John H. Cooke, business manager of the Southern Churchman, died on March 5th. Death is the great revealer, and educates in the science of values. It furnishes perspective and offers an opportunity for judgment as to the worth of those things for which men strive. Memory is the executor that divides the heritage of a good life. It is not rhetoric but fact that John H. Cooke earned the Christian's highest privilege of being poor yet making many rich. To the restless complainer and shirker he has left the example of patience that bore the buffetings of Fortune with never a murmur. To the one who is tempted to sell the truth to serve the hour he has left the history of unswerving loyalty to conviction that never counted cost nor consequence when word or deed was needed to express that conviction.

During the last two years his health was seriously impaired. Nothing but a soldier's pluck and an indomitable will kept him at his work. For nearly a quarter of a century he gave his life to the Southern Churchman; and none who has ever been associated with this publication ever had a truer knowledge of the influence, beautiful and sweet, which the weekly coming of this paper has exercised in the homes of church people for over a hundred years.

A Modern Good Samaritan

An interesting repetition of the Good Samaritan has been produced in recent events in the Middle East.

For a year or more certain American citizens headed by ex-President Hoover have been trying to induce the British government to permit food ships to go through the British blockade to feed starving women and children in the occupied countries of Europe.

They did not succeed in getting the permission they sought, because the British were afraid that the food would be gobbled up by the Germans, although it was demonstrated in the last war that such supplies could be distributed under a system of supervision that assured their going to the destitute for whom they were intended.

Finally Turkey, a Mohammedan country, decided to feed its ancient and traditional enemy, Greece.

She, too, applied to Great Britain for permission to send food ships through the blockade. She got the answer that had been given to the American group.

But Turkey decided to do something about it. She notified the British authorities that she was going to send ships loaded with food to Greece.

What was the result? Turkey is an important neutral country which could not be offended, so the ships went through unmolested, even though they did not have official permission.

The result was watched carefully. It was found that when the food was properly distributed, none of it got to the Germans.

The result of this Good Samaritan effort is that now, after watching it work for several months, steps are being taken in this country to follow the good example set by our Mohammedan friends, and a group of church leaders, including our Presiding Bishop Tucker and forty-two others, have issued a statement requesting the proper officials to take immediate steps to send relief to starving women and children in occupied countries.

Here is an opportunity for Christian people to do some really Christian work in this war-torn world.

Let us exert every effort to agitate action in this course, by writing the newspapers and to government officials.

An aroused Christian public opinion at this time may save millions of lives.

R. C. M.

The Church—What? or Who?

In these days the Church is getting a good deal of criticism from various sources.

In fact it is the favorite indoor exercise of writers to take a shot at the Church.

"The Church in Disrepute" comes from the pen of a prominent churchman (Bernard Iddings Bell), and "why should we support organized religion?" is a favorite question in college forums.

All this leads us to a very searching question, i. e. What is the Church? And the further thought; should not the query be phrased differently and put "Who is the Church"?

It is not an impersonal organization, but one that is made up of a collection of individuals, supposedly consecrated to following the teaching and example of Jesus the Christ, with the clergy as its officers and standard bearers.

Since this is the case, everyone of its critics is really attacking its personnel, and the only way to answer such criticism is to raise the standard of devotion and service of its leaders, especially the clergy.

If this be true, the parachute chaplains who "jump" with their troops do more to restore respect for the Church than all the books that are written or the sermons that may be preached in a year.

These men are the Church in action, and they are showing the world that the Church "can take it".

In the same way, Chaplain Williams, working among his wounded comrades on the sinking air craft carrier "Wasp", was doing valiant service toward getting the Church out of "disrepute".

It is such men as these, plus the thousands of self-sacrificing parish clergy, who are the Church and can save it.

R. C. M.

Cooperation in the Post-War World

By WILLIAM C. KERNAN

WHEN, A SHORT TIME AGO, the existence of the democratic countries was in great danger from the Nazis, little more was heard anywhere than that the necessity of cooperation between the United Nations was paramount, and sacrifice for the common good against the common enemy was the only essential The same danger had united us, and for a time it was good to think that men, after all, could become great enough and good enough to bear the burden of the world without considering overmuch their own interests. We had hoped that the same cooperation in war time that had united the allies would endure into the post-war world. We could not but hold out that hope because, without it, we knew with a certainty to which all history bears witness, that we should be compelled to fight again. We know now, as we knew in earlier days, that the truth which states, "unite or perish," is inescapable.

But the picture is changing. Cooperation and friendship are bearing their fruit and we can now see victory ahead. As some predicted, the general good of mankind is being forgotten now in some quarters, and only what is called the national, or particular, good is being remembered. It is now, after the immediate danger from the Nazis has passed that the isolationists are becoming bold again and the protagonists of American domination of the world, which is the new imperialism, are becoming vocal again.

FROM A WHOLLY unsuspected quarter came the challenge last week to the hopes and aims of many Americans for a better and more peaceful, because a more just, world after the war. We had supposed that Mrs. Clare Boothe Luce shared those hopes and aims. We cannot, without further clarification, still think so. As the New York Daily News put it, "Clare Boothe Luce, long considered one of our most ardent internationalists, today came home to roost." The News was referring to Mrs. Luce's maiden speech on February 9 in the House of Representatives. What had Mrs. Luce proposed that made the News conclude that she was no longer "one of our most ardent internationalists," but had, on the contrary, come "home to roost"?

The New York Times report of her speech said that she had told the House that "American control of the air must prevail after the war, instead of the Administration's 'freedom of the air' policy." Miss Dorothy Thompson understood the speech to mean that Mrs. Luce "advocated as a war aim American control of the global air, not United Nations' control or international control . . . but complete domination."

On February 13, Mrs. Luce sought to clarify her position in an address in New York City before the Elks. She asked for "consideration now by America, Russia, Great Britain and all the United Nations of a post-war air policy rather than after the war." She affirmed then that in her speech in the House she had not said, and would never say, that America should "monopolize the air traffic of the world." This may mean that the Daily News was wrong in supposing that Mrs. Luce is no longer "one of our most ardent internationalists." For this sounds very much like internationalism and a desire on her part for international cooperation where control of the air is concerned. But what did Mrs. Luce mean in that same speech before the Elks on Saturday night when she said, "I repeat tonight, and I shall repeat it at every opportunity, that I believe it to be to America's national interest, as well as to the interest of the whole civilized peace-hungry world, to every little nation under the skies, that we should be the leading air power, commercially, tomorrow as we are militarily today"? Now, that does not sound so international, because the only way for America to achieve that end is by doing what we understood Mrs. Luce to have advocated in her maiden speech before the House—control the global air and dominate it. If that is the intention, it is difficult to see what good conferences with the other nations on the subject can do. Have we any right to suppose that they are going to acquiesce in our demand to become "the leading air power, commercially, tomorrow, as we are militarily today"?

THERE WAS SOMETHING ELSE in Mrs. Luce's speech before the House which needs clarification. It was her reference to our ally, Great Britain. The British, she said, will want to "put muscles and flesh" on their international air system after the war, "and perhaps even some fat in places—with lease-lend planes." (New York Times, February 10, 1943.) And, Mrs. Luce added, she wished this policy were "ours." So, it does look like imperialism after all, so long as it is American imperialism.

There is a great deal that is wrong with Mrs. Luce's statement regarding Britain. It stirs up an unwarranted controversy with the best friend we have in the whole world. It imputes to Great Britain designs that cannot be substantiated in fact, so much so that, following Mrs. Luce's speech, spokesmen for British aviation criticized their own government for "evading the issue" of post-war control of the airways. More than that, the British Overseas Airways are now engaged entirely in war work. They are doing no commercial work at all, whereas, at the moment, two American overseas air lines are doing commercial flying—one of them a great deal of it. One of them is even now using British bases where it has concessions—which are not reciprocal. The planes of this American company fly to New Zealand, Australia, Africa, and India. It obtained the Australian concession after the war broke out only because the British were willing to grant it. This company has something approaching air monopoly right now. It would not have it, and it should not have it, under a policy of freedom of the air. As to British use of lease-lend planes after the war, no one knows anything about that. But, if the British did use lease-lend planes after the war, it would only be due to the fact that they had fought so hard for the preservation of our freedom as well as their own that, during the war, they had neglected to produce commercial aircraft. In view of the immeasurable debt that we, and every other free nation, owes Great Britain for her defense of liberty in this conflict, it would be the very essence of ingratitude and churlishness to begrudge her either lease-lend planes or a place in the air after the war. It is not the part of responsible statesmanship to make statements like Mrs. Luce's regarding Britain.

From all of this it appears, then, that whether we wish it or not, the problem of control of the air after the war will be, like every other problem we shall face, a global one. Mr. Wallace, much of whose global thinking Mrs. Luce characterized as "globalony," realizes this. It will take more than a tricky word to dismiss either Mr. Wallace or his global thinking. For Mr. Wallace wants only what every father and mother in America—in the whole world—wants: the removal of the causes of bitter war born of ruthless competition, and greed, and grandiose dreams of "manifest destiny."

AMERICA HAS A DESTINY, but it is to lead the world to peace and understanding; to heal its wounds, to proclaim "deliverance to the captives," and "to set at liberty them that are bruised." It is this that Mr. Wallace wants and it is this that implies that other nations, as well as America, have rights to the air and to all other things that men need to live and to be free. And it is this that Mrs. Luce, in her speech before the House, seemed to ridicule and still seems to oppose.

Yet, we cannot talk of international peace without implementing it, without taking practical measures to secure it. We cannot talk of international peace without talking about food for all, and health for all, and education for all, and work for all. We cannot talk of American security in this world without considering the security also of all other nations and we can, if we will, create the kind of world in which all will be secure—but not by considering now, or later, how we can monopolize the earth or the air for ourselves.

We want an "American Century," not, to be sure, a century in which the world's resources and its air will be monopolized by America, but, rather, a century in which the hearts and minds of the world's people will be filled with the American idea of equal rights, and justice, and freedom. It would be nothing new in the history of mankind to see America emerge as the great imperialistic and dominating nation of the world. That has happened before to other nations. It has not brought peace. What remains now to be done—what, indeed, must be done if future wars are not to destroy future generations—is for some nation, "conceived in liberty and dedicated to the proposition that all men are created equal," to set itself to the task of leading the nations into a life blessed by the sure possession of peace, and freedom, and brotherhood. Let this be the American century. It can be if we are good enough, and true enough to our own principles, to make it so. It can never be by agitating now, or after the war, for America to become the "leading air power, commercially, tomorrow," or by ridiculing with a vulgar word the international ideals of man, without which there can never be peace.

* * *

THE WORLD AROUND THE CORNER

(Continued from page 6)

'What you are will speak so loud that I can't hear what you say.'

"But you can adapt yourself to those changes. As long as you are willing to learn new ways, remain abreast of the onrushing events that keep life evolving, and—mark you!—do your individual part in putting the Sermon on the Mount into practise, life can be good, and rich, and joyous—even if all those changes took place." So said The Man of the Future.

V

AND if they do, and this is the purpose of our sermon, if they do, what will be your role in the post-war world? If one can read the signs of the times it will be a new era, quite different from the world you have known before. Its strange conditions will require greater resourcefulness to keep pace with it. How are you going to prepare yourself to cope with that new world? What will your attitude toward it be? Will you stick by things as they were or help bring overdue changes in? Will you base your points of view and attitudes on old prejudices, on personal likes and dislikes, on what you can get out of things for yourself, on your emotional reactions, on smart catch phrases?

Or on the teachings of Christ? Ah, that is the point. It has taken time to get to it, but that is the point. Tell me, and I must ask myself the awkward questions too, are your reactions to economic changes based on your own likes and dislikes, or on the teachings of Christ? Do you base your attitude toward the colored man on your emotional urge, or does it rest on the teachings of Christ? Do you agree with casting overboard your country's old isolation stand, and if you do, is it because of that fear stimulus within you or because you have taken the teachings of Christ to heart?

My soul! How this world desperately needs a legion of Christians who will really think like Christians, who base their attitudes and points of view, yes and order their lives, on the all-wise teachings of Christ, rather than live from prejudices, irrational likes and dislikes and the surgings of their emotions! If there is to be a new brave world, it will be because men have at last gotten around to applying the teachings of Christ to all the problems of life.

So, with the latter dinosaurs and the men of the 15th century, it appears that we too are standing on the brink of an adventurous new world, and now is the time to prepare your minds to cope with it. You are no dinosaur, you can adapt yourself to the changes. As long as you are willing to learn new habits of thought, remain abreast of the onrushing events that keep life evolving, and base your attitude on the all-wise teachings of Christ, life can be good and full and joyous,—even though it be a time to pluck, a time to rend, a time to break down.

Think it over, my friend. And while you think, think as a Christian should.

Prayer. O God, our Heavenly Father, may the Spirit of Christ so possess us, that we may share His purposes, His indignations, His love of men and His radiant faith in Thee; who liveth and reigneth one God, world without end. Amen.

* * *

THE MAN OF THE HOUR, by Winifred Kirkland. 171 pages. MacMillan, New York. $1.75.

This is a brief study of certain incidents in the life of our Lord. It is fairly uncritical in its presentation, though the author seems to write with some knowledge of the critical problems involved but not discussed. From time to time history is woven into the narrative as background for our understanding. We might wish there were more of this. The book as a whole is uneven in interest and value. There is, for example, a fine description of the overtones of our Lord's visit to Nazareth, but an unsatisfying story of the calling of the first disciples. Perhaps the best chapter is that entitled, "A Man with Men". Here there is an excellent portrayal of the character of St. Peter, of Simon the Pharisee—"the narrative of God's encounter with a snob . . . God Himself was present there among them, but their only thought was how to make Him like themselves"—of the rich young ruler, and of Judas the Enigma. The interpretation of Judas, puzzle of the ages, is not as convincing as that of the others. One doubts whether Judas was such a consummate actor as Miss Kirkland makes him out to be. There are some striking little footnotes to familiar scenes in some of the passages. Miss Kirkland speaks of the shyness of Jesus! Again, "The Kingdom of Heaven is that social order were nobody retards anyone else, where nobody employs anyone else as a stepping stone". Not a great or a searching book, the clergy particularly will find many homiletical suggestions in it.

A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

A PRAYER FOR ISRAEL

"Gather home the lost of Israel,
Seeking Shepherd of the sheep!
Thou Who scatter'st them will gather
From the mountains chill and steep.
Faithful Shepherd, Faithful Shepherd,
Thou wilt save and Thou wilt keep.

"Gather home the sad of Israel,
Suffering Jesus, to Thy breast!
They are stricken and forsaken;
They are straitened and oppressed.
Wounded Saviour, Wounded Saviour
Thou alone can'st give them rest.

"Gather home the proud of Israel,
King Messiah, to Thy feet!
May each lofty aspiration
Find in Thee fulfillment sweet.
Son of David, Son of David,
Meet them at Thy mercy seat!

"May Thy Church in love united
By the Holy Spirit's grace,
Make Thee known to these, Thy brethren,
Exiles of Thy chosen race!
Hope of Israel, Hope of Israel,
Show the brightness of Thy face!"

—Selected.

* * *

A DREAM THAT CAME TRUE

It seems that spring has come upon us all at once. The trees are trying to outdo one another in putting on green leaves, and the flowers are having a race to see which can bloom first. Perhaps this is the time to tell you a spring story—a story of a new beginning.

It began a long time ago in a little town in West Africa. For several weeks the natives had known that the strange white man and his native helper were building a house on the edge of town. There were creepy stories going around about what they intended to do in that house—cooking bad little boys and girls or making a powerful kind of medicine.

Finally, the little house was finished. A group of dirty children were playing nearby. Suddenly a beautiful sound came from those mysterious walls—the sound of music and joyful singing. One of the bravest, a boy called Eyitayo, crept up to the window and looked in. He saw the strange white man standing by a box and the native helper pushing his hands into the box. This seemed the way the noise came out. The missionary was singing his joy and the native was vigorously pumping the little portable organ.

This was too much for the little boy. He stood there open mouthed—astonished, enchanted.

On Sunday the native helper came to town by himself and held a service in the strange house. He invited all the mothers and fathers and children and told them in their own language of the love of the white man's God. Eyitayo was puzzled. God was fear, not love, that's what the priests taught the children.

But Eyitayo went to the little school and learned to trace the words on the dirt floor—he learned about this loving God.

Eyitayo began to dream. When he had gone to school all he could, he would come back to his little village, to his own people, and tell them about the loving God.

He worked hard in the little village school. One day the pastor told him that he could go to the day school in Oyo. That was another step toward his dream—if he studied and made good marks on his examination he could go to the College in Ogbomosho. If he graduated there he would then be ready to go back to his people and tell them of all the wonders of this new God.

He sat dreaming in the sun—life was indeed good. A slight noise startled him. He looked up, saw his mother slip out of the hut and hurry toward the bush. He shivered—he knew where she was going. Their cousin was a leper and by the law of the tribe he was condemned to stay in the bush for the rest of his life. Eyitayo thought how horrible it would be to be sick out there with no one to care for him. With a sigh he turned back to his dreaming.

He studied hard in the school in Oyo. He learned not only the lessons of the books, but also the lessons of the spirit.

Every day he became stronger in the conviction that his was the duty to go back to his people.

He took his entrance examination to the college and found that he had passed! The road was straight ahead now. Nothing could stop him. The last hazard was over.

When he got to school the first thing he had to do was to go to the hospital and have a thorough physical examination. He hardly realized what was happening. Then he was brought to earth with the words of the doctor, "My son, how long have you had this white spot on your leg?"

"Not long, sir; I only noticed it yesterday."

"It seems, my boy, that you have leprosy."

The wonderful dream that he had had for years suddenly became a mocking jest. All his hopes were gone.

Then the doctor said, "Yours is an early case. If you build a little hut on the edge of the campus and cook your own food and sit in a special chair I think that it will be all right for you to continue your classes. I shall send half way around the world to get some medicine for you to make you well."

Eyitayo left with a heavy heart. True, the doctor had said that he would send for medicine, but who ever heard of leprosy being cured? That was just foolishness—the white man had no cousin who hid like an animal in the bush. But Eyitayo built the little hut and went to his classes.

The doctor got the medicine and the treatments started. Months went into years and one day the doctor said, "You are well!"

At the final chapel of the college Eyitayo stood before his fellows and told them the story I have told you.

"My dream has always been to go to my people and tell them all the wonders I have learned since I have known the white man's God and now mine, too. Now, the time has come that my dream is realized. Tomorrow I go to my people to begin my work."

In the morning Eyitayo left the campus with the doctor. They went out on the road to Oyo and stopped at a little group of huts—the Camp of Hope—the leper camp. Eyitayo had come to work with his people.

—Religious Herald.

* * *

WAR SONNET

Shepherd, that little hundredth sheep, Thy Earth,
Has gone astray again. Its self-made plight
Is pitiful indeed. Across the night
Now comes its anguished bleating. Its lack of worth
Cannot offset the pain those cries reveal!
Was it in vain that Thou wast wounded deep
To blaze a trail wherein no silly sheep
Need ever lose its way nor fail to feel
The peace of pastures green? What, wilt Thou dare
To let Thy love be spurned again today?
Dost Thou for one fact only really care,
"The sheep is lost"? Oh, Thou art on Thy way!

—Myrtle Williamson.

A WEEKLY REVIEW OF THE NEWS

The Church Cannot Fail Her Sons

The Spiritual Care of Our Armed Forces Is the Privilege of All, Declares Bishop Sherrill

Boston, Mass.—The spiritual care of men in the armed forces is not alone the task of Chaplains, or of the Army and Navy Commission, but it is the privilege of us all, declares Bishop Henry K. Sherrill, in a statement to the clergy of the Church, asking their full cooperation in securing the funds necessary for the Commission's "pressing work."

"The Church cannot and will not fail her sons," Bishop Sherrill asserts, expressing confidence that "you will gladly take your full responsibility, and that we shall do our best to keep the Church with our men."

"The Army and Navy Commission asks the Church to give during February and March a minimum of $200,000 to insure through 1943 the support of our work with the Chaplains and men of the armed forces. To date a half million dollars has been given but the needs are expanding as the number of Chaplains increases and the Army and Navy expand.

Outlining the work being done, the Bishop says: "We have assumed the responsibility of the Chaplains' pension premiums up to a salary of $6,000 a year, an act of justice and not of charity. We have equipped Chaplains with Communion sets, portable altars, vestments, etc., for their ministry. Chaplains have been furnished discretionary funds. Almost 200,000 Prayer Books for Soldiers and Sailors, and 100,000 Church War Crosses have been distributed. Over 100,000 pieces of Forward Movement literature have been placed in the hands of our men. Large grants have been made to support the work of diocesan Army and Navy Commissions; especially in strengthening the Church in the areas near the great camps."

Bishop Sherrill asks that a special offering be taken in every parish at a time determined by local conditions. He suggests that dioceses and districts may set a special Sunday when sermons will be preached on the work, and an offering taken. "If there are Chaplains near your parish," he suggests further, "perhaps they could be secured to present the cause."

Offering envelopes and special folders are offered on request to the Commission office, 1 Joy Street, Boston.

"I lay this cause upon your consciences. We rely upon the interest and cooperation of the whole Church," Bishop Sherrill's statement concludes.

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PRESIDING BISHOP BACKS RED CROSS DRIVE

New York, N. Y.—Presiding Bishop Tucker, in his capacity of president of the Federal Council of Churches, is asking all Christians to back the 1943 War Fund of the American Red Cross. "We seldom realize the greatness of humanitarian endeavor until our own efforts in its behalf are measured beside it," Bishop Tucker says. "Today as in years past, the American Red Cross offers each of us the opportunity and the privilege of identifying ourselves with humanitarian activities according to American standards. With war reaching to our own doorsteps, we cannot do too much. The Red Cross represents a practical Christianity in its errands of global mercy. All Americans should count it a privilege as well as a sacred trust to keep the Red Cross at full strength during the unprecedented emergency. This organization's 1943 War Fund provides an opportunity to serve and to share with 'the greatest mother in the world'."

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NEW RULINGS ON THEOLOGICAL STUDENTS RECEIVED

New York.—New rulings on the deferment of theological students have been received from the national headquarters of the Selective Service System by the Division of College Work of the Episcopal Church.

"A student in the pre-theological field should be considered for occupational classification if he is a full-time student in good standing in a recognized college or university," the new ruling says, adding that it must be certified by the institution in which the student is pursuing his preprofessional course of study that if he continues his progress he will complete such preprofessional course of study on or before July, 1945. It must be certified also by a recognized theological seminary that he is "unqualifiedly accepted for admission and will undertake professional studies upon completion of his preprofessional work."

It is stated further that a registrant who is preparing for the ministry in a theological or divinity school recognized as such a school prior to September 16, 1939, is exempt from training and service under the provisions of the Selective Training and Service Act of 1940, and should be considered for occupational classification during the period of such professional course, provided he is a fulltime student in good standing, that he continues to maintain good standing in his course of study, and that the seminary will certify that he is competent and gives promise of the successful completion of his course of study.

The ruling touches also upon deferment after graduation, indicating that such men shall have an opportunity to "put his training and skill to use in the best interest of the nation. "Accordingy, following graduation, a registrant should be considered for further occupational classification for a period not to exceed sixty days, in order that he may have an opportunity to engage in a critical occupation of his profession in the armed forces or in an essential civilian activity."

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CHAPLAINS— "INDISPENSABLE"

Washington, D. C.—"I thought chaplains were nice ornaments to have around," wrote a commanding officer just back from a fighting front to the Chief of Chaplains of the War Department, "but in actual combat they won't be of any use. But those chaplains did everything a man could do. They were indispensable. From now on the chaplains rate high in my opinion. They were marvelous in working with all the men."

Check Sent Mme. Chiang

Presiding Bishop Sends $2,100 for Work Among Chinese War Orphans

New York, N. Y.—The Rt. Rev. Henry St. George Tucker, Presiding Bishop of the Episcopal Church sent today (March 5) a check for $2,100 to Mme. Chiang Kai-shek. The $2,000 item is from a fund known as the Presiding Bishop's Fund for World Relief, used to relieve distress in all parts of the world, and the $100 was a special gift sent to the Presiding Bishop for China relief.

In transmitting the check, Bishop Tucker said: "On behalf of the Episcopal Church in the United States, I wish to extend to you personally cordial greeting and to assure you of the prayers of our Church people for the deliverance of China from her present troubles, and for her future welfare.

"As a token of the deep sympathy of the members of our Church with the sufferings of the people of China, and of our admiration for their heroic struggle for freedom, I venture to enclose a contribution of $2,100 which I hope you will use for your special work among Chinese war orphans and such other relief work as you see fit."

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ADOPTS BRITISH ORPHAN

Uvalde, Texas.—Sunday school children are sponsoring British war orphans or refugees at St. Philip's Episcopal Church, Uvalde. Each class raises enough money to "adopt' 'one British child, and receives, through the Save the Children Federation, a photograph of the child, with name and address, so the children may correspond with each other.

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The Norwegian Bible Society reports that in the 125 years of its work the Norwegian people never bought Bibles on such a scale as last year. Although most families in Norway have already possessed the Bible, 90,000 volumes were circulated, and unfilled orders called for many thousands more.

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ANNOUNCEMENT

New York, N. Y.—The Directors of The Retiring Fund for Deaconesses announce that under a final Order of the Surrogate of New York County dated January 16, The Retiring Fund has taken over as Trustees the assets of "St. Faith's Pension and Benefit Fund" established by the will of the late Deaconess Susan T. Knapp. These assets consisting principally of real estate located in New York City are worth probably more than $50,000 and the directors hope that after provision is made for certain individual beneficiaries designated in the will there will be some amount of income available for the relief of other deaconesses as desired by Deaconess Knapp.

Define Chaplain's Responsibilities

Chief of Chaplains Releases Letter to Correct Misunderstandings

Washington, D. C.—To correct misunderstandings and define clearly the responsibilities of Chaplains, the Office of the Chief of Chaplains releases a letter from the Chaplain, Headquarters U. S. Air Forces at an overseas installation, issued by the Commanding General to Commanding Generals and Commanding Officers of all units of the Force.

The statement points out that "The Chaplain for many years was the Army's principal dependence for the promotion of athletics, recreation, entertainment, education, and other facilities for wholesome use of the leisure hours of soldiers. Welfare agencies of all sorts were mainly the chaplain's responsibility.

"Necessity and lack of vision were the causes of this situation. There was a general sense of the need of some means of keeping men's interest keen, their minds occupied and their hands and bodies employed. Who but the chaplain should be interested in these things? Other officers had their routine professional duties laid down for them and their tangible responsibilities were heavy enough. The chaplain seemed to be an officer of leisure. He is concerned with helping men. Logic put upon him mainly the task of keeping men's minds fit through diversion. Necessity forced him to do the job, often with no provision whatever for facilities, except such as he could 'wangle' from the four winds. In the main the chaplains met the demand. A program was gradually worked out, manned and equipped as vision allowed. The Morale Branch was set up in the War Department with a brigadier general to head it. Now the Special Services Officer has arrived, to put on a full program, with more equipment and funds than the chaplains ever dreamed of."

The statement continues with information about morale work done by the American Red Cross, and says, "Now at last the chaplain is free to devote himself with all his powers of physical energy, soul, mind and spirit, to his real office, the highest any humble man can fill, the ministry of God. At last he is free to develop to the height of his ability the spiritual possibilites of his peculiar function. He can now give himself wholly to 'the cure of souls.' In this, his real field, the chaplain has no competitor. This is the only reasov why a minister, as such, should be in the Army. Many others can do all else better than he can, but no one but a minister can fully accomplish a minister's mission.

"There is no conflict between any other official agency in the Army and the chaplain. The secular activities in which chaplains have been necessarily engaged so much have indeed their great value and is a wonderful and wise provision that has now been made to carry them to their fullest possibilities. but no truly thoughtful person will think of substituting them for religion. At last the heart of the true minister is privileged to give himself to his exacting and lawful task. He is assigned to know every enlisted man and officer so well that he becomes to each one a guide into the presence of God, and an instructor in building of that manhood which is a real soldier's."

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"FLYING PARSON" IS KILLED IN AIR ACCIDENT IN ENGLAND

Richmond, Va.—One of Virginia's "Flying Parsons" — the Rev. William Byrd Lee Milton—has been killed while on active duty with the Ferry Command of the RAF in England, it was revealed from Great Britain where he was based. No details of the accident were released.

The Rev. Lee Milton, with his brother, the Rev. Marshall Milton, also an Episcopal minister, volunteered for service with the Ferry Command in June, 1941.

For a number of years previously, the brothers had gained fame as "The Flying Parsons" when they operated the municipal flying field at Hopewell, Va., and conducted an aeronautics school as an adjunct.

Given Leaves of Absence

Both the clergymen were given leaves of absence from parish work by Bishop William A. Brown of the Diocese of Southern Virginia when they were accepted by the British Air Transport Auxiliary to ferry planes from English factories to fighter and bomber stations.

The Rev. Lee Milton was rector of St. John's Church, of City Point, and Old Merchant's Hope Church in Prince George County for nearly three years before he exchanged his pulpit for a seat in a bomber cockpit.

He came to Hopewell in November, 1939, from Kilmarnock where he was with the Lancaster Parish in the Northern Neck for four years.

In the latter part of June, 1941, the Rev. Lee Milton signed a year's contract with the RAF Ferry Command. His brother, formerly rector of Brandon Church at Burrowsville and of Christ Church at Waverley, was already in England ferrying planes to bases in the war zone.

Returns Home for Rest

On the expiration of his contract last June 21, the Rev. Lee Milton returned to Virginia for a much-needed rest. On August 2, 1942, he filled the pulpit at St. James' Church in Richmond. He then returned to England for another year of service.

The brothers usually managed their flights together, but apparently were separated on the trip in which the Rev. Lee Milton met his death. He was in his early thirties.

A graduate of John Marshall High School in Richmond, where he was a lieutenant of cadets, he attended V. M. I., graduating in 1939. He then entered the Virginia Theological Seminary at Alexandria and was graduated in 1933.

Mrs. Milton, the former Frances Thornton, and her five-year-old daughter, Elizabeth Gordon, have been living in Fredericksburg with her mother, Mrs. A. P. Thornton, during Mr. Milton's absence.

Son of a Soldier

He was the son of the late Brigadier-General Marshall M. Milton, United States Army Reserves.

Ware Church, in Gloucester County, of which his grandfather, the Rev. William Byrd Lee, was the beloved rector for many years, held memorial services for the "Flying Parson" at 2 P. M. on Monday, March 1.

Laymen's Work Clarified

Presiding Bishop's Committee Planning and Trying to Stimulate Work

New York, N. Y.—At last meeting, the Presiding Bishop's Committee on Laymen's Work clarified certain matters of planning and procedure, and heard reports of encouraging progress in a number of the Provinces of the Church.

Full cooperation of the bishops of Connecticut was assured, for example, and the Church Club of that diocese has been asked to lead in helping the work. It is planned to hold a meeting late in March in Connecticut for the development of definite methods. In Long Island Bishop DeWolfe is backing the work, and organization of a group to be known as The Bishop's Men has begun. This will be along the lines of the organization in the Diocese of Rochester. Similar beginnings were reported from other centers.

Presiding Bishop Tucker emphasized that "we are trying to stimulate work of existing organizations and to coordinate existing organizations. Our efforts should be spent in promoting organizations in parishes for the sake of the parish and the diocese and in turn the general Church. We are to do nothing without first going to the bishop of each diocese and receiving his full approval. Our whole purpose is not to create a new organization, but try to get the laymen in the parish to cooperate with that parish."

The Men's Thank Offering which was included in General Convention's action covering the organization and coordination of men's work in the Church was discussed by the Committee, and it was decided that at the Advent Corporate Communion, so successfully promoted by the Brotherhood of St. Andrew for the past 26 years, an opportunity shall be given to take up a Men's Corporate Gift in every parish and mission; that the expenditure of any money raised through such a Thank Offering should be left to the discretion of the individual dioceses; and that a list of possible objectives for the Offering shall be suggested to the bishops for their convenience and help, where such cooperatiòn is desired.

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CATHEDRAL ELECTS THREE RESIDENTIARY CANONS

New York, N. Y.—At the meeting of the Board of Trustees of the Cathedral of St. John the Divine held January 26, the Trustees took the important action of electing three Residentiary Canons of the Cathedral who were nominated to the Board by Bishop Manning.

The Constitution of the Cathedral declares that the Bishop is head of the Cathedral and provides that the dean and the canons can be elected only upon nomination by the Bishop; and provides also that there may be three residentiary canons. The three canons were elected by unaimous vote of the trustees of the Cathedral.

The Canons now nominated were elected are as follows:

The Rev. Thomas A. Sparks as Canon Pastor; the Rev. Edward N. West as Canon Sacrist; the Rev. James Green as Canon Precentor.

All three of the new canons have been serving on the Staff of the Cathe-

dral and have been carrying on the work of their respective canonries, and the Rev. James Green is also headmaster of the Cathedral Choir School, in which more than forty boys receive their education and sing at the Cathedral Services both on Sundays and on weekdays.

At the present time Bishop Manning is himself, as Acting Dean, taking supervision of the work of the Cathedral and may continue to do so for some time to come.

The Cathedral is not a Parish. It has no Parochial Organizations and keeps no list of Communicants, and therefore it does not compete with the Parishes but serves as a great Missionary Agency. It is the Church of the Bishop and of the whole Diocese. All people are invited to share in its worship. Its seats are free and open to all and its congregations come from everywhere.

The Rev. Thomas A. Sparks, now elected canon pastor, was born in 1881. He was for some years in business and held important positions from which he resigned to prepare for Holy Orders. Canon Sparks received the Degree of Master of Arts from Columbia University and was graduated from the General Theological Seminary in 1913. From 1913 to 1917 he was archdeacon of the Missionary District of Salina, serving as Master of St. John's Military School, Salina. From 1918 to 1930 he was rector of St. Clement's Church, New York; from 1930 to 1932 he was rector of the Church of the Good Shepherd, Rosemont, Pa.; from 1932 to 1935 he was on the staff of Trinity Church, New York. Since 1938 he has served on the staff of the Cathedral Church. He is a member of the Diocesan Social Service Commission; a trustee of the General Theological Seminary; a trustee of the New York Training School for Deaconesses; and secretary of the General Convention Commission on Deaconesses.

The Rev. Edward N. West, now elected canon sacrist, was born in 1909. He is a graduate of Boston Universnty and of the General Theological Seminary. He was curate at Trinity Church, Ossining, from 1934 to 1937 and was rector of that parish from 1937 to 1941 when he was appointed to the staff of the Cathedral. Canon West is Lieutenant Chaplain of the Veteran Corps of Artillery, and Chaplain of the New York Society of Founders and Patriots of America, and of the Military Society of the War of 1812.

The Rev. James Green, now elected Precentor, was born in 1901. He was for some years in business and commenced his studies for Holy Orders in 1925. He served for some time in The Church Army and was its first American Cadet. He was graduated from the General Theological Seminary in 1931; he served as assistant at Trinity Church, Newport, R. I., for eight years. In 1939 he accepted appointment as a member of the staff at Trinity Church, New York, with special duties at St. Paul's Chapel and as Chaplain of Trinity School. Later he was appointed priest-in-charge of St. Paul's Chapel. Since 1941 Canon Green has been headmaster of the Cathedral Choir School and Precentor of the Cathedral.

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LENT—1943

Daily Noon-Day Services for Business People

Philadelphia, Pa.—Christ Church services will be held from 12:25 to 12:50 o'clock, daily. Addresses will be delivered by

March 10-11, Rt. Rev. Noble C. Powell, D. D., Bishop Coajutor of Maryland.

March 16-17,19, Rev. William K. Russell, Rector, St. Stephen's Wilkes-Barre.

March 23-24, Rev. Walter W. Van Kirk, D. D., Federal Council of Churches of Christ.

March 25, Rev. John C. Roak, Rector, Gloria Dei.

March 26, Rev. V. Carney Hargroves, D. D., Pastor, Second Baptist Church, Germantown.

March 30-31, April 1-2, Very Rev. Arthur C. Lichtenberger, D. D., Trinity Cathedral, Newark.

April 6-7-8-9, Rev. Reuel L. Howe, S. T. D., Philadelphia Divinity School.

April 13-14-15-16, Rt. Rev. Oliver J. Hart, D. D., Bishop Coadjutor of Pennsylvania.

April 20-21-22, Rev. J. Clemens Kolb, Chaplain, University of Pennsylvania.

Every Monday and Saturday—Intercessions and Organ Music

Good Friday, April 23, 12 Noon to 3 P. M.—Three Hour Service, the Rector.

Easter Day, Rt. Rev. Oliver J. Hart, D. D., will administer Confirmation and preach at 11 o'clock.

DIOCESE OF SPRINGFIELD

Inter-Faith Movement Given Encouragement

Lincoln, Ill.—At the annual meeting of the Illinois Church Council held early in February at The Church House in Springfield, the principal speaker was Dr. Henry J. Carpenter of Brooklyn, New York.

Dr. Carpenter told many interesting things concerning the feeding of the peoples of the world and the conditions existing in China, India, and in Africa. He said in part:

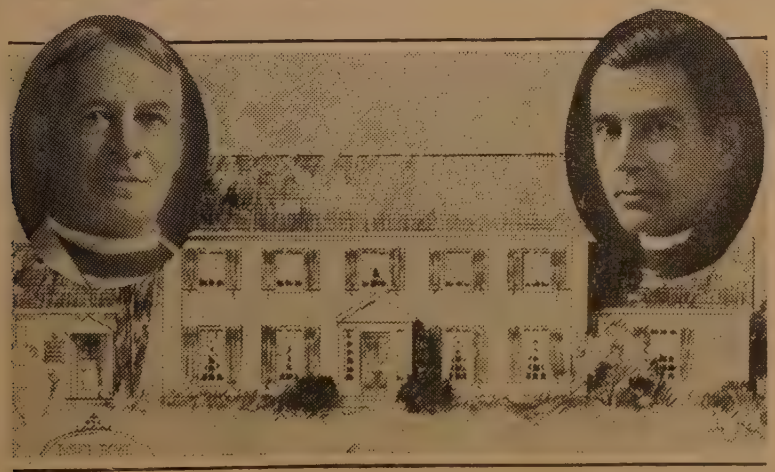
"The people of China have risen above all creedal and denominational bounds in order that they may meet the human needs of the people." He went on to show how Jew and Roman Catholic, also the Anglican and Protestant groups in China were being drawn closer and closer to each other during these critical times. For those who believe in an Inter-Faith Movement, Dr. Carpenter gave great encouragement.

The members of the Annual Meeting authorized Ada Howard Daup, program secretary, to appeal to the Federal Council of Churches of Christ in America and to the World Council of Churches to gain a cross-sectional understanding from the Christians and peoples of every land as to their thinking of what a reasonable basis of peace should be. It was further suggested that an appeal be made through the Federal and World Councils that Christians and all people continue in daily prayer for a just and righteous peace.

Give One Day a Week to University Chapel Finances

Lincoln, Ill.—In the Diocese of Springfield a great effort is being made to liquidate the bonded indebtedness on the Chapel of Saint John the Divine at the University of Illinois. Bishop White asked the Rev. Herbert L. Miller, rector of Emmanuel Memorial Church, Champaign, to be responsible for the liquidation of the debt. For a number of years Mr. Miller has given valuable assistance in the financial matters of the chapel.

Early in January Mr. Miller and the Rev. Arthur L. Bice, rector of Trinity Parish, Lincoln, began the work of personal solicitation. They devote one day each week to the chapel project, and by the time the Diocesan Synod meets in May they hope to be able to report a



Architect's drawing of proposed building to be erected in memory of Bishop Peter Trimble Rowe (left), pjioneer missionary of the Episcopal Church in Alaska. It will provide Bishop's residence, diocesan offices, chapel. Bishop John B. Bentley (right) has been in charge of Episcopal work in Alaska since Bishop Rowe's death.

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 60 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

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Big Brother-Sister Movement Active

Springfield, Ill.—The Rev. George W. Ridgway, rector of Saint Paul's Parish, is active in promoting the Big Brother and Big Sister Movement for the prevention of juvenile delinquency. Mr. Ridgway and County Judge Harlington Wood speak on alternate Sundays at 9:15 A. M. over radio station WCBS, Springfield. The series of broadcasts started in September and are to continue indefinitely.

Last week Mr. Ridgway in a radio message on the subject, "Teen-age Youth with Money to Burn" spoke particularly of the work of Trinity Parish House in Lincoln. He said in part, "Trinity House with its youth organization of 269 members is an outstanding example in this part of the country of wholesome recreation under Christian and sane supervision."

A great many people who have tuned in on the broadcast have sent congratulatory greetings to the new rector of Saint Paul's.

* * *

THE RACIAL ISSUE IS A CHRISTIAN ISSUE

Scarsdale, N. Y.—"No economic or political solutioin of the racial problem will ever be adequate," declared the Rev. Shelton Hale Bishop, rector of St. Philip's Church, Harlem, preaching on **The Racial Issue is a Christian Issue,"** at the Church of St. James the Less on Sunday, February 14. The Harlem rector visited Scarsdale in connection with the observation of "Race Relations Sunday." "It is a question of human relationships," he continued, "and that question can ultimately be answered only in terms of the Christian ethic. It is coercion that produces strain and too often hate. It is sharing and understanding that produce loving concern and fellowship. People of different races need to plan to work together, and to live together with their eyes definitely set on uprooting prejudice within themselves and overcoming the barriers that exist everywhere in order that men may express naturally their common unity in Christ.

"It would appear from the many efforts that have been made that there is no other answer to racial conflict than the Christian answer undertaken in the Name of the Son of Man. The root of it all is a far-reaching mutual good will, deliberately undertaken and unfailingly pursued. No such definite program has been essayed by the Christian Church and many voices are now crying out for it. The fundamental nature of this need asserts itself more vigorously every year. Will there have to be a racial war because the Church is remiss in its commitment and its commission from Christ in this particular area of human living?"

* * *

Personal Notes Of Interest

After many years of devoted voluntary service at Trinity Mission, Louisville, Ky., the **Rev. F. Elliott-Baker** felt obliged to relinquish that work the first of the year. Canon Garvin of the Cathedral will have immediate oversight of Trinity Mission.

The Rev. H. Campbell Dixon, for fourteen years rector of St. Stephen's Church, Louisville, has become the rector of St. Paul's Church. He was instituted formally as rector of that parish on Sunday, February 14.

The Rev. William G. Wright, assistant at St. Paul's Church, Cleveland Heights, Ohio, has accepted a call to be the rector of St. Clement's Church, El Paso, Texas, effective April 1, 1943.

The Rev. Ralph Huddleston Percival Channon, now in charge of St. Mark's, Troy, and Trinity Church, Union Springs, Alabama, will be ordered priest by the Bishop of Alabama during the Lenten Ember Days. On April 1, he will become the priest-in-charge of the Church-of-the-Holy-Spirit, Gallup, N. M. Father Channon will study the Navajo Indian field under the direction of the Rev. Robert Y. Davis of Farmington, N. M., so that he can undertake the direction of the Church's work among the Navajos at the Gallup end of the Reservation.

The Rev. John W. Schmalstieg, formerly rector of St. Paul's Church, Vermillion, South Dakota, is now student chaplain for Episcopal students at Bucknell University, vicar of St. Andrew's Mission, Lewisburg, Pa., and vicar of Christ Church, Milton, Pa. He assumed charge March 7. Address: 168 South Second Street, Lewisburg, Pa.

The Rev. Edward G. Mullen, priest in charge of St. Luke's Church, Manila, Philippine Islands, and chaplain of St. Luke's Hospital there, has become rector of Trinity Church, Florence, Ala., for the duration of the war.

Mr. Mullen was in the United States on furlough when the Philippines fell, and has, of course, been unable to return. He wishes it clearly understood, however, that he hopes and expects to return to the Philippines after the war. Meantime he is on leave of absence from the overseas mission.

CDERICAL CHANGES
In the Diocese of Virginia

The Rev. W. B. Lee Hutcheson, rector of St. Anne's Parish, Loretto, Virginia, has accepted a call to become rector of Grace Church, Casanova, St. Luke's Church, Remington, and Christ Church, Brandy, all in the Diocese of Virginia. He will take charge of his new work on April 1. His address will be Casanova, Virginia.

The Rev. Sydney C. Swann, Jr., has accepted a call to become minister in charge of St. Asaph's Church, Bowling Green, Virginia, effective March 1. He will take over his new work, in addition to his work at St. Paul's, Hanover and Emmanuel Church, Old Church.

The Rev. J. Sullivan Bond, Jr., has become minister in charge of St. Peter's, Port Royal, Va., in addition to his work as rector of St. George's Church, Fredericksburg. This also was effective March 1.

ORDINATION
Deacon

Neil Irvin Gray, graduate of the General Theological Seminary, was ordained deacon in his home parish, St. John's Church, Bellefonte, Pa., February 27, by the Rt. Rev. Hunter Wyatt-Brown, D. D., bishop of Harrisburg. The Rev. Robert J. Sudlow of Hohokus, N. J., former rector of St. John's, preached the sermon and presented the candidate. The litany was read by the Rev. John R. Leatherbury, rector of St. Luke's, Altoona.

Mr. Gray is now curate of St. Luke's,

DAILY LENTEN SERVICES

St. Paul's Church, the Rev. Vincent C. Franks, D. D., Rector, 1:00 to 1:30 o'clock, Richmond, Va.

Preachers

Ash Wednesday, March 10 (11:00 A .M.)

Thursday and Friday, March 11-12—Rev. John F. W. Feild, Christ Church, Roanoke, Va.

Monday, March 15, to Friday, March 19—Rev. Leicester C. Lewis, Ph. D., S. T. D., St. Martin-in-the-Field, Philadelphia, Pa.

Monday, March 22, to Friday, March 26—Rev. E. Frank Salmon, D. D., Holy Trinity Church, Philadelphia, Pa.

Monday, March 29, to Friday, April 2—Rt. Rev. Robert J. Renison, D. D., St. Paul's Church, Toronto, Canada.

Monday, April 5, to Friday, April 9—Rt. Rev. Beverley D. Tucker, D. D., Bishop of Ohio.

Monday, April 12—Rev. Theodore F. Adams, D. D., First Baptist Church, Richmond, Va.

Tuesday, April 13, to Thursday, April 15—Rev. G. Ray Jordan, D. D., First Methodist Church, Charlotte, N. C.

Friday, April 16—Rev. John Bright, D. D., Union Theological Seminary, Richmond, Va.

Monday, April 19, to Wednesday, April 21—Rev. John Rustin, D. D., Mount Vernon Methodist Church, Washington, D. C.

Maundy Thursday, April 22 (8:15 P. M.), Holy Communion.

Good Friday, Three-Hour Service (12:00 to 3:00)—Rt. Rev. Robert E. L. Strider, D. D., Bishop of West Virginia.

Altoona, and vicar of Holy Trinity Church, Hollidaysburg, Pa. Address: 806 Thirteenth Street, Altoona, Pa.

* * *

MARRIAGE

Bishop Kroll and Miss McKenzie in Liberia

Announcement has reached the National Council, New York, N. Y., of the marriage on March 3, of Bishop Leopold Kroll of Liberia, to Mary Wood McKenzie, senior foreign missionary on the Liberia staff.

The ceremony took place in the Chapel of the House of Bethany at Cape Mount with only the foreign missionaries, native staff and children present. It is understood that Bishop and Mrs. Kroll will live at Bromley, about 15 miles up the river from Monrovia.

Bishop Kroll was consecrated in 1936. Mrs. Kroll has been in Liberia since 1922, first assisting, then succeeding Miss Margaretta Ridgely at the House of Bethany School for Girls.

DEATHS

Rev. Charles F. Sontag

The Rev. Chas. F. Sontag, oldest clergyman in the Diocese of Washington, passed away on Monday, March 3, 1943, at his residence, McLean, Virginia.

Mr. Sontag was ordained to the priesthood in 1891. He served as assistant minister at the Church of the Epiphany, Washington; was rector of Trinity Church, Upper Marlboro, Maryland; rector of Grace Church, S. W., Washington; Missionary at Kearney, Nebraska, 1906-07. Was priest-in-charge Church of the Holy Innocence,, Key West, Florida; priest-in-charge Esther Memorial Church, Congress Heights, Washington, D. C. He served as Missioner in the Diocese of Washington under Bishop Harding until his retirment.

The Rev. Mr. Sontag was 92 years old and for a number of years was retired from active service. The penalty of old age is illustrated in the case of Mr. Sontag. Few of his contemporaries remaining alive to remember the services he rendered to the Church during the period of his active ministry.

He is survived by three sons and a daughter.

Funeral services were held on Wednesday, March 3, attended by clergy of the diocese.

Rev. Edward Darlington Johnson, D. D.

The Rev. Edward Darlington Johnson, D. D., rector of St. Anne's Church, Annapolis, Maryland, was stricken fatally with a heart attack on Sunday evening, February 28, at his home. Dr. Johnson conducted the usual morning services on Sunday, in St. Anne's Church, for the Rotary Club of Annapolis, of which he was an honorary member. Later he conducted the Church School and held his Confirmation class in the Church. He had several callers during the afternoon and seemed in good spirits. He was stricken during the early evening and died within an hour.

Dr. Johnson had been rector of historic St. Anne's Church since 1917. In 1942, he observed his twenty-fifth anniversary and was given a tribute by the entire community of which he was one of the leading citizens.

Dr. Johnson was born in Schuykill, Haven, Pa., on December 27, 1873. He received his bachelor of arts degree at the old Maryland Agricultural College and his master's degree at Columbia University. He graduated from the General Theological Seminary in 1898 and received his degree of doctor of divinity in 1919 from St. John's College, Annapolis. He was a member of Sigma Chi Fraternity.

Before coming to Maryland he served parishes in Maine and Pennsylvania. He was dean of the Convocation of Annapolis, in the Diocese of Maryland, for many years.

Dr. Johnson is survived by his widow, Mrs. Elise Bradford Johnson, three children, and eight grandchildren.

Funeral services were held on Wednesday, March 3, in St. Anne's Church. They were conducted by the Rt. Rev. Edward T. Helfenstein, D. D., and the Rt. Rev. Noble C. Powell, D. D., assisted by the Rev. George W. Parsons, of Elmhurst, Long Island, a nephew of Dr. Johnsons'.

Burial was in St. Anne's Cemetery, Annapolis, Md.

Mrs. F. Frantz Snyder

Mrs. F. Frantz Snyder, wife of the rector of St. Mary's Church, Williamsport, and the Church of Our Saviour, Montoursville, Pennsylvania, died February 10 after a two years' illness. She had been active in all phases of Church work.

A requiem eucharist was celebrated in St. Mary's Church, Williamsport, by the Rev. H. St. Clair Hathaway, rector of All Saints Church in the same city, February 12. Bishop Hunter Wyatt-Brown read the burial service on the afternoon of that day in Christ Church, Lykens, Pennsylvania, assisted by the Rev. Guy F. Caruthers, vicar of Christ Church. Burial was in Wiconisco Cemetery.

Survivors are her husband, the Rev. F. Frantz Snyder, a daughter, Mrs. H. M. Stewart of Rutland Heights, Mass., and three grandchildren.

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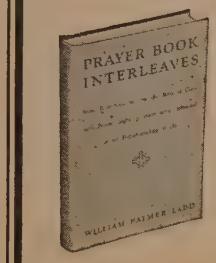

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—H. Stigner.

There is nothing in the Universe that I am afraid of but that I shall not know and do all my duty.

—Mary Lyon.

"Nothing happens to the world but first it happens to the individual."

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—Publisher Unknown.

We cannot walk with Christ and have small hearts, for His heart embraced the world and broke for its redemption. We catch largeness of heart from Him. We cannot walk with Christ and have cold, hard hearts, for His love constrains us and fills us with tender sympathy and pity. "The school of the heart is the school of Christ. Its great lesson book is the New Testament." How educated our heart is shows at last on our faces, as every one of us has seen from time to time.

—Canadian Churchman.

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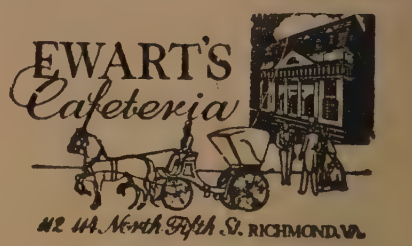

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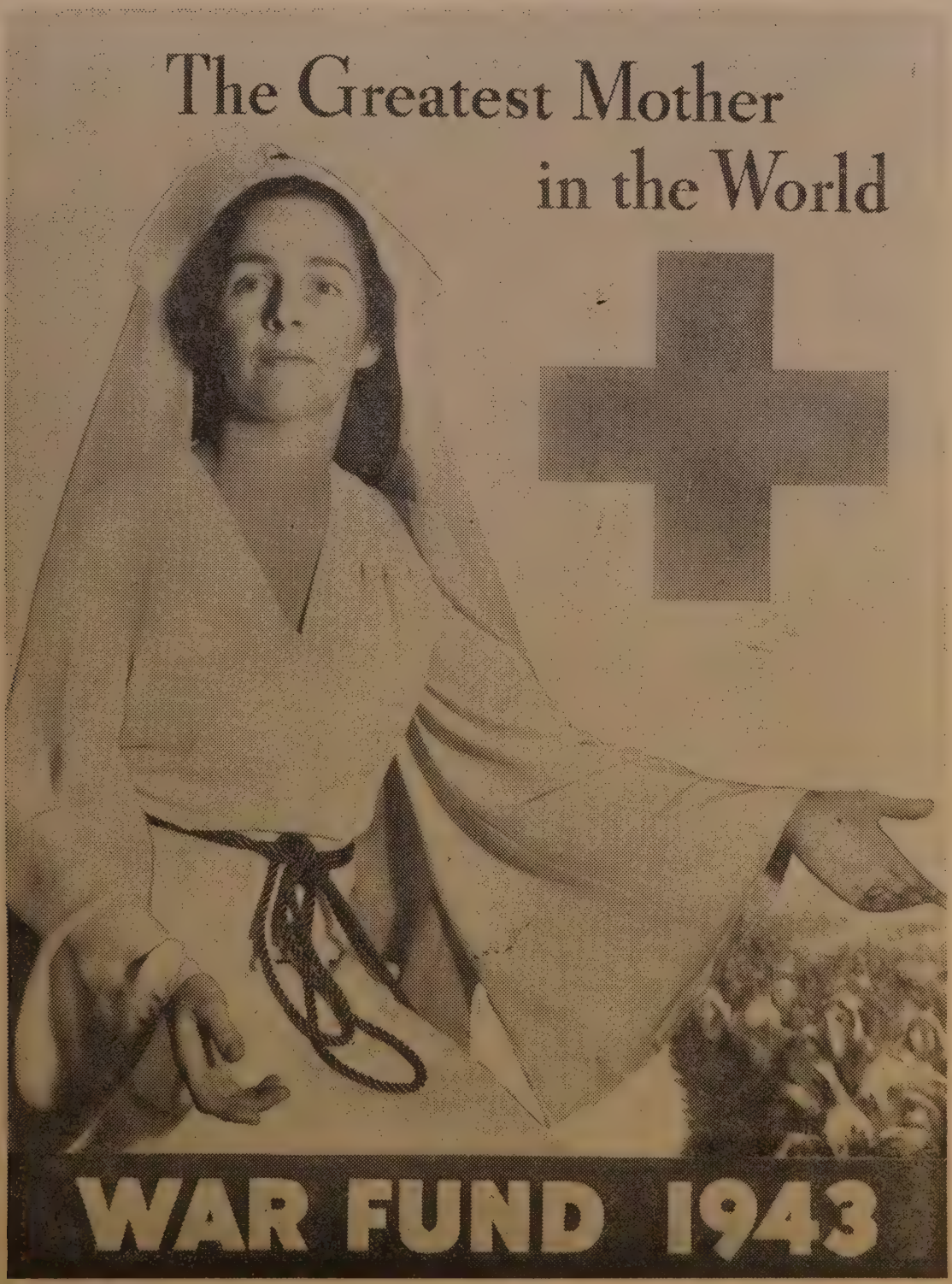
The Southern Churchman



Courtesy of the Richmond Times-Dispatch.

The First Lady of Virginia Poses as the Symbol of the Red Cross

The SOUTHERN CHURCHMAN

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CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

LETTERS

Let's Leave Out of Sunday Papers

Mr. Editor:

Am enclosing subscription, but was not pleased that our dear paper should put the Negro trouble in our paper. I feel interested in the Negroes, but do not think their troubles, with so many prominent Negro names, should be in our Sunday paper that I look forward with so much plasure in reading. I am an old lady and we have had the paper **for a hundred years.** Please pardon me if I am not pleased that so much has been said in regard to the Negroes. I am very much interested in them, but not when their views are put in our Sunday paper.

Mrs. Lorenzo Lewis.

Berryville, Va.

Thinks Would Be Disastrous to Merge

Mr. Editor:

I am a reader of your paper and a devoted member of our dear old church, and am sorry to see a growing trend (with a small portion of the church, I hope) to merge with the Presbyterian Church. I can't think of anything that would be more disastrous to the keeping up of our old customs, traditions and our **beautiful** form of service than to try to merge with any church as devoid of them as the Presbyterian Church, with its strait-laced ideas and the doctrine of Predestination which many of them hold still. It would seem much more appropriate and in keeping with the doctrinal belief to choose the Methodist or Lutheran Church, or even the Baptist, as two more dissimilar bodies of worship could hardly be found than the Presbyterian and Episcopal, and I truly believe the results would be in the end discord rather than accord. We cannot "mix oil and water", so why can't we "agree to disagree"? I live in a Presbyterian community, a stronghold, and I have many dear friends amongst them, but this doesn't make me care for their form of worship, and it doesn't suit me in worship or doctrine, and why should we try to force it upon so many who do not want it? Even if the "Archbishop of Canterbury does think well of it" (but I do not think he is very enthusiastic), and I don't believe he would advocate or advise it for the English Church. However much I might think of him, I still think it would be very disastrous to our dear old church to merge with any other church. It is able and strong enough to stand alone and hold its own belief with its hallowed background and beautiful Liturgy, and Apostolic Succession, and all that makes it dear to us. I hope and think I am right, and that it would be disastrous to the Episcopal Church to change in any way, which it would have to do if we expected them to change.

F. D.

University, Va.

Living in the South—"Very Good"

Mr. Editor:

Let me congratulate you on your sound and sane Editorial of February 13, Page 7.

Next, let me state that after living and traveling all around this world of ours, one of the principal reasons for my settling down contentedly in our South is my affection for Negroes—their good humor, cheerful wisdom, and real religious faith that this world, and especially this part of it in which we live, is what God called it: "Very good."

Second, as to segregation. The best analogy for the revealed purpose of God for the ideal relation of humans associating together seems to me to start with a realistic acceptance of the fact of our "having gifts differing". And that goes hand in hand with the correspondence in ideal operations of the Blessed Company of all Faithful People, and these human bodies of ours. You and I, Mr. Editor, started out with a pair of eyes and a pair of hands apiece. It is extremely probable that we both tried more than once the experiment of abolishing this foolish segregation, by putting our hands in our eyes. Ideals to the contrary notwithstanding, that didn't seem to work very well. It didn't impair the circulation, or destroy the mutual helpfulness of these our members, to put a little space between them. The founding fathers of these Southern States adopted a similar policy, racially. Their offspring have pretty uniformly followed it. It is not perfect. But it does not suffer by comparison with alternative, or substitute, segregations in effect in other parts of our country, if the standard of comparison is the producing of friendly and helpful attitudes between two races.

By reason of wars, and industrial migrations, and Henry Ford's cheap travel, hundreds of thousands of intelligent Negroes have seen other countries, and other parts of our own country, where such segregation does not prevail. They were at liberty to settle there, if they preferred. In normal times it costs only $50 or $100 to move to the West Indies, or one of the under-populated countries of South America, where such segregation is unknown. If dissatisfied here, they are free to move.

Third, you say: "White people should see to it that Negro schools be made as good as the white," etc. In horse-and-buggy days, before Ponzi Finance, schools were paid for by money earned by taxpayers. In these Southern States, the major portion of that money came from white taxpayers, and the major portion of it was spent for white schools. Usually, the proportions paid and spent about balanced. Or else the Negroes got more than the share they paid.

In our native Virginia, in the gay nineties, at the University there were about 500 students, and the approximate cost to each was about $560 or $600. In the gay twenties the cost was about twice that. In the nineties the State of Virginia provided no facilities for her white medical students to pursue post-graduate study. There were not enough of them in a position to pay enough to support it. So those poor devils had to get out and compete for scholarships or internships in other more prosperous or more education-minded commonwealths. There was no great hue and cry about injustice and discrimination. Those who could raise the money, or find ways to support themselves, got the advantages. The rest did without.

There are some very good Negro colleges, and some white ones, where a Negro who can pass the academic tests, and pay the charges, can get all the education he needs. How many Southern States are there where there are enough qualified Negro students who can pay as large a part of the cost of running a college or university for them as do the white students in their State colleges? It is quite possible that there are as many Southern white boys unable to go to college as there are Negroes similarly unable.

Robert White, Jr.

St. Paul's Church, Spring Hill, Ala.

Why Not Repatriate the Negro to Africa?

Mr. Editor:

I have read the February 13th issue of the Southern Churchman and would

(Continued on page 16)

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HAVEN

By J. W. KENNEDY

ONE OF THE fascinating things about a symphony concert is the tuning up. This hodgepodgy prelude to the actual concert is the most important number of the evening. Without every instrument being tuned to the same key pitch there could be no symphony. Occasionally one grows a bit impatient with a violinist or two who adjust their instruments so finely there is not a single fragment of tone's difference. The tuning up process is first, before a single piece is played. So sensitive are most of the players to this key pitch that after a long piece they check to see that they are still in tune. After intermission this is always true. The passion of the artist is to keep in tune without the slightest hair's difference of variation. Is that not the full description of why we go apart at the beginning of each day, to get in tune—to get the instrument of ourselves ready for playing the concert of the day on pitch? That is also why we check at frequent intervals during the day to see if we are still in tune. The more frequent our tuning up process, the more accurate become our ears, and before too long the slightest off key is caught immediately, and our instrument (the whole of us) is brought back to the true key pitch. Keep this figure in mind as we pray our morning prayer together. If possible be still, close your eyes, and give heart and mind to the essential business of tuning up.

GOD, Thou who art the Lord of the day as of the night, and Thou who art the One to whom the stars and the sun are obedient, in this hour of the day's beginning we too would submit our wills to Thine."

"Thou art often closets to us when we are farthest from Thee and Thou art near at hand even when we feel that Thou hast forsaken us, mercifully grant that the defeat of our self-wills may be the triumph in us of Thine eternal purpose.

"To Thy care, O God, we commend our souls and the souls of all whom we love and who love us, asking that Thou wilt keep us in tune with Thee, through Jesus Christ our Lord. Amen." (John Baille's "A Diary of Private Prayer.")

Paul found he could live in tune with God's key plan for him only as he lived in the nature of Christ. That is, he found it impossible to keep the symphony of life moving towards its climax without the oneness of his mind and heart with that of Jesus. Until Paul's life had literally taken on the perfectly tuned quality which made it perfectly harmonious with Christ's life, there was maddening discord and rebellious torment. But we must keep remembering the difference between the laborious, nerve-racking process of a beginner tuning his violin and the master musician, as he tunes his with the surety and touch of long experience. It is difficult to play alone and out of tune, if we seek the adjustment to pitch the very first thing in the morning.

Let these few final words be our guide-phrase for the day: To play our assigned part in the symphony of life for this day's performance we must tune to the key pitch of God's kind of love revealed in Christ, and to keep in tune as we play out the score, entirely controlled by the inner beat of **His** conducting.

Broadcast March 5, 1943.

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14—First Sunday in Lent.
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21—Second Sunday in Lent.
25—Annunciation of the Blessed Virgin Mary.
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* * *

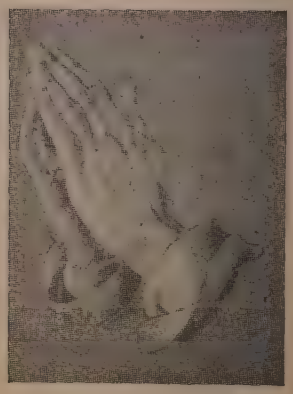
THE SECOND SUNDAY IN LENT

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

To the Great Army of

SHUT-INS

League of Intercessors



Praying Hands

WHAT I SAW AT THE CROSS

SECOND MEDITATION
The Broidered Coat

"Now, as Pilgrim stood looking at the Cross, three Shining Ones came to him. The first said, "Thy sins be forgiven thee" (Mk. 2:5); the second stripped him of his rags, and *clothed him with a change of raiment* (Zech. 3:4); the third give him a Roll. And the change of raiment included the Broidered Coat, of which he later told Prudence.

The Broidered Coat was the emblem of the great change brought about by the Cross. From Genesis to Revelation men are shown putting on a change of raiment, Adam, in Genesis 3; Joshua in Zechariah 3; the Prodigal in Luke 15; and in the final pictures in Revelation 3, verses 5 and 18, and in Chapter 7, verses 9, 13 and 14. There is a period in the experience of men when Isaiah 64 and verse 6 seems to tell of their condition, but *we* have come to that place where Isaiah 61 and verse 10 is our happy testimony; from the rags of self-righteousness, to the garments of salvation and the robe of Christ's righteousness. When Isaiah tells of being clothed and covered, and when Paul writes in Rom. 13:14 of putting on Christ, and when the Pilgrim looks upon his Broidered Coat, they are all really saying the same thing.

"Put ye on the Lord Jesus Christ." We are to *wear* Him as the garment of our lives. He is to cover us. The soul hides itself within Jesus, a Christ-enclosed man. *You are inside!* There God sees us, and to us is imputed the righteousness of Jesus Christ.

I suggest that we read over and over, and give much thought to, Hymn 333, and especially think out the meaning of the second verse—"Look, Father, look on His anointed face, and *only look on us as found in Him.*" Said someone to an elderly woman, "And what if Christ should fail you at the last?" "He can't," she replied, "I have *been wrapped up in Him so long,* I am part of Him."

The Broidered Coat! You are wearing it, are you not? Can you make the following your own? Jesus thy blood and righteousness, my beauty are: *my glorious dress.* Midst flaming worlds, in these arrayed, with joy shall I lift up my head. This *spotless robe,* the same appears, when failing nature sinks in years; no age can change its glorious hue; its glory is for ever new.

Thou God of power, thou God of love, let all the world thy mercy prove, their beauty this, their *glorious dress,* Jesus the Lord our righteousness.

"Can you remember by what means you find your annoyances vanquished?" enquired Prudence. "Yes," replied Christian, "When I think what I saw at the Cross, *that will do it;* and when I look at my Broidered Coat,—the Christ I have put on as a Robe—*that will do it."—B. Frank Mountford.*

THE WITNESS OF PRAYER

"Behold, he prayeth."—*Acts* 9:11.

In those three worlds, God said Paul was renewed;
That the old prayerless life was left behind;
When from the heart forgiving Grace is sued,
There the beginnings of God's work you find.

Come, child of God! Was it not so with you?
Picture yourself when God's Grace your heart won;
Before assurance of sin cleansed you knew
Your heart's cries showed God's work in you begun.

Paul's love for prayer developed as he lived,
He often asked others for him to pray:
The first sign of God's Saving Grace survived
And strengthened as he trod the Heavenward way.

Therefore, dear reader, wouldst thou be assured
All is well 'twixt thy Maker and thy soul?
Let sincere prayer from thine heart be out-poured,
Let the prayer habit be of life the whole.

—William Olney.
Champion Hill S. E. 5, England.

Memorandum from the Joint Commission on Holy Matrimony to Accompany Proposed Canons A and B

THE JOINT COMMISSION on Holy Matrimony has been charged by General Convention to consider and prepare needful legislation covering the whole area of human and divine relationships included in Holy Matrimony. Five bishops, five priests and five laymen constitute this Commission. Two consultants were elected by the Commission to assist them: the Rev. Howard C. Robbins, professor of pastoral theology at the General Theological Seminary, and the Rev. Otis Rice, Chaplain of St. Luke's Hospital, New York.

At its first meeting the Commission took the important step of asking each diocesan bishop to appoint a cooperating committee in his diocese to study the problem with the Commission and to assist them in preparing such legislation as is required. Sixty-two such diocesan committees have been appointed, and a syllabus and material for study have been sent them. Reports have been received from a good many of these committees, most of them including a projected Canon as the substance of their report. In addition, each seminary was asked to delegate a member or committee of its faculty to cooperate in the Commission's work. This has been done in most cases.

The Commission now is sending to the diocesan committees, and is authorizing general publicity of two tentative Canons dealing with Holy Matrimony. These Canons have not been officially voted on by the Commission. They are not offered as representing in any sense the final judgment of the Commission. The Commission has, however, authorized their publication as tentative drafts to stimulate discussion and further study, and to evoke from the Church at large opinion to guide the Commission in preparing its report for the next Convention.

The material has been divided into two Canons, the first one dealing with the general relationships of the Church with the family, the second dealing with the specific problems arising out of marital failure.

Section I of Canon A establishes two general principles with regard to the family; first, that there should be regular instruction given in every congregation on the duties and privileges of family life, and the ideals and helps which the Church provides for families; second, that the family should be regarded as the basic unit of all pastoral work. While these principles are not likely to meet serious challenge, it was felt best to establish them specifically as the foundation of whatever provision the various agencies of the Church may wish to adopt to implement them. The Commission felt that in recent times there had been a vast over-emphasis on the individual, and that the mind and tradition of the Church clearly established the family as the basic social and religious unit.

Section II of Canon A deals with the essential premarital preparations which the parties concerned shall be required to make. The list of impediments is restricted to those which by their nature must make marriage impossible. Included in this Section is a "pledge" to be signed by the bride and groom, which expresses the Christian teaching about marriage and is intended to serve as the focus of pre-marital instruction.

Section III establishes a permanent Commission for the continuing study of marriage and the Church's ministry to the family. It would be the responsibility of this Commission to prepare outlines and material for the instruction contemplated in this Canon and to maintain study and counsel for the Church in this whole field. For this purpose it is proposed that this Commission may gather from the bishops and the clergy generally information from their experience, case histories and the like, and in this way maintain a steady research for the guidance of the Church in the future. The Joint Commission has found that in general we know astonishingly little about the family and the effects upon it of Christian doctrine and discipline, and the need for the continuing study envisioned in this provision of the Canon seems very great and immediate.

Canon B concentrates specifically on the problems arising out of marital failure. The Commission has taken the approach, first of all, that we wish to maintain the ideal of indissoluble marriages. Where two parties free and competent to do so, have entered in the marriage contract, we felt that the Church had no authority to assume either of them could be married again. At the other end of the scale we recognized that there were many cases where no marriage was possible, as on the grounds of feeble-mindedness or insanity, or lack of free consent. Those grounds affect freedom and competence so obviously, are so well-established, so universally received, and so clearly defined that they can be set down as diriment impediments which can be recognized in a court of law. These are the two extremes.

The vast majority of cases, of course, fall in between those two extremes. There are no clear lines here; but certainly in almost every case of marital failure there is present not only a defective will but also, in varying degree, factors, usually basically psychogenic in character, which without coming under the category of diriment impediments are still such as to prevent the achievement of the essential union of marriage. There are many cases which cannot be regarded as properly "annulments" on the ground of a diriment impediment which are still quite clearly cases in which no union has been or can be achieved and in fact no marriage exists.

In essence, this Canon proposes to put into the hands of the diocesan bishops the right to decide when this is the case. They are directed to associate with themselves the pastor, if possible, of the petitioner, a lawyer, and a psychiatrist or physician, and to investigate the case with a view to determining whether or not a marriage was in fact accomplished. To guide them in this inquiry we have stated three sets of

grounds, starting with the most definite and clear-cut impediments, which are now universally accepted, and proceeding first to the general area of such impediments as psychic impotence, etc., which were in existence at the time of the contract and could effectively prevent the fulfilment of the marriage vows, and then, in the third place, going on to the more general grounds still of the deterioration or incapacity which, although latent at the time of marriage, is brought into actuality by some situation inherent in marriage itself.

The Commission believes that a marriage ceremony does not necessarily make a marriage, and that where there has been no marriage in the sacramental sense, because of insurmountable defects of personality, the parties to the failure, under certain conditions, may be married to others by the Church.

In expressing this, the Commission believes it is following Catholic tradition, but a safer path than is followed by the other branches of the Catholic Church. The Roman has specified a great number of grounds for annulment, and rightly or wrongly has been accused of venality in the administration of its law. The Orthodox Church specifies "moral or spiritual death" as a ground for divorce, but the words are too vague and unreal to satisfy the Anglo-Saxon mind. On the other hand, the science of psychiatry which, though still in its infancy, yet has revealed so much in regard to the human personality, reveals also the reasons why marriage most often fails and finds the cause in the personality. The Commission's approach is therefore nearer to that of the Orthodox Church, but, it is believed, steers clear of certain pitfalls in the latter.

The Canon does not specify causes except in general terms. It is believed that the discipline of the Church should be a discipline of equity rather than legalism. And equity demands that a degree of discretion be given to the administrator. In this case the administrator is the bishop but he is required to seek counsel and advice in forming his judgment. He is limited in the exercise of his discretion also in the fact that the Canon is applicable only to a person who has been actively connected with a parish, and, where possible to one who has consulted with a Minister before the previous marriage was dissolved.

One thing seems certain to the Commission, namely, that the present Canon is unsatisfactory, difficult to administer, equivocal and contrary to Christian teaching in one way or another. The fact should be faced, and time and thought be given without stint to its amendment.

Cameron J. Davis, Chairman.
Stephen F. Bayne, Jr., Secretary.

Members of the Joint Commission on Holy Matrimony:

Bishops

Rt. Rev. Cameron J. Davis, D. D., Chairman.
Rt. Rev. Albert S. Thomas, D. D.
Rt. Rev. Richard A. Kirchhoffer, D. D.
Rt. Rev. William Scarlett, D. D.
Rt. Rev. Howard R. Brinker, D. D.

Priests

Rev. Stephen F. Bayne, Jr., Secretary.
Rev. Thomas N. Carruthers, D. D.
Rev. Burton Scott Easton, D. D.
Rev. Arthur B. Kinsolving, D. D.
Rev. George E. Norton, S. T. D.

Laymen

Charles F. Wilson, Esq., Treasurer.
Hon. John Lord O'Brian.
Mr. Frederick A. Pottle.
Mr. E. A. H. Shepley.
Hon. Charles P. Taft.

CANON A

OF THE RELATIONSHIP OF THE CHURCH AND THE FAMILY

(I) Every Minister in charge of a congregation shall give, or cause to be given, to both adults and children, regular instruction in the relation of the Church and the family; which instruction shall include the duties and responsibilities of membership in a family, the mutual obligations and privileges of spouses and of parents and children, and the Christian doctrine and discipline of marriage, together with the particular ministration of the Word and Sacraments and the work and worship of the Church of which the family and its members have need for the fulfilment of the Christian life.

(ii) The Family is, by God's appointment, the basic social unit on whose stability and welfare all other social welfare in large measure depends. The life of the family, by God's appointment, provides the fundamental environment within which the personality of the individual is developed. Therefore, every Minister in charge of a congregation shall, in exercising his pastoral ministry, take care that the Family is regarded as the basic unit of his work.

II. (i) Before solemnizing any marriage, every Minister of this Church shall make due inquiry (a) as to the rights, under the civil law, of the parties concerned to contract a marriage, and, (b) as to their rights, under the law of this Church, to contract a marriage. He shall examine them, especially, with regard to the following, which are impediments to marriage according to the laws of this Church:

1. Consanguity (whether of the whole or of the half blood) within the following degrees:
   (a) One may not marry one's ascendant or descendant.
   (b) One may not marry one's sister.
   (c) One may not marry the sister or brother of one's ascendant or the descendant of one's brother or sister.

2. Lack of free or legal consent of either party.

3. Mistake as to the identity of either party.

4. Mental deficiency of either party sufficient to prevent the exercise of intelligent choice.

5. Insanity of either party.

6. Failure of either party to have reached the age of puberty.

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EDITORIALS

Keep Lent With a Smile

In these trying times it is especially important that we should keep in mind our Saviour's command about fasting.

"When ye fast be not, as the hypocrites are, of a sad countenance."

When that opening sentence of the Gospel for Ash Wednesday is put into modern English it is contained in two words—"Be cheerful".

The closer contact with God that we cultivate during the Lenten season should bring us greater faith, to realize that this is God's world, and that we are His children, and in His care and guidance, so that all will be well.

The real source of good cheer is right thinking. The old Bible writer really knew his psychology when he wrote, "A merry heart is good medicine." Therefore, we offer this quatrain from the "Cheerful Cherub":

> All the world looks dreary,
> When through soiled windows seen.
> Let us learn a lesson, then,
> And keep our MENTAL windows clean.

High morale, today, is essential to both our spiritual, and material well being, and the way to maintain it is by keeping "Our mental windows clean".

R. C. M.

National Unselfishness

Rationing may seem to us a nuisance, and to some unthinking people an unnecessary hardship, but it has two aspects that are tremendously important from the Christian point of view.

In the first place, it is thoroughly democratic, and insures a fair distribution of the necessities of life to rich and poor alike.

In the second place, rationing represents national unselfishness. It is the first time in human history that a nation has been willing voluntarily to undergo inconvenience and unusual limitations for the sake of foreigners, some of whom are our enemies. There would be no need to ration food in this country if we were only thinking of feeding our own people, and our own army.

The necessity arises because it is the avowed purpose of this country to provide for food to follow the flag.

As we reoccupy devastated Europe, we plan to do so in a life saving and constructive manner, in order to restore to health, if possible, as many of the weakened populations as we can.

At first, the people whom we feed in this way will be in the territory of our friends, but ultimately we shall be in Italy and Germany, and all of these countries too must be fed.

Therefore, let us think of rationing as a great spiritual adventure, as well as a patriotic duty.

R. C. M.

Signs of Better Things to Come

It may be a mere coincidence, or it may be a good omen, that Sir Anthony Eden should have landed in Washington on the same day that a bi-partizen group of United States Senators had drafted a joint resolution on the future policy of this country in a post war world.

Anyway both these news items look in the same direction, which is toward the future, and both have the same thought in mind, which is, that this world is now too small for any nation as big as ours to live in it, without assuming its share of responsibility for the conduct of international affairs, after the present aggressors are defeated and brought to "unconditional surrender".

It is encouraging that these ideas about a future world order are occupying the minds of men in public life, who represent all stages of international experience.

The British Secretary for Foreign Affairs is a trained diplomat with very broad experience, who has been giving his entire time and attention to such matters for many years.

On the other hand Senator Ball of Minnesota, who was one of the four calling at the White House to ask the consideration of the President for this joint resolution, is a young man recently thrust into public life, having had no experience whatever in intercourse between nations, indeed he has never before held office outside of his own state.

Yet both these men with their utterly differnt backgrounds are thinking first of winning the war and then of winning the peace that is to follow the war, by building some kind of a world structure that will be strong enough to be able to stop the next war before it gets started.

There were four of those Senators who called at the White House and for so small a group they represent a remarkable cross section of politics and locality.

Senators Hill and Hatch are Democrats while Ball and Austin are Republicans. Ball and Hatch are from the middle west (Oklahoma and Minnesota), while Austin and Hill are from the east, Louisiana and Vermont. Ball and Austin are from the north, both Vermont and Minnesota border on Canada, while Hill and Hatch come from states which reach our southern boundaries.

These may seem trivial facts, but they go a long way

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The Chinese: Our Allies in Building a World Christian Community

By ALICE GREGG

WE ARE ACCUSTOMED to thinking of the Chinese as our allies in the War against Japan. How many of us—Churchmen and Churchwomen—think of them as our allies in building the World Christian Community? "The Christians are few in number," wrote Diocletian in the third century, "but they hold the world together." Will that be true of us in the twentieth century? It might well be, for who in Germany opposes Hitler except the Christians? Not the "German" Christians but the Christians—for

> "In Christ there is no East nor West,
> In Him, no North or South,
> But one wide fellowship of love
> Around the whole wide earth."

We know the quality of the Japanese Christians, for we know that when hundreds of years ago the Government tried to stamp out the Christian Faith planted by the Roman Catholic Church, they found that they could not do it by the threat of death to the Christians themselves. Then they ordered that wherever a Christian was found, all those living in the ten houses to the right and to the left of him be put to death. After this, the Christians had no choice. They stamped on the cross laid on the ground as the test, and then—in deepest contrition, they worked out their own sacrament of penitence. Meeting secretly, they washed the feet that had sinned and drank the water. When Japan was opened once again, the Catholicism planted so long ago had survived.

When Protestant missionaries first went out, the Mission boards thought in terms of missionaries and their "converts." "The serf and cattle theory" was what Bishop Whitehead of Madras termed it! But that era is long passed, and the new era of the World Church has begun.

"Just what does that mean for missions?" you ask.

SUPPOSE WE THINK of the Anking diocese in 1923 and in 1943.

In 1923, Anking, capital of Anhui province, a quaint old medieval city set on a hill overlooking the Yangtse, was the See City. There were two mission compounds. "The Hospital Compound" was the large one. Besides our splendid St. James Hospital with Drs. Taylor, Reid and Fellows and a strong staff of American nurses who trained the Chinese nurses, and three or four Chinese doctors, there were also St. Paul's School for Boys, St. Agnes School for Girls and the homes of the various American missionaries — the bishop, the clergy, the doctors, the teachers, the nurses. Across the city was the Cathedral compound where the Cathedral was flanked by two schools and two homes — one for the foreign priest in charge and one for the Chinese priest. It was a Church settlement, if you like, set down in the midst of that city of a hundred thousand, somewhat as the monastery of ancient times was set in a city in turbulent Europe. The clergy mentioned below were then just out of Divinity School or in college.

In 1943, the Wan-Kan Chiao-chu (Anking diocese) is divided. Part of it is "occupied"—the cities that are on the Yangtse River. Faithful Chinese priests are on the job in these occupied cities, caring for the Christians and carrying on as best they can. But Bishop Robin Chen and the majority of his workers are in "Free China." Maolin (Luxuriant Forest! if memory serves!) a sleepy, old-fashioned town some tens of miles south of the Yangtse, where marble is so plentiful that all the homes have marble columns, has become the See City! Only four of the missionaries were lucky enough to be on the right side of the line when Pearl Harbor occurred! All who were caught in Wuhu and Anking (Bishop Craighill, Dr. Taylor, Mr. Lamphear—their families were in America—Sister Constance Anna, C. T. and Miss Laura Clark) are now in the hands of the Japanese until they can be repatriated.

Yesterday I was reading the latest Newsletter from Wan-Kan Chiao-chu (Anking diocese) and was thrilled with the work of "Our Allies, the Chinese!" In 1923 we published the **Anking Newsletter,** and most of the contributions were by the American staff. The Chinese clergy were too busy doing things to stop to write when we were there to do it for them. But now, they have to write if they want us to know what is happening. And they do! The present newsletter is called "**Free Wan-Kan**" — but it contains news of the occupied portions too. There are ways of smuggling things through the lines.

WHAT A WORK our Church has done to have raised up these splendid clergy for such a day as this. There is Kimber Den carrying on the Kiangsi Christian Rural Service Union in Lichwan; Dan Liu serving on all sorts of relief organizations in Kanchow, showing the respect he has won for the Church there; Ralph Chang opening up a mission work in a new "boom" town, Tunki (Stores of Waters!), where many mountain streams meet to form a river;—these and others are to these interior cities what Jane Addams and her generation of Settlement workers were in their day.

The Rev. Ralph Chang began his deaconate as a chaplain in St. James Hospital. He has been hospital-minded ever since! When small-pox began in Tunki, he says he "accelerated his efforts" to call the public's attention to the need of vaccination! He himself vaccinated 500 children.

He found the "City Hospital" in Tunki with one "so-called physician" and not a single graduate nurse! But now, three doctors and a group of graduate nurses have escaped from Shanghai and Wuhu and of them he says: "These newly-arrived doctors and nurses really have rendered a noble service here, making the public know what they owe to Christianity."

Of no small interest is the account by Bishop Robin Chen's young daughter (High School '42) of the work that she and her schoolmates did for the underprivileged children of Maolin during July-August, 1942. When she says that the young people divided into two teams, each working half-time, so that they would not get tired, we understand only too well. There

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MEMORANDUM

(Continued from page 9)

7. Facts which would make the proposed marriage bigamous.

(ii) Ministers of this Church shall conform to the laws of the state governing the civil contract of marriage, and also the laws of this Church governing the solemnizing of Holy Matrimony.

(iii) Before solemnizing any marriage, every Minister of this Church shall determine that the parties thereto have been instructed in the nature of marriage and the duties and responsibilities thereof, and that they hold to the Christian doctrine of marriage and intend to seek the Church's help to realize that ideal. To this end, before he officiates he shall require them to sign in his presence the following statement:

"We, A. B. and C. D., desiring to receive the blessing of the Church upon our marriage, do solemnly declare that we hold marriage to be a life-long union of husband and wife, for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and their physical and spiritual nurture, for the safeguarding and benefit of society, and for the advancement of the Kingdom of God. And we engage ourselves, so far as in as lies, to make every effort to realize that ideal of marriage."

(iv) There shall be at least two witnesses present at the solemnization of a marriage.

(v) Every Minister shall, immediately and without delay, formally record in the proper register the name, age, and residence of each party to a marriage solemnized by him. Such record shall be signed by the Minister who solemnizes the marriage and by the parties and witnesses to said marriage.

(vi) No Marriage shall be solemnzed by a Minister of this Church unless the intention of the contracting parties shall have been signified to the Minister at least three days before the solemnization; Provided that for weighty cause a Minister, upon less than three days' notice, may solemnize the marriage of persons, one of whom is a member of his own congregation or can furnish satisfactory evidence of his responsibility, and Provided further that in any case the provisions of this canon be fulfilled. In case the usual notice is waived, the Minister shall immediately report his action, in writing, to the Ecclesiastical Authority.

III. There shall be a joint Commission on Marriage and the Family, consisting of three Bishops, three Presbtyers, and three laymen, appointed and supported by General Convention, whose responsibility it shall be to counsel and advise the clergy in respect to the foregoing provisions of this Canon through such means as they shall choose, from time to time. It shall also be the duty of this Commission to assemble for the guidance of the Bishops and other clergy records of experience in the execution of the provisions of this and the following Canon. The Commission shall report, from time to time, to General Convention with such recommendations and amendments to the Canons as seem advisable as a result of their study.

CANON B

OF THE INDISSOLUBILITY OF THE MARRIAGE BOND

I. It is the doctrine of this Church that marriage is the physical and spiritual union of a man and woman, by means of which the Divine grace is mediated to each of them and to them together for the establishment of a family and their own spiritual welfare and growth. When such union is contracted by two free persons, mentally and physically competent, it is our Lord's teaching that the two have become one flesh, and that man cannot put asunder what God has joined together. No Minister shall solemnize the marriage of any person who has previously lived as husband or wife under the civil law, whose spouse is then living, except as hereinafter provided.

II. When such union is imperilled by discussion it shall be the duty of either or both parties, before contemplating legal action, to lay the matter before a Minister of this Church; and it shall be the duty of such Minister to labor that the parties may be reconciled, in which case it shall be the duty of such Minister to give to the parties his written certificate that such consultation has taken place.

III. (i) Any person whose marriage contract has been annulled or dissolved by a civil court for any cause may, after the expiration of one year from such annullment or divorce, apply to the Bishop of his or her domicile for permission to marry. The Bishop shall then associate with himself at least three advisors, one of whom shall be a Presbyter (where possible the pastor of the parish in which the petitioner has been a member), another one skilled in the law, a third a physician skilled in the care of souls as well as bodies, and with their advice and counsel, shall inquire into the circumstance of the former contract and the characters of the parties thereto.

(ii) If the Bishop finds that the former contract was not a marriage as our Lord taught marriage to be, and that the causes of marital failure were (a) the existence of any of the impediments specified in Canon A, Sec. II, or (b) the existence of abnormalities, defects, or deficiencies of character sufficient to prevent the fulfilment of the marriage vows, or (c) the existence of an irremediable mental, moral, or spiritual deterioration or incapacity, the causes of which were latent before the previous contract and exposed by the marital relationship, he may grant the petition of the applicant. In such case the applicant may marry as if he had never been married before. In any case, the Bishop shall give his judgment in writing, and if it be favorable, a Minister of this Church may, at his discretion, solemnize such marriage. Provided that this section shall be applicable only to such persons as, in the judgment of the Bishop, have been faithful members of the Church and earnest seekers after divine grace, and Provided further, that the petitioner, as far as possible, has complied with the provisions of Canon B, Sec. II.

(iii) Any Minister who officiates at such marriage shall take care to comply with the provisions of Canon A.

IV. Every Bishop of this Church shall keep a written record of every judgment which he gives under this Canon. He shall also keep a sealed record of his procedure in arriving at said judgment, including a de-

scription of the evidence received and the advice given by his counsellors. At the request of the Joint Commission on Marriage and the Family, he may give such case histories to the Commission for their use, but in such case he must withhold all names contained in the sealed record.

This proposed set of Canons adopted by the subcommittee of the Joint Commission on Holy Matrimony, November 25, 1942.

Cameron J. Davis.
Otis Rice.
Stephen F. Bayne, Jr.

* * *

THE CHINESE OUR ALLIES

(Continued from page 8)

may not be enough vitamins in the world to put the Chinese Army in first class trim, but there are enough vitamins to put our clergy and their families in first class trim—or even in second or third—if we cared.

Bishop Robin Ch'en's column calls attention to the splendid work of his four American ladies. One of them is editor of "Free Wan-Kan"; one works among his young people; one has established a clinic; one does a wide variety of things! (in order) Sister Louise Magdalene, C. T., Elda Smith, Emeline Bowne and Margaret Monteiro. Of the fears of the National Council that these ladies should be withdrawn, he says:

"It would be a great loss to the Chinese Church and a serious setback to the cause of the mission to have all our missionaries leave. In fact we wish that some of our missionaries now in the States could be here with us."

Above all, he longs for funds with which to employ a young and more vigorous staff.

THE FORCES OF GOOD and Evil are fighting today as never before. All the old molds or patterns of society, East or West, are being broken up. New molds are being formed. Our Chinese Christian brethren look to us to help them Christianize their countrymen who are fast being bombed into materialistic secularism. There is no fight in China between Christianity and Confucianism. Wherever the Japanese come, Confucianism is being taught as a means of holding the Chinese down, for the essence of Confucianism is not to rock the boat! The battle is between Christianity and Secularism, or Materialism. A few years ago young Chinese Communists were shouting, "The Russians give their money; we give our lives!"

Bishop Chen lists as the most serious problem of the Church — "the winning of youth to consecrate their lives to the service of the Church." He continues:

"Under financial pressure, many of our own children, after graduation from middle school or college, are seeking work outside the Church. The lack of missionary vision on their part and of means to arouse their imagination on the Church's part is responsible. The limited budget . . . which does not permit us to employ young and more efficient workers to meet our needs may soon prove to be a great stumbling block to the upbuilding of the next generation."

These are the words of a wise and earnest Christian ally. May we give more generously that more Chinese young people may give their lives.

Sample copies of FREE WAN-KAN may be had by writing to Dr. James T. Addison, Church Missions House, 281 Fourth Ave., NYC. One dollar will cover subscription for a year.

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EDITORIAL

(Continued from page 7)

towards showing the universal demand that is developing in this country for a more stable world order in the future, so that the next League of Nations, or World Constitution or whatever title the new world order will bear will not be the product of one man thrust down the throat of a reluctant Senate.

The United States is really growing up as a nation, and preparing to assume its proper responsibilities.

These words may seem out of place in an editorial for a church paper, but that, too, is another healthy sign of the times—i. e., that religion is outgrowing the churches and recognizing its interest in human affairs.

There can be no better object for the thought and effort of religious people than a warless world. When we see public officials working to this end, we should take note of the fact and give them every possible support.

The time is rapidly approaching when church forums should discuss future plans for a world order and Christian people should be prepared to demand constructive action in this direction.

R. C. M.

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BOOK REVIEWS

PERSONAL RELIGION. By Douglas Clyde Macintosh. Scribners. $3.00.

Here is a book that is replete with fascinating case histories and deep religious fervor which will encourage those in the evangelical tradition and awaken those who have drifted into other channels of religious or irreligious living. The first chapter, entitled "Old-Time Religion," is the story of a family in which the evangelical spirit was deeply embedded, and the generations are followed by means of letters, covering about two centuries. Chapter two deals with "Modern Evangelicalism," in which he develops the fundamental beliefs of evangelical Christianity in terms of Sin, Christ, Redemption, Conversion, and the Christian Life. "What I mean by the evangelical theology for today is that reasonably tenable, essentially Christian message which functions best for the support of the Christian life and in support of Christian evangelism today, and not necessarily a theology which retains all the dogmas and theories of the old evangelicalism" (p. 107). Chapter three concludes the first part of the book with a profound treatment of "Realism in Prayer." The second part of the book deals with "The Propagation of Personal Religion" in terms of the missionary task of the church, the movement toward church unity, the proper function of religious education, and "Evangelism Today and Tomorrow." He surveys the work of evangelism among students, the work of Henry B. Wright, at Yale and the Oxford Group. One of America's great theologians here demonstrates that theology is not all dry bones, but that when it is covered with the personal experiences of deeply religious living it becomes the very meaning and staff of life. The sub-title of this book might well be "The Meaning of Evangelism" and it is recommended to the Forward-in-Service leaders at "281" as well as to all readers of this magazine.

Randolph Crump Miller.

A WEEKLY REVIEW OF THE NEWS

"The Church Is Strong and Brave"

"Has Not Surrendered in Any Nation To a Dictator," Declared Governor Stassen, "and Never Will"

Minneapolis, Minn.—Governor Harold E. Stassen of Minnesota spoke recently on behalf of the United Church Canvass, addressing especially those communities in which the presentation was made in March. The Governor stated that reports on the United Canvass made in other communities last November "indicate that wherever it was tried, the results have all been marked with success. Contributions to the churches have increased. The increase in giving, however, is only one of the benefits. In an official report made by one large denomination, the following gains are listed: Increased church attendance; better cooperation of laymen; enlarged interest in local church affairs; the sharing of common problems; a new awareness of the work of the churches in the community; a new appreciation of their world mission."

Governor Stassen referred to the church as "a strong and brave institution," declaring that "it has not surrendered in any nation, to Hitler or any dictator, and it never will!"

"Its missionaries," the Governor said, "the world over are serving as relief agents, doctors and nurses, and as ambassadors of goodwill in countries which we shall continue to need as friends and allies.

"Its leaders have already begun to organize post war reconstruction committees and commissions. They are thinking seriously about the humanitarian rehabilitation of ruined people, as well as if devastated nations.

"I believe there is hope for the future in the church, and because of this I am anxious that it become an inherent part of all our post-war planning. This will allow us to keep faith with the youth of all lands who have met death with a prayer for a better world upon their lips.

"The clergymen of this nation have the responsibility of educating our citizens in the way and means of post war reconstruction. When the victory is won we shall expect our religious leaders, in what will certainly be one of the most challenging periods of history, to provide us with vision, courage and spiritual power. Because we want them to do this, beginning now, we are glad to work with them as co-laborers, sharing with them our means, and profiting from their fellowship.

"The United Church Canvass gives each one of us the chance to support these pastors and to promote, both financially and by our personal participation, the message, spirit, and world mission of the Church."

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JUNIOR SCHOOL FOR BOYS OPENING IN JAFFA

New York, N. Y.—The Rev. Canon Charles T. Bridgeman, writing from Jerusalem, notifies the National Council of the opening in Jaffa of a junior branch of St. George's school for boys in Jerusalem. Many boys, Arabs and Jews, have come to St. George's from Jaffa and from nearby Tel Aviv, the Jewish metropolis of Palestine, but the distance is considerable. The provision for a junior school, to start their education nearer home but under the honored auspices of St. George's, is already meeting with success, Canon Bridgeman says. In Jerusalem, St. George's has 333 boys, including 70 boarders. Of these, 170 are Christian, 113 Moslem and 50 are Jewish.

Canon Bridgeman tells also of the opening of a Church hostel, St. Justin's, for Anglican students at the American University in Beirut. Many graduates, not only from St. George's, but from the other Church schools in the Holy Land, attend this university, which now has 2,000 students from every race and nation in the Near East. Its educational standards are those of the University of the State of New York. The new hostel is directed by the Rev. A. K. Cragg, civil chaplain at All Saints' Church, Beirut. Besides its direct spiritual influence, the hostel will aim to develop vocations for teaching. Native teachers are sorely needed in these lands.

These new enterprises will be aided by the Church in the United States through the Good Friday Offering which assists the whole program of the Church of England in the Holy Land.

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ASSYRIAN WORK RESUMED

New York, N. Y.—After a lapse of nine years, the Assyrian work of the Jerusalem and the East Mission has been resumed, according to a report from the Rev. Canon Charles T. Bridgeman, Episcopal Chaplain in Jerusalem. The resumption of work is at Tel Tamer, with a village school which is to have a strong agricultural emphasis. Canon Bridgeman explains that this region responds to irrigation like magic and that "The Syrian Government has plans for development which may restore it to its original Garden of Eden status, at least as to vegetation."

Older Church people will recall Mar Shimun, the Assyrian Patriarch, the Rev. William C. Emhardt, who made a survey trip in Iraq in 1924, and the Rev. John Panfil who worked among the Assyrian people and supervised 33 schools for them. Now, with the friendly approval of the Free French authorities of Syria a new chapter begins with the opening of the new school in which 40 boys are already enrolled. Tel Tamer is on the plains of upper Mesopotamia, in French Syria, where Assyrians from Iraq have been settled by the League of Nations. Canon Bridgeman has visited the region three times, conducting long diplomatic-ecclesiastical negotiations with the Free French. He has been fortunate in finding a well qualified young man to head the new school, and another to teach agriculture.

Canon Bridgeman says that when Assyrian boys are graduated from the Church's new school, whatever ideas they have acquired they will be able to express in Arabic, Syriac, Aramaic, English and French. From the American point of view, the Good Friday Offering in which an increasing number of parishes share each year, provides an immediate and completely practical method of helping this work.

Native and Soldier Sing Together

Somewhere in New Guinea a Primitive Boy and New York Churchman Join in Singing

New York, N. Y.—Somewhere in New Guinea, a soldier from the Church of the Holy Apostles, New York City, heard a native boy singing lustily, "Jesus Christ Is Risen Today" in his own language. The soldier, William Mataxotos, wrote the story to his rector, the Rev. Lucius A. Edelblute. He said:

"This morning while away from camp I came upon one of the most interesting pictures of my life. The natives were building a grass hut, and they had only the wood frame work up. One black boy was perched on the top of the center support, singing the hymn, 'Jesus Christ Is Risen Today' in his own native tongue. It was at first quite a shock to me, but I realized that he had learned it from the missionary. I looked up at him and I don't think I have ever seen such a look of complete happiness on any human face in my life. I called up to him and said that he was a good boy. I don't know why I said that, but I did. He looked down at me and repeated a few times, 'Me good boy,' 'Me good boy.' He came down from his perch and began to sing again. I listened, then joined him in English. How strange it was to hear this primitive boy and myself singing praises to OUR God. Truly the brotherhood of God knows no bounds. One feels the presence of God more out here in the wilds of the world, and He alone meets our needs."

"I think this has a real meaning for 'Foreign Missions,' Mr. Edelblute comments.

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COUNCIL OF CHURCHES SET UP

Memphis, Tenn.—To permit the Churches in Memphis to "have some official organ through which they may speak with a united voice, and work in cooperation in the interest of all matters of common concern," a Council of Churches has been set up, with the Rev. William G. Gehri, rector of Grace-St. Luke's Episcopal Church, as President. Meetings have been held to perfect the organization, and to plan procedures. To date 24 churches are participating, which gives a clergy and lay membership of 120. Bodies joining are Christian, Congregational, Methodist, Pentecostal, Episcopal, Lutheran, Presbyterian U. S. A., Presbyterian U. S., and Associate Reformed.

Committees are being appointed to work in Christian Education, Vacation Church Schools, and Race Relations. The committee on education will have the cooperation of the Board of Education and the Superintendent of Schools, and will prepare an accurate census of all school children, with the object of reaching those without Church connections. Plans are maturing also for the setting up of neighborhood schools on an inter-denominational basis.

Other problems which the Council in-

tends to study in its future work include Youth; Christian Education of Adults; Social Education and Action; Ministry in public institutions; evangelism and public meetings; radio, women's work; Leadership training; Interfaith relations; Finance; the World Christian Fellowship.

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BISHOP MANNING APPEALS FOR ARMY AND NAVY COMMISSION

New York, N. Y.—Bishop William T. Manning is urging all the clergy of the Diocese of New York to get behind the appeal of the Army and Navy Commission for $200,000 needed to complete the present year's program, and asking that a special offering for the Commission's work be taken in all congregations of the diocese on Sunday, March 21, and also that clergy shall make earnest efforts to secure special gifts from individuals.

"This appeal goes straight to the hearts of all of us, clergy and people alike," Bishop Manning says. "We shall all be eager to help provide the full amount needed, for the spiritual care of our men touches all of us.

"From every parish and congregation in our diocese our men have gone. Our prayers are offered constantly for them. In churches large and small all over the diocese there are service flags with many stars on them. Already some of these stars are in gold, and we know that many more will be. And from our diocese many of our ablest and most devoted clergy are serving as Chaplains and others are applying for this service. As we respond to this appeal from our Army and Navy Commission let us have especially in mind our brothers from our own diocese who are now in the ranks, and let us make our gifts accordingly."

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COUNCIL OF DISTRICT OF SOUTHERN BRAZIL

Ordinations Held

Santa Maria, Brazil.—Feature of the 45th Council of the missionary district of Southern Brazil was the ordination of three young men to the diaconate and four others to the priesthood. The deacons, all native Brazilians, were ordained by Bishop Pithan, the priests by Bishop Thomas.

Those ordained to the priesthood were the Rev. Messrs. Jose Del Nero, assistant at Ascension, Porto Alegre; Plinio Simoncs, assistant at Trinity, Porto Alegre; Albine Winkler, in charge of Christ Church, Jaguarao; Marcal Ramos, in charge of the Church of the Divine Blessing, Sao Francisco de Paulo.

The newly ordained deacons are the Rev. Messrs. Francisco Jassnicker, in charge of missions in Santa Catarina; Wilson Camargo, assistant in Trinity Church, Sao Paulo; Otacillo M. de Costa, in charge of Christ Church, Jose Bonifacio.

The Council was preceded by the first joint conference of clergy and laity ever held in the Brazilian Church. For two days the group shared in a program including a discussion of the "Nature and Purposes of the Old Testament," led by the Rev. Egmont Krischke, who was a delegate to the Madras Conference; "The Life of Bishop White," a paper written by Archdeacon Mario B. Weber, and read by the Rev. Marcal Ramos; "The Sermon on the Mount," a paper by the Rev. Orlando Baptista, and "Confirmation," discussed by the Rev. Custis Fletcher, Jr. An original study of "The contribution of Beethoven to the Problem of Suffering" was contributed by the Rev. Jose Del Nero.

Council elected as clerical deputy to the General Convention, the Rev. Charles H. S. Sergel, now in the United States on furlough. The Rev. Jesse K. Appel, rector of Trinity, Porto Alegre, was elected alternates. The lay deputy selected was David Driver, at present living in the United States, but canonically resident in Brazil. His alternate is Dr. Ruy L. Simones of Porto Alegre.

In his address to the Council, Bishop William M. M. Thomas urged strongly that clergy work more earnestly for Confirmations. He suggested a goal of 600 confirmations a year, and believes this number is by no means impossible. With a Church strengthened by many new members, the Bishop said: "We will enter new fields; we will establish new missions; we will strengthen existing congregations; we will care for our patrimony; new churches will be built, and new schools, new country chapels and new rectories."

Bishop A. T. Pithan at the request of Bishop Thomas, reviewed recent attacks upon various Protestant missionary enterprises in South America, which have had wide publicity in the United States. His statement was ordered printed by the Council and will be distributed in the near future.

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UNITED CHURCH CANVASS UNQUALIFIED SUCCESS

New York, N. Y.—Declaring that the United Church Canvass has been an unqualified success, Dr. Karl K. Quimby of the Methodist headquarters organization, points out the necessity for a continuing effort, and warns of the dangers of concluding that with the end of the Canvass, the work is finished.

"A unified city-wide every-member-canvass is by no means the end of the movement," Dr. Quimby says. "The ramifications are many and the implications endless. The moment one begins to visualize the possibilities of this united effort in the year ahead, the more one's imagination is quickened and ideas suggest themselves. Gone are the days when in such a community, 28 churches plan as many financial campaigns. Each now has a sense of unity and strength. The people of these churches caught the spirit behind this effort and new and stronger leadership came spontaneously to the side of the Church. When a man signed a subscription pledge to his own church he did so with a consciousness of a larger Christian unity, and a fresh awareness of the fact that by thus subscribing he was doing his part to keep the church bells ringing around the world in the name and spirit of Christ."

"This United Church Canvass supplies the skeptical public with the much-needed evidence that the churches can and are actually working together on a large scale."

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"UNDERSTANDING OUR ALLIES" TOPIC OF CONFERENCES

Flushing, L. I., N. Y.—"Understanding our Allies" is the general topic of a series of four conferences arranged by the Department of Christian Social Relations of the Diocese of Long Island. The first considered the Soviet Union, and was held at St. Bartholomew's Church, Brooklyn. The second, to be held the afternoon of March 21, is at St. George's, Flushing, and will consider Latin America, with Frederick Field of the Council for Pan-American Democracy as guest speaker. The new motion picture, "Americans All" will be shown, a worship service will be led by the rector, the Rev. Hubert S. Wood, D. D., and an evening session will follow, with the Rev. W. Stanley Rycroft of the Committee on Cooperation in Latin America as speaker. Mr. Rycroft's book, "On This Foundation," is recommended for study in the Woman's Auxiliary Lenten Program.

Two later conferences will discuss China, and the British Commonwealth, respectively.

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GOING TO SPEND A WHOLE SUNDAY IN CHURCH

Atlanta, Ga.—"I wish I could come back to All Saints', grab some of our negligent communicants by their ears, and impress upon them that they are so very fortunate to be able to join in Common Prayer with other members in our beautiful services," writes a soldier to his rector, the Rev. Theodore S. Will. "That lazy two-thirds of our congregation, the uninterested and the semi-interested—it wrings my heart when I realize now as I have never before seen so clearly, how much precious worship is wasted. Even those of us who came regularly really didn't enter as deeply into the spirit of worship as we should have. I look forward to my first week-end pass. I'm going to spend a whole Sunday in Church!"

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"WHICH WAY AHEAD"

Kansas City, Mo.—Bishop Robert Nelson Spencer of West Missouri is enthusiastic about the Presiding Bishop's Book for Lent, "Which Way Ahead?" by the Rev. Dr. W. Russell Bowie. The bishop has sent a copy of the book to every clergyman in his diocese. He says: "Dr. Bowie has demonstrated in times past, that he can lead us through flowery meadows of meditation. But in this book he has laid aside that pen, and grasped an alpenstock, and tied a rope to us with a scarlet thread in the heart of it, and leads us up by the high way. There may be some who will not like the book because it counsels us to throw away some ecclesiastical gear in order to make the climb. Some of that gear never belonged anyway, and it should not hinder the climb. Transfigurations take place on mountains. "Which Way Ahead?" is a way of high vision to a great goal. They will be fortunate who share that vision."

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LATEST FIGURES ON EPISCOPAL CHAPLAINS

Boston, Mass.—The Army and Navy Commission announces latest figures on Episcopal Chaplains in the armed forces. At the time of the announcement, the end of February, in the Army the Episcopal quota was 185. There were commissioned and on duty, 249; and 51 reported on the waiting list.

In the Navy, the Episcopal quota is 37, while 89 are commissioned and on duty, with 30 men on the waiting list.

The Commission announces also that the new supply of Church War Crosses has been received. One hundred thousand have already been distributed, and the second order was for 150,000. It is emphasized that they may be given only to men and women of the Episcopal Church going into the Army or Navy.

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RURAL WORK CONFERENCE HELD AT COLLEGE OF PREACHERS

Washington, D. C.—The College of Preachers was host to a selected number of workers in rural fields from February 22 to 28, with the Rev. Roland F. Palmer, S. S. J. E., of Bracebridge,

Ontario, as leader of the conference. This was the first rural work conference held at the College of Preachers for a number of years.

Rural Preaching was the announced topic, but profuse illustration by examples from the rural field made Fr. Palmer's lectures a course in which the technique of rural work illustrated the methods of preaching in the rural field.

Primary emphasis was laid on the fact that the parish of the man working in the rural field is the limits of the area under his charge, and the congregation all who lived within its bounds. Total responsibility for all of the nature of man is a religious matter. Nothing is secular which feeds man's mind, soul or body, and is done to the glory of God.

Twenty-three men attended the sessions, representing 21 dioceses.

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NEW HYMNS AVAILABLE

Cincinnati, Ohio.—Ten new hymns from the new Church Hymnal have been printed in a small leaflet by the Forward Movement Commission and may be obtained now to aid in teaching congregations some of the content of the Hymnal which will not be ready for distribution for some time.

The Commission explains that the booklet was prepared in response to many requests. It contains both words and music. The hymns are: For the Passing Souls We Pray; In Christ there is no East or West; O Valiant Hearts; Lord God of Hosts Whose Mighty Hand; I Walk the King's Highway; This is the Hour of Banquet; Leaders of Tomorrow; O Beautiful for Spacious Skies; Be Still My Soul; Keep Our Loved Ones.

Information may be obtained from the Commission, now located at 412 Sycamore Street, Cincinnati.

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CONVOCATION OF ASHEVILLE

Hendersonville, N. C.—The Convocation of Asheville in the Diocese of Western North Carolina, met at St. James' Church, Hendersonville, on March 2 and 3. Representatives of the Woman's Auxiliary, led by Mrs. George F. Taylor of Tryon, presented work being done with men and women in the armed forces, stressing particularly a remarkably effective community work of friendship with the draftees at Tryon, N. C., as well as study and thought toward the Peace. Chaplain Morgan Ashley told of his work at the new Moore General Hospital at Swannanoa, N. C. At night, the Rev. Westwell Greenwood of Black Mountain preached in preparation for a Quiet Day on the day following. The latter was deeply spiritual as well as an intensely practical presentation of the peace that should flow from God through the hearts of consecrated Christians into the remotest corners of the world.

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DIOCESE OF KENTUCKY IS PLANNING A BUSY LENT

Louisville, Ky.—The Noon Day Lenten Services are being held under the auspices of the Cathedral this year, beginning Ash Wednesday and continuing through April 16. The slogan adopted has been—"Observe a Recess from War time Work for War-time Worship". The first three days had the Rev. Harold J. Weaver, who is the newly appointed assistant to the Bishop and who is in charge of the Army and Navy work of the diocese, following weeks in order will be—the Very Rev. E. L. Haines, dean of the Cathedral; the Rev. S. Hughes Garvin, canon of the Cathedral; the Rt. Rev. Charles Clingman, bishop of Kentucky, and the Very Rev. Corwin C. Roach, D. D., dean of the Bexley Theological Seminary, Gambier, Ohio. The Three Hours Good Friday, will be conducted by Bishop Clingman.

The diocesan Woman's Auxiliary will conduct a Leaders' Training Class each Friday morning, beginning March 12 through April 16, from 10 to 12 o'clock in the Cathedral House, on "The Bases of a Just and Durable Peace", under the leadership of Mrs. J. Morrison Wilson, Educational Secretary, and also former missionary in Shanghai, China, and whose husband, the Rev. J. M. Wilson, is still in Shanghai as a prisoner of the Japanese.

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DIOCESE OF WEST VIRGINIA

Council Meeting to Be Curtailed as Much as Possible

Wheeling, W. Va.—Bishop Robert E. L. Strider has announced that the diocesan convention of West Virginia, to be held next May, is to be keyed to war conditions, and curtailed as much as possible. The convention of laymen which has previously met in conjunction with the diocesan convention, will not be held this year. The opening service, usually a large evening event, has been cancelled, and every extra activity, outside of the necessary business of the convention is to be eliminated.

Bishop Strider said "This is no time for prolonged or unnecessary meetings. Our Council is part of the life of the Church, especially important since General Convention will be held, but we should simplify it as much as possible."

Bishop Rowe Memorial Commended

Wheeling, W. Va.—At the winter meeting of the Executive Board of the Diocese of West Virginia, a resolution was adopted which commends the proposed Bishop Rowe Memorial Building in Alaska, asking the consideration of the people of the diocese on behalf of the project. The Board decided also to seek a special offering for diocesan missions on Whitsunday, the first offering of the kind in some years. It is felt that rapidly growing sections of the diocese are of such importance that they require considerable advance work.

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GIFTS ARE DEDICATED BY BISHOP JACKSON

Former Rector of St. Martin's Church Conducts Service in Consecrating Memorials

Charlotte, N. C.—The Rt. Rev. John Long Jackson, D. D., bishop of Louisiana, preaching at St. Martin's Church at the morning service, designated this local church of which he was rector for a quarter of a century, "a Westminster Abbey of loving deeds and sacred memories."

"My heart was stirred anew," Bishop Jackson said, "as I re-entered its portals today. Practically everything on which my eye rested is a gift of love from some member or some family of this congregation. I am deeply moved to have a part in today's memorials."

The two memorials dedicated were, first, a handsome stained glass window in memory of the late Fred W. Glover by his family, and, second, a series of 12 beautiful lighting fixtures, arranged in pairs and pendent from the ceiling, a memorial to the late William Anderson by his son, William T. Anderson.

The window in memory of Mr. Glover depicts in three scenes the "Sermon on the Mount," with Christ the central figure Its inscription is: "In memory of Fred Weston Glover, April 24, 1874-December 29, 1941.". A fourth memorial window, on the left as you enter, erected a year ago, memorializes Bishop Jackson.

The twelve lights that form the memorial to the late Mr. Anderson are gothic lantern style to conform to the architecture of the church. They have a drop from the ceiling of three and a half feet and are of iridescent cathedral glass, finished in antique bronze.

Both memorials were dedicated by Bishop Jackson. In speaking of Mr. Glover, former vestryman at St Martin's and senior warden, Bishop Jackson said: "From the time that he welcomed me, his new rector, into this parish in 1914 I have associated three descriptive words with my friend, Mr. Glover; these words were: 'loyalty, dependability and consecration.' An early recollection that I have of William T. Anderson, the young man who has today placed the memorial to his father, was knowing him as a choir boy in a church in Baltimore that I served before coming to Charlotte."

The Rev. C. Alfred Cole, the present rector of St. Martin's, expressed the happiness the congregation always feels at a visit from Bishop Jackson. "Your former rector," he said, "has built himself into the very life of this parish. A dream that I cherish for the parish is that she may build one day an educational building to bear his name—the 'John Long Jackson Educational Building.' "

A large congregation attended yesterday's services. Bishop Jackson read for Scripture Matthew 24. His appeal was for an awakened church. His many contacts with soldiers in Louisiana camps impressed him with the serious thinking the boys are doing; some speak of their place in the church on their return. "Do not let the church fail them," said Bishop Jackson. "Let her realize that not just the man in uniform but all who are citizens of God will be responsible for the sort of peace that we have. May we pray that such a wave of spirituality sweep over this country that Jesus Christ cannot fail to have His place at the peace table."

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PLACE OF CONVENTION CHANGED

Savannah, Ga.—At the December meeting of the Executive Council of the Diocese of Georgia, it was decided that on account of the difficulties of transportation this year, on St. Simon's Island, that the Diocesan Convention will be held in St. Paul's Church, Savannah, on May 5, 1943, instead of Camp Reese.

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C. P. C. URGES FORMATION OF PRAYER GROUPS

New York, N. Y.—As part of its program of cooperation with Forward in Service, the Church Periodical Club is urging the formation of Intercessory Prayer Groups. Mrs. David C. Larcomb, National president CPC, explains that the Forward in Service theme is evangelism, and evangelism is dependent on prayer. She has appointed a committee to plan the program, and CPC members are asked to devote a few minutes regularly each day wherever they are, to a special prayer for the CPC and its programs. Isolated, shut-ins, and recipient of CPC books and magazines are asked to join in the intercessory groups. "Action begins with the committee members," Mrs. Larcomb says, "then to the

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

ALTAR BREAD AND INCENSE
ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

CHOIR GOWNS
Choir Gowns for Easter. Priced from $4.25 each. Lindner, 425-S. C., Fourth Avenue, New York. Leaflet mailed.

other members of the Executive Board, and the simple organization of CPC makes it easy to reach the entire membership of this Intercessory Prayer Group."

In addition to the Prayer Groups, the CPC program includes observance of Forward in Service Sunday, cooperation with Parish Planning Conferences; distribution of leaflets; cooperation with the Church-wide Day of Prayer; a corporate gift for libraries in Church institutions in Latin America; study of Latin America; observance of Church Periodical Club Sunday; cooperation with the Army and Navy Commission; promotion of Forward in Service.

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ST. BARNABAS CLUB HOUSE FOR MEN IN SERVICE

Tullahoma, Tenn.—St. Barnabas Club House for men in service from Camp Forrest and Northern Field, Tenn., has been open since October, 1941, under the direction of Rev. Peter M. Dennis, rector of St. Barnabas Church. From the opening the policy was to have a quiet place for Churchmen to come to, no program of entertainment, just come in and do what you want to do. The attractive and well appointed building, erected by the Diocese of Tennessee, is divided into a large lounge furnished in good taste with home-like furniture and a large stone fireplace. In the writing room the soldier finds all the writing materials, including colored post cards of the parish church. There is a library of the latest books and twelve weekly and monthly magazines furnish enjoyable reading. Electric equipped kitchen where a Sunday supper is prepared, also used for special events in preparing refreshments for birthdays and wedding anniversaries of those coming to the club. Sanitary and up to the minute rest rooms are maintained. The club is open every day and stays open until the last soldier leaves at night.

Individuals attending for the year numbered 2,450, and total attendance for the same period numbered 11,561 soldiers, 1,807 suppers were served on Sunday evenings, 12,000 letters were written in the writing rooms, as well as 750 post cards of the parish church supplied by the club. The branches of the Woman's Auxiliary of the Diocese of Tennessee sent 2,250 pounds of cookies, or one ton and an eighth. Cigarettes are sent weekly by a layman of the diocese.

Thousands of pieces of Forward literature were taken by the soldiers, many Churchmen receive the Church War Cross, distributed by the Army and Navy Commission, two hundred New Testaments were given to soldiers by the rector.

During the year 650 rooms and apartments were found for relatives of soldiers visiting in Tullahoma. 720 men called on Father Dennis to just talk things over.

Father Dennis feels that St. Barnabas Club was one of the first to adopt the plan of having a quiet place for our men to come to without organized entertainment. Just come and sit or talk, play a game if you wish or write a letter is the plan. Father and Mrs. Dennis carry on the work assisted by one helper.

* * *

MEMORIAL WINDOW DEDICATED

Birmingham, Ala.—At the Church of the Advent, on February 7, "Herald of the Advent window above the altar was dedicated to the glory of God and in grateful remembrance of their ministry among us of the eleven former rectors of the Advent: Philip A. Fitts (1872-1876); A. Kinney Hall (1876-1877); Charles Morris (1878); John B. Gray (1879-1881; Thomas J. Beard (1882-1896); John G. Murray (1896-1903 and Presiding Bishop 1926-1929); Quincy K. Ewing (1903-1906); William E. Evans (1907-1913); Middleton S. Barnwell (1913-1924, now Bishop of Georgia); Charles Clingman (1924-1936, now Bishop of Kentucky); Charles C. J. Carpenter (1936-1938, now Bishop of Alabama)."

The "Herald of the Advent" window, circular in design, is a fitting crown for our lovely reredos. The figure is that of St. John the Baptist, the forerunner of Christ, as it appears in medieval art (specifically, 14th century Chartres Cathedral) holding in his right arm the ancient symbol of sacrifice as he proclaims: "Behold, the Lamb of God." In his left hand is a shepherd's crook or bishop's crozier, indicative of pastoral and Episcopal leadership. Flanking the figure are scallop shells, early receptacle for baptismal water, and emerging in the background are stars to rise ascendant when the Promised One appears. Eleven jointers represent the eleven rectorates. In a measure, this window speaks also for those of this parish who through their life and work here proclaimed the Christian faith and are doing so over the world today.

* * *

MISSIONARY TO DEAF RETIRES

Albany, N. Y.—The Rev. Herbert C. Merrill, L. H. D., for some twenty years Missionary to the Deaf in the Dioceses of Albany, Central New York, Rochester, and Western New York, retired on pension, February 1. He is succeeded by the Rev. William M. Lange, Jr., who was advanced to the priesthood on February 7 by Bishop Oldham. Mr. Lange during the year of his diaconate had been assistant to Dr. Merrill, having previously served under him as lay reader.

Dr. Merrill was graduated from Gallaudet College, 1896, and received his Master's degree in 1904. The college two years ago conferred upon him the degree of Doctor of Humane Letters. He was ordained to the priesthood in 1914, when he abandoned his work in the U. S. Weather Bureau and became a missionary to the deaf, his early ministry being in the Dioceses of Washington, Maryland, Virginia and West Virginia. His long ministry in the New York dioceses involved a great deal of travel, and he participated in various welfare activities for the deaf. He was New York representative of the National Association for the Deaf, a director of Gallaudet Home for the Deaf, and a leader in the National Conference of Church Workers among the Deaf. Dr. Merrill was a constant visitor to the New York institutions for the deaf and a devoted pastor to the communicants in his charge.

* * *

THE LITTELL HOME A RECREATION CENTER

Honolulu, T. H.—"The best work I have seen done by the Church has been by Bishop and Mrs. Littell here," declares an Army Officer stationed at Honolulu. "Until the Bishop's retirement on January 1, he and Mrs. Littell did more for service men than you can imagine. Episcopalians, and others too, in the service were made to feel that they had a second home at the Littell's," the officer adds.

Before Bishop and Mrs. Littell left for the mainland, the Episcopal residence was to all intents and purposes a military recreation center. Men were entertained informally, refreshments were served, "sings" were a popular feature, and men were impressed constantly with the fact that the Church stood ready to minister to the men in all possible ways.

A Honolulu newspaper said at the time of the departure of the Bishop: "The men in uniform will miss them."

* * *

SERVICE MEN APPRECIATE CHURCH'S CONCERN

Alexandria, La. — Service men are deeply apreciative of the interest and concern of the Church at home, according to the correspondence being received constantly by the Rev. Leslie F. Fairfield, of the Army and Navy Commission of St. James Church, Alexandria.

Quoting from a few recent letters, Mr. Fairfield reports: "A Sergeant overseas writes: 'Thanks for the Cross. When the sky grows dark I will remember that you are praying for us and go on fighting for a better place to live in.'

"A Corporal in New Guinea says: 'The Cross went right on my dog tag (identification disc) chain and that is where it will stay. I was very pleased to get it and the service calendar with the excellent picture of the church on it.'

"A Lieutenant Colonel: 'I was mightily pleased to find the Church following up its children so effectively.' "

St. James, center of a district now thickly populated with men in uniform, is operating a comprehensive program of service. Mr. Fairfield and others of the parish visit army posts to locate Churchmen; they visit the posts for special meetings and services; they attend meetings of the Brotherhood of St. Andrew; they make contacts with soldiers and their families at services and the parish Open House.

Members of the parish Commission meet and talk with soldiers and their families at church services. Cards are sent to home parishes of men signing the parish register, to let them know the Church is in touch with the men away from home.

Letters and cards go to men in the area, asking them to introduce themselves when at services or Open House. Clergy from various parts of the country notify the parish that their men are in the area, and St. James' people write

or call on these men. Members of the parish Commission find living accommodations for soldiers' wives, usually in parishioners' homes.

Pastoral calling on army families goes on constantly, and there are baptisms of children and confirmations of their parents.

Men are asked to take a share in the church services, and musicians and lay readers have appeared for such service, as well as soldiers who sing regularly in the choir.

Parish families entertain soldiers at Sunday dinner, and endeavor to give them for a short time at least, the sense of having a home away from home.

In addition to all these personal services, there is constant distribution of the Army and Navy Commission War Crosses, Prayer Book for Soldiers and Sailors, New Testaments, and other religious reading matter.

* * *

Personal Notes Of Interest

ARCHDEACON HASTINGS' SON REPORTED MISSING

The Ven. A. Abbott Hastings, D. D., Archdeacon of Albany, N. Y., has been informed under date of March 10th that his son, Lieutenant Abbott Quincy Hastings, U. S. N. R., is missing in the performance of his duty and must be presumed lost at sea. Lieut. Hastings was born in 1913 at Hingham, Mass. His mother is the former Dorothy Quincy Turner, of Boston. He was a graduate of Pawling School and of the College of Engineering, University of Colorado. During his senior year he was president of the student body, and after graduation was two years Associate Dean of Men at the University. He was a member of Chi Psi Fraternity. He was married in 1938 to Miss Gretchen Weiland, Pueblo, Colorado, and was for three years thereafter associated with a chemical works in Troy, N. Y., subsequently representing the firm on the Pacific Coast.

In February, 1942, he entered the first class for officers at the Naval Training Station, Quonset, R. I., and since being commissioned had been stationed in the Hawaiian Islands. News of his disappearance and likely death has saddened the friends of Archdeacon and Mrs. Hastings throughout the diocese. It is the first casualty in the long list of clergy sons serving in the armed forces.

DEATHS

MR. J. P. MORGAN
Treasurer and Trustee of the Church Pension Fund

Mr. J. P. Morgan's death occurred at the age of 75 on Saturday morning, March 13, 1943, at Boca Grande, Florida.

Mr. Morgan was elected a Trustee and Treasurer of The Church Pension Fund on April 9, 1915, shortly after its incorporation, and has served in that capacity continuously since then. He served for a longer period as a Trustee than any other individual, except Mr. William Fellowes Morgan, who is still a member of the Board and was one of the original incorporators of the Fund on April 3, 1914.

A substantial contributor to the campaign for the Initial Reserve, Mr. J. P. Morgan immediately recognized the importance and soundness of the pension plan for the clergy as presented to him by Bishop Lawrence and has been intimately and actively associated with administration of The Church Pension Fund ever since. The minutes of the Fund show that, despite his many interests, responsibilities and other activities, Mr. Morgan was always present, during the last thirty years, at meetings of the Board of Trustees and of the Executive Committee, except when he was absent from the United States, away from New York or in the event of illness. The Office of the Fund has always been within a few blocks of his office and it was his custom to walk unaccompanied to the Fund's meetings, invariably arriving either exactly on the minute, or a few minutes early—almost never late.

During the past year, when the Trustees of The Church Pension Fund have been faced with many problems similar to those of all other financial institutions, Mr. Morgan kept in constant touch with the office, either by telephone or otherwise, to inquire about some quetion or another. So far as his own office was concerned, The Church Pension Fund semed to have the right of way, both in his own appointments and those of certain others.

His interest was not only in respect to the large problems of administration. He often made inquiry about individual clergymen. I am told that he gave his personal attention to letters received in his office from the clergy and that his responses to appeals for help were more numerous than anyone will ever know.

Within the last few months he told me that, aside from his family, The Church Pension Fund meant more to him than anything else, partly because he was so jealous of its high reputation, but mainly because he felt that it does so much good for so many people. He was invariabley insistent upon securing the best advice procurable in respect to the principles and problems of administration and then adhering to those principles, not allowing anything to undermine or jeopardize the soundness of the structure of the Fund so firmly established by Bishop Lawrence.

Mr. Morgan was also Treasurer of The Church Hymnal Corporation and the Church Life Insurance Corporation and Chairman of the Board of Directors of The Church Properties Fire Insurance Corporation, all of which are wholly-owned subsidiaries of The Church Pension Fund. He was, in each case, one of the incorporators of these affiliates of the Fund and was keenly interested in their progress, believing that they are performing useful functions for the benefit of the Church and of the Fund.

At the time of the revision of the Book of Common Prayer in 1929, he followed in the footsteps of his father by having the Standard Book of Common Prayer printed. He not only presented the Standard Book itself to the Church, but gave copies also to each Diocese. This magnificent book was printed on special paper from type which was designed and made for the purpose. It is said to have cost somewhere in the neighborhood of $100,000. His father had done the same thing at the time of the previous revision in 1892.

He was extremely interested in the current revision of the Hymnal. A copy of the Report of the Joint Commission on the Revision of the Hymnal, as presented to the General Convention of 1940, could always be found on his desk in his office, overlooking Wall Street. The care and interest with which he examined this report and his familiarity with the hymns of the Church is illustrated by the fact that he called my attention to a few typographical errors which he had discovered. He was particularly concerned about the publication by The Church Hymnal Corporation of a hymnal for the pews in a form which would induce people to sing and at a price the smaller churches could buy.

In his death, The Church Pension Fund and the Church as a whole has suffered a heavy loss. It was he who was largely responsible for the program, started in 1921, of expanding the benefits of the Fund, beyond its basic obligations. But in recent years, when the interest yield available on high-grade investments has shown such a declining trend, he was also amongst the first to recognize the necessity of retarding this program of expansion somewhat in order not to jeopardize the original promises upon which the clergy and their families rely for the future. And he was unwilling to weaken the high quality of the investment portfolio of the Fund in a questionable effort to increase the interest earnings. To him, The Church Pension Fund was a trust, upon the successful and careful management of which the interests of countless thousands, now and in the future, depend. I am sure he felt that his good name and reputation would depend almost as much on the successful administration of this trust as on the success of the great banking house of which he was the head.

Bradford B. Locke.

* * *

LETTER TO EDITOR

(Continued from page 2)

like to ask why not, in order to "give the Negroes a full and fair opportunity for advancement and development of their own racial life", "recognize our responsibility and opportunity" a step further than you seem to suggest—why not redress wrong and remove injustice by repatriating the Negro and rehabilitating him in his own Africa? This righting of wrongs is planned for other peoples in the post war period.

To whom should the African Continent belong eventually if not to the Negro?

Where else can he "develop and advance" to unlimited degree? If the same time, money and effort as were expended by our country on the people of the Philippines were used to give the Negroes eventual autonomy in their own Africa, would they not gladly exchange the "edges of our civilization" for the opportunities and privileges and rights there?

Is not such a post-war adjustment their due?

Recognizing our responsibility and opportunity in the matter.

Mrs. J. H. Coleman.

Charlottesville, Va.

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by

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THOUGHTS FOR THE THOUGHTFUL

Every social problem is the result of un-Christian conduct.
—Arthur T. Pearson.

The test of strength is to be found in the unillumined day.

We must take a risk on the side of the unity of mankind.
—A Chinese Christian.

Said the great St. Augustine: "Many philosophers and moralists have said 'Go' and 'Do'; Jesus alone says 'Come.'"

"It is not so much what we know about God, but how we know Him that really is important."
—Claude H. King.

"Let us not give heed to gloomy and discouraging remarks. In the name of our great Commander, let us march on to battle and victory. 'Be of good courage and let us behave valiantly for our God; and let the Lord do that which is good in His sight'."
—Dwight L. Moody.

Opinions grow out of prejudices or convictions. Examine your opinions. If they are of self-service and self-interest they are prejudices. If they are based on moral principles and good will they are convictions.
—Charles O. Ransford.

Oh, make Thou us, through centuries long,
In peace secure, in justice strong:
Around our gift of freedom draw
The safeguard of Thy righteous law;
And, cast in some diviner mould,
Let the new cycle shame the old!
—Whittier.

Did you ever feel the joy of winning a soul for Christ? I tell you there is no joy out of Heaven which excels it—the grasp of the hand of one who says, "By your means I was turned from darkness to light."
—Charles H. Spurgeon.

The range of our threescore years and ten is not the limit of our life. Our life is not a land locked lake enclosed within the shore lines of 70 years. It is an arm of the sea. And so we must build for those larger waters. We are immortal! How, then, shall we live today in prospect of eternal tomorrow?
—J. H. Jowett.

The practical outcome of obedience to Christ and communion with Him is service for Him. We are refreshed by Him in order that we may lead better and more useful lives. And so the invitation, "Come unto Me", is balanced by the instruction, "Go ye into all the world". We come to Jesus, in order that, changed and renewed by Him, we may go forth to change and renew others.
—Rev. H. R. Hunt.

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EVEL
ONE

Vol. 109—No. 13 27 MARCH 1943

The Southern Churchman

SO LONG AS THERE ARE HOMES

So long as there are homes to which men turn
At close of day.
So long as there are homes where children are
Where women stay,
If love and loyalty and faith be found
Across these sills,
A stricken nation can recover from
Its greatest ills.

So long as there are homes where fires burn
And there is bread,
So long as there are homes where lamps are lit
And prayers are said,
Although a people falters through the dark
And nations grope,
With God himself back of these little homes
We still can hope.

—Grace Noll Crowell.

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A NATIONAL CHURCH PUBLICATION

The SOUTHERN CHURCHMAN

Rev. Beverley M. Boyd, Editor
Mrs. R. Tate Irvine, Associate Editor
Rev. G. MacLaren Brydon, Associate Editor
Mrs. Conrad H. Goodwin, Associate Editor

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

LETTERS

AN ACTION OF THE VESTRY

St. Bartholomew's Church,
New York City

(The following letter is printed at the request of the Vestry)

The Rt. Rev. Edward L. Parsons, D. D.,
Chairman, Joint Commission on Approaches to Unity,

San Francisco, California.

My dear Bishop Parsons:

At a meeting of the Rector, Church Wardens and Vestrymen of St. Bartholomew's Church in the City of New York, held on March 1, 1943, we were directed to send you this letter.

Having noted in the public press of February 13, 1943, the statement addressed to the Church papers by Bishop Manning, in which he criticized the Archbishop of Canterbury for expressing his views in favor of the ultimate union of the Protestant Episcopal Church and the Presbyterian Church in the United States, the Rector and Vestry wish you to know that they are not in sympathy or accord with such criticism. And since the Archbishop of Canterbury is the recognized leader of the Anglican Communion and the Presiding Officer of the Lambeth Conference, at which all qualified Bishops of the Protestant Episcopal Church in the United States may attend and vote, the Rector and Vestry feel very strongly that both your letter to the Archbishop, asking for his views in respect of such proposed union, and the Archibshop's reply, were eminently proper, and that such reply should in no sense be considered "an ecclesiastical intrusion" as has been charged.

We were further directed to say to you that the Rector and Vestry appreciate the careful, earnest, and prayer efforts which are being made in the interest of an effective union by the Joint Commission on Unity of the Presbyterian Church in the United States, and that they feel that the end for which both of these groups are striving is greatly to be desired.

Very truly yours,
(Signed)
Geo. T. Paull Sargent,
Rector.
William Williams,
Clerk of the Vestry.

Mr. Editor:

Bishop Manning thinks you may be interested to see this Editorial which appeared in the February 25 issue of **The Presbyterian** which is published in Philadelphia.

Squalls Ahead

The interchange of letters between Bishop Manning of New York and Bishop Parsons of California concerning the letter of the Archbishop of Canterbury is an ominous sign that disharmony prevails among our Episcopalian brethren concerning the matter of Church union. We believe something almost equivalent prevails among us. One may deplore the situation and condemn this side or that as sentiment suggests, but the basic fact is this: Presbyterians generally are not zealous for a union which "makes Episcopalians out of Presbyterians," and Episcopalians are not in favor of a union which is "essentially Presbyterian." The proposed plan will fall between the two stools. Probably any other proposal would have the basic weakness of trying to do the impossible. Let us be brethren. Pressing this proposal at this time strikes us as similar to an attempt to merge Parliament and Congress, or exchange citizenship with the British, or use one another's currency. Pence and pennies are spelled much alike, but try to pay the American in pence and the Britisher in pennies and see what confusion would result.

In the same issue of **The Presbyterian** the following appears in another Editorial:

"The diligent prosecution of a united program by Presbyterians would be more practical at this point than the continued discussion of union with the Episcopal Church."

* * *

CHURCH DIVINITY SCHOOL NOTES

Canon Rankin Barnes Gives Insights Into Family Life

Berkeley, Calif.—Full of illustrations from a ministry rich in counselling, Canon C. Rankin Barnes' annual lectures at the Church Divinity School of the Pacific were on "The Parish and Its Families". Beginning with a description of the Church's new approach to marriage and the family, he said: "The thinking of the Episcopal Church on these subjects has been vastly changed in the last two decades. There has been a definite shift of emphasis from the legal to the social. The requirement of pre-marital education, both public and private, incorporated in the Marriage Canon of 1931, remains unmodified and is increasingly well fulfilled. The Church's concern includes her desire to emphasize the values inherent in the family, to help to create new families, and to improve existing family relations. The pastoral significance of this new approach is great."

In examining "The Family: Its Functions and Recent History," Canon Barnes pointed out: "Despite all attacks upon it, the family remains the oldest and strongest of our social institutions. Its basic functions are the protection and care of the young, the regulation of the sex impulse, the transmission of the social heritage, and provision for life's most intimate contacts. The American family has been considerably modified by industrial changes, the growth of the democratic idea, and the process of urbanization. It is quite possible that out of the present flux the family may emerge more consciously providing the largest measure of individual freedom consistent with personal and social good."

The third lecture cited the increased interest in "The Fine Art of Parenthood". "The pattern of living developed by parents conditions the family members in all their social relationships. While there are paternal, maternal, equalitarian and child-centered families, there are also countless individual variations within these basic patterns. The fine art of parenthood includes not only building the family, but also controlling its patterns and psychology."

Canon Barnes began his lecture, "The Child as a Member of the Family", by recalling Jesus' attitude toward children. "His recognition of the value of their personalities gives the Church her concern for children. The family's job is to give the child the sense of security in the earliest years and then gradual independence during adolescence. The child's measure of a good family is not its ancestry or its home, but its harmony and its integration. The essential home of a child lies in the attitudes of the parents toward each other."

In treating "Personality within the Family", he pointed out how personality emerges from the constant inter-

(Continued on page 14, col. 2)

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HAVEN

By J. W. KENNEDY

ONE OF THE MOST gripping ideas in a sermon preached recently was this question asked by the preacher: "Are we worth dying for?" Are we living the kind of a life as individuals and as families that is worth preserving, worth dying for? We are bought with a price, the losing of another life laid down for ours. Today this is taking on new significance, for it is literally so before our eyes. The death of a man long years ago upon the third cross of three upon a hill was for us too. His death had to be, for man's blind and stubborn will often takes stark tragedy to shock loose its fetters. That is why, because of this, men suddenly realize that their lives must discover some way of finding a man-fashioned tree for unruly self to die upon. In time of war men frequently become selfless in one great blinding, revealing flash of clear vision and surrender, and gradually give up their remaining moments of earth life, in order to give space for the lives that remain, to win the race against the last strongholds of evil.

To be more specific.

This morning in quiet we faced a yesterday. We asked the question: "Was yesterday, the way we lived it, worth someone's dying for?" The answer was slow and sad. As a whole it did not stack up to the highest and best—the only kind of life that is worth dying for, is worth preserving. It takes just such an honest heart searching to shrivel one down to size. But when one has dealt out, blow by blow, the failures and wrong choices, the less-thans and the not-dones, there is the way to forgiveness which has been opened through sorrow and the desire to wipe out what has been by what is to be. This is still possible because that One Man did not refuse His life for us. We are bought with a terrible price. Are we worth it? One could easily grow morbid over the honest answer and feel that it is hopeless to strive on; for the high levels of life demanded for one life sacrificed are very high, far beyond where we are. But before He gave His life, Jesus said for all to hear then and now and ever after: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake the same shall save it." For Christ's sake, then, we would live the self-effacing life which no longer exposes the bare-bones of self alone, but which reveals him in the surrendered-to-him life where the God-self is in ascendancy. "If ye love me, keep my commandments." His greatest command was to love men as we love Him. "Whatsoever ye do, do it heartily, as unto the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

One day last week we closed "Haven with some strong words about "skin-savers". There was not time enough to add that anyone who could save his or his nation's life, at the expense of the world's total life, will lose it. There is no escape from this truth.

It is easy for us to forget how valuable the lives we have are and how many other lives have been lost in order for us to live them.

The incomplete and not-worth-dying-for elements of yesterday have been dealt with and what to do about them jotted down, and a fuller grasp has been gained on the method of referral and the Christ-centered mind state so essential for the utmost living commensurate with the price someone has paid for us. If we are bought with a price, our lives are no longer our own but belong to the purchaser of them. That is why we say we live "for Christ's sake". He bought us and has rebought and redeemed us again and again through other lives given; and His we are, completely subject to Him.

The worth of our quiet time today will reveal itself in sustained living at the self-forgetting level of the limits of the possible.

This Week

IF FANATICS FLING US INTO INTER-RACIAL WARFARE. 5-6
By the Rev. Nevill Joyner, D. D., of Blair, Nebraska.

Mr. Joyner writes, "Though in this far off western country, so far removed from my childhood and young manhood, it would never be possible for me to completely divorce myself from what concerns the welfare of the South, the welfare both of our Southern people and our Southern Negro. It was an article in the January Atlantic that made me pick up my pen and begin to write; I rather thought it behooved me, since the South's welfare present and future are so close to my heart, to make what contribution I could towards restraining our Negro people from approaching 'nearer and nearer the brink'."

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1—Monday.
7—Quinquagesima Sunday.
9—Shrove Tuesday.
10—Ash Wednesday.
14—First Sunday in Lent.
17-19-20—Ember Days.
21—Second Sunday in Lent.
25—Annunciation of the Blessed Virgin Mary.
28—Third Sunday in Lent.

* * *

COLLECT FOR THIRD SUNDAY IN LENT

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defense against all our enemies, through Jesus Christ our Lord. Amen.

To the Great Army of

SHUT-INS

League of Intercessors

Praying Hands

WHAT I SAW AT THE CROSS

THIRD MEDITATION

The Roll

"The Roll that I carry in my bosom." That, of course, refers to the Scriptures, to the Word of God, that a Psalmist said was hid in his heart. (Ps. 119:11.) Blessed are those people who have the Word of God writ deep in their experience. Pilgrims to Zion are companions of the Book. Dust on the Bible means drought in the heart.

We need the whole Roll, for the Babe of Bethlehem is wrapped in the swaddling clothes of both Testaments. He is the Christ of prophesy in the Old Testament; the Christ of history (His story) in the four Gospels; the Christ of personal experience in the Book of Acts and the Epistles; and the Christ of glory in the book Revelation.

Christ Himself was ever a student of the Old Testament. The Gospel for the first Sunday in Lent (p. 126) shows Him quoting therefrom (Deut. 8:3; Ps. 91:11; Deut. 6:13). Throughout the years of His ministry He constantly referred His hearers to those older writings, as in Matt. 19:4, where He asks, "Have ye not read Genesis 1:27?" Or in Matt. 22:31, where the enquiry is, "Have ye not read Exodus 3:6?" In Matt. 12:3, He refers them to 1 Saml. 21:6, and in verse 5, to Numbers 28:9; and yet again in Matt. 21:16 to Ps. 8:2. On the Cross, He quotes from the twenty-second Psalm and from the thirty-first. The most wonderful exposition of Scripture ever given was His, when walking along Emmaus Road. (See Lk. 24:27.)

Our Master had the Roll in His bosom, and in this, as in all else, He has left us an example. Let us give the remainder of our years to a better understanding of the New Testament. *Bereans are needed today* (Acts 17:11.) We shall never outgrow its teachings. It is both deep and broad (Ps. 119:96). It has a message for every need, and, like the Lord of Whom it tells, it is touched with the feeling of our infirmities. If we cannot be like Ezra, and read from morning until mid-day (Nehemiah 8:3), then at some other convenient hour the wonderful words of life will be unto us the joy and rejoicing of the heart. (Jerem. 15:16.) For invalids, the night watches often have proved to be precious times (Ps. 63:6).

That which Proverbs 6:21-23 has to say of home counsels, is applicable to the whole of Scripture—When we go forth they are as a guardian; when we sleep and are defenseless and off-guard, the Word shall keep us; and when we are awake, this Book shall be our Companion, a Talking Book.

The Roll in our Bosom, and especially the Gospel story, was given that we might believe that Jesus is the Christ, the Son of God, and that believing we might have life through His name. (Jn. 5:39; 20:30, 31.)

The Scriptures then, are able to make us wise unto salvation;
able to save our souls;
able to build us up;
able to give us an inheritance. (2 Tim. 3:15; Jas. 1:21 Acts 20:32.)

—B. Frank Mountford.

WAITING AND SERVING

"We sometimes wonder why our Lord doth place us
Within a sphere so narrow , so obscure,
That nothing we call work can find an entrance:
There's only room to suffer, to endure.
Well, God loves patience; souls that dwell in stillness
Doing the little things, or resting quite,
May just as perfectly fulfil their mission—
Be just as pleasing in the Father's sight."

If Fanatics Fling Us Into Inter-Racial Warfare

By NEVILL JOYNER

Blair, Nebraska.

SOME SAY THAT when man fell, he fell upstairs. Whatever truth there may be in that, he certainly fell downstairs. His sin against the Holy of Holies was black indeed. Disobedience to Him who formed him and fed him with all things necessary was the big and first crime in the long list of crimes that have blackened the human pathway from that day to this day. . . . ,the end is not yet. How the God of love could have given His Son to redeem the human species still passes man's understanding. Those who are redeemed will not think how they may understand, rather how they may render honor and praise and thanks to His Holy Name.

But what of the doom that awaits those who will not accept redemption, who will not be redeemed?

The revivalist when he calls for a sinner to be converted from his sin makes very graphic what awaits the unredeemed sinner: an ocean of fiery brimstone, peopled with innumerable sinners, deaf to all persuasion; who would not believe the God of love and mercy was also a God of justice and wrath; that one is free to mock God but at his peril; the ocean growing larger and ever larger, as the waves lap the shores of eternity to make room for generation after generation of more unredeemed sinners; their shrieks in the long, long night for a drop of water to cool a parching tongue, and no answer except that of old, "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead".

The above picture of future judgment and future punishment is not nearly so painful reading as a good colored preacher could make. As a boy I listened with aching heart and tearful eyes. . . . .what a sweet memory today those days!

But it is beyond the power of the most gifted colored preacher to give us even the outlines of the very literal hell on earth we shall have here in this land and in our day, if fanatics fling us into inter-racial warfare.

If only the guilty of each race were to suffer there would be no regret and some gain. If the makers of the great future peace of the world could do for these race agitators what they plan to do for the Axis leaders. . . . .clean them out. . . . .then we should have a continuation of cordial goodwill and affectionate relations as exist at this time among a majority of both races in the great Southland. It is the mean white man and the mean Negro who make the trouble. It has always been so, and so understood. Far from endorsing the mean white man, they condemn him and give him the bitter pill of ostracism. But the Northern press appears blind to this obvious truth, and so unwilling to acknowledge that the very best friend the Negro has is the Southern gentleman. On the contrary some of the Northern press sieze upon every disturbance in the South to blame all Southern people, the good and the bad. And what the Southern man resents, and rightly and with all his manhood is the idea that the Yankee, and not the Southerner, is the champion of the Southern Negro. Just here allow me to say: Had I been in East St. Louis. . . . .the country of Abraham Lincoln. . . . .the time of the race riot, most certainly I should have taken my stand with my Negro people. And I said so to people in St. Louis when I was at the Cathedral a few summers later. I am no exception, just the garden variety of Southern gentlemen.

IN ANY APPROACH to the great question too much emphasis should not be laid at the door of racial prejudice. White men are unjust to one another. Negroes are unjust to one another. Negroes are unjust to white men and white men to Negroes, but by no means can every injustice be traced to color. No one would excuse injustice anywhere at any time, but we shall greatly err to lay the blame of all injustice between the races at the door of racial prejudice. It is the part of sanity not to get unduly excited over something as old as injustice. It is just about as old as man. The record shows that Adam put the blame of his fall on the beautiful Eve. All the way back through time there has been injustice between races, nations, states, friends and neighbors, between blood members of the same household. When His Kingdom comes and we are all "new creatures in Christ Jesus", then there will be no injustice in all of God's great universe. Happy day. It is worth working for. In this mighty enterprise the Negro is doing an ever increasing part. And the day will come as surely as the tides of the sea flow in and out.

Meanwhile it is folly to throw ourselves into a panic, and in the name of justice commit injustice more violent and more far-reaching, and thus enlarge and pave better the way of the vicious circle. The outcome of this would not be hope and light, injustices becoming fewer all the while, but more and greater injustice, tragic in the extreme, despair, mid-night darkness.

The best we can do is to do the best we can by painstaking care and diligence to make injustice less frequent and less violent, and when the wound is open to pour in the oil. Above all we must keep our sanity, both white and colored. Sanity we shall need until the end of time. And so we shall remember that the injustice of the white man to the Negro is not and never was the only injustice under the Sun.

With feet on the ground the Negro and the white man can each have race pride and strive for race integrity. The Negro has his own characteristics, remarkable and lovable beyond words. His knowledge of human character, insight into pure intention, is uncanny. . . . .God-given. One white man can fool another. . . . ."you cannot fool a Negro". His loving and lasting friendship is to be kept and prized, never to be despised. It becomes a memory increasingly blessed.

The white man should not wish to be black and the Negro should not wish to be white. Neither can change his color. The fact we have five races and all of different color appears one of the mysteries of all time. Maybe it is the crime of all the ages. To find the culprit would not obliterate racial distinction. So far as we now know black will be black and white white until that Great Day. And personally I wish for no change when the Great Day comes, because to swim in the swimming hole with my little companions and to eat with them at Aunt Lindy's table would make my joy complete.

BUT FOOLISH AMBITIONS on the part of members of either race are an impediment to joy and peaceful progress. They lead nowhere except down. Foolish ambitions of the foolish defeat the efforts of the wise. This ambition was the undoing of

Native Son. Had he been an industrious youngster, his feet on the ground, on a cotton or sugar plantation, he might have lived to a ripe and happy age, duly honored of both races, instead of the tragic end in a great Northern city. And when a Negro fails in some laudable ambition, he should not in every instance lay the blame on the color of his skin. White men are failing every day, but it never occurs to any one to blame the color of his skin, except in the few instances where he has sought the job which by right of long established custom belongs to the Negro.

To be sure there are taboos. These have come from remote time, but of what particular age we know not. This handiwork (or mental work) bears no mark by which it can be traced to any particular group, North or South, American or European. It is universal and is as old as the races of men. It is inherited by the white man as well as by the black man and neither is to blame. Its recognition is no impediment to Negro progress and its observance contributes mightily to the happiness of both races.

As to the one great taboo, the color line, by which a Negro may not pass with the idea of racial intermarriage, we may as well say it is the work of Father Time and let it go at that. That it is written deep we know. We may suppose Father Time used a pen of iron and fadeless ink. That it is old and universal . . . . .runs around the world. . . . .we also know. Maybe only Father Time will remove it, but when we know not. Meanwhile we might accept it as we accept some of the physical features Father Time has made and left upon the face of the earth. . . . .Pikes Peak, the Rockies, lakes on mountain tops, winding streams that lead to turbulent rivers, which in turn are lost in the seven seas.

This acceptance can be with good will and pure intention, with love and affection on both sides of the line. . . . .is so accepted in fact. Lucy and I so accept it. She writes me loving thanks for a gift I send her new grandson who was given my son's name. My son "is a good boy because I (Lucy) raised him", and she "wishes the grandson to be a good boy too." Therewith Lucy, dear, loving soul, and I shall be content. She will not wish her grandson to seek the hand of my granddaughter in holy Matrimony. Her joy would be complete if only I could come for his holy baptism. I have taken many Negro babies in my arms for holy baptism and have fed many faithful communicants with the Holy Food at the communion rail . . . . .high privilege, blessed memory. And if Lucy and I, on the Great Day, hear the words, "well done, enter thou", each will rejoice in the other's joy. A high church Methodist and a high church Episcopalian should be able to help each other find the way around in the great Paradise of God. I am sure my own joy would be incomplete without Lucy and that I should prefer her to some princes of the church. I doubt if I should care much about color, or if there be any color, but I am not so sure about Lucy. Maybe she will not care to change her pretty, smooth black skin tinged with red because of the rich and noble blood in her veins.

This abiding, binding friendship, not of ex-master and ex-slave, but of this day, is a mighty fortress. Here good people of pure intention may unite. On this fortress they can withstand the assaults of fanatics of both races.

DO OUR FRIENDS (?), the fanatics, stop to think what they are getting us, my friend and me, into? Have they no knowledge of history and are they devoid of prophetic instinct? Grant they know war is hell, have they not the gumption to see this would be strife more bloody and more cruel than has ever cursed this fair earth in any blood red century? These would be the dark days and the black nights to which people would make allusion for a thousand years. . . . .not the French revolution. Then there was the cart and the gallows. In the slaughter to which our friends (?) would lead us there would be no cart and no hauling. There would be no hanging. . . . .no such order. There would not be the merciless order of the modern firing squad. It would be butchery. On such dark days, when the sun in shame hid itself, no one could look for a flag of truce,. . . . .there would be no flags and no military band. There would not be one mob or two mobs but many mobs. There would be no officer to give commands and no soldier to take commands. They would march, yes, but not by drum beat but by heart beat, and this heart beat would be doubly quick with the passion of fear and the passion of hate. This combination is a deadly poison. No, no flag of truce, no one to give orders, no one to receive orders, just mobs of either race, many of them coming from any and all directions with firearms and butcher knives. The evil influence, not the military command, would be to kill on sight at long range or short. The only mark of the victim would be his color, white or black. The black friend would plead in vain for his white friend, the white friend in vain for his black friend. The mob would be deaf to the pleading of "Lucy" and "Mr. Joyner". Fallen victims of the mob, they would stand again together as soldiers of the Cross in their journey to the land where the wicked cease from troubling and the weary are at rest. Let us thank God there is such a place.

IT IS SO VERY OBVIOUS that both races would be set back for centuries by such a slaughter. But since the slaughter is to be (if to be) for the Negro's profit, one might ask whereby would he profit and what would that profit be? Would Father time not write again the color line and this time with sharper pen and more fadeless ink? What hope would there be for more Washingtons and more Carvers? The progress and righteous living of these sons of slaves was marvellous in the extreme. Sons of slaves they were. But be it remembered they were not sons of African savages. It is a long, long way from the African shore so many years ago to the educator, Washington, and the scientist, Carver, of our day. The slave ship, object of many curses and no thanks, gave us our Washingtons and our Carvers. On American shores they have won their fame, not in the jungles of Africa. These men were American citizens, not African savages. But with the butchery over, will not the sun have gone down on the progress of these sons of Africa? An African jungle on American soil! Then indeed only the womb of the far away future would have the answer as to when would appear another Carver and another Washington.

Far better for the Negro to endure some of the slights, the discourtesy, for instance, to Marian Anderson, the famous singer, grievous though some of them be, and the injustice here and there, North as well as South, in the hope as time goes on these will become a matter of memory. . . . .much worse could become a matter of memory for the few remaining to remember. And these injustices are not persecutions. Think for sixty seconds of the Jews, devastation, famine, pestilence, hunger and nakedness, persecution, death. No such fate awaits our beloved colored people; God forbid. . . . .unless reason gives way to the madness of the agitator. Then we might expect fury and frenzy as black as history has yet recorded, and countless innocent victims of both races.

Grant that courts and juries are not in every in-

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EDITORIALS

Keep Lent on the Inside

Sometimes people get the idea that the Prayer Book is old fashioned—perhaps a little out of date.

A careful examination of it, however, will prove that it is amazingly modern, and that the writers of the Collects were up to date on their psychology.

Let us take three Collects to show this, from different services, each of which recognizes the dominance of the power of thought.

In the "Collect for Peace" in the service of Evening Prayer, notice the order of the gifts from God: "Oh, God from whom all holy desires, all good counsels, and all just works do proceed, etc., etc." Note that good counsels and just works" are the product, and result of "holy desires." Then, too, in the same Collect we ask to be defended "from the **fear** of our enemies." Modern psychologists all try to free their patients from "fear" thoughts, and this ancient writer recognized just that need.

Then when we come to the Holy Communion Service we find that the opening collect, has this same modern idea: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the **thoughts** of our hearts that we may perfectly love thee, and worthily magnify thy Holy Name." Here, again, is the emphasis on **thought.**

Finally, let us look at the collect we have just used for the second Sunday in Lent, in which we ask God for protection against all "adversities which may happen to the body, and from all **evil thoughts** which may assault and hurt the soul". Again it is the danger of wicked thinking that is the real peril to the soul.

All three of these collects are very old and reach back away beyond the reformation days, for they were all taken from the Sarum missal and had been in use in English churches for centuries before the publication of the first English Prayer Book in 1549.

When we see the wisdom of these ancient writers of prayers, being joined by modern psychologists to emphasize the power of the mind, and the importance of the proper control of the mind, it is surely worth our while to pause and do something about it.

What better time could we take to do this than the Lenten season? Let us, therefore, begin on the inside, where our Communion Collect suggets, and, "cleanse the thoughts of our hearts," as our supreme aim during this Lent?

It may be said, "You can't stop thinking, no matter how hard you try." That, of course, is true, but if evil thoughts can "assault and hurt the soul" then surely we can do something about controlling those thoughts.

Someone has put it this way, "You can not prevent birds from flying over your head. Perhaps you cannot keep one from alighting on your head, occasionally. But you can certainly prevent them from building nests in your hair."

If we will take a firm resolve that we shall "keep Lent" on evil thinking it will help us more spiritually than any other abstinence we can practice.

Make a firm resolve not to harbor malicious, impure or depressing thoughts and live up to it, and your outward life will become cheerful and serene.

R. C. M.

Who Should Know Best?

In the past few weeks two very different statements have been made about what should be our post-war mental attitude.

One of these suggestions comes from a person who has been on the firing line at the front, has seen bombing and shared the privations of an invaded and oppressed country for five years.

The other admonition, as to how we should feel toward our enemies came from a man who has been enjoying all the comfort and luxury of a prosperous peacetime economy.

Under these circumstances which of two such persons would you think would be the most realistic, and apt to be right? Here they are. Madam Chiang Kai-Shek says: "There must be no bitterness in the reconstructed world. What we have undergone and suffered we must try to forget and forgive those who injured us, and remember only the lessons learned thereby." Thus speaks one who has actually suffered with her people.

Two days later a leading New York psychiatrist attacked this Christian plea of Madam Chiang and said, "We should remember with hate the atrocities perpetrated by our enemies."

Which do you think is most likely to be right, the first lady of China, who knows whereof she speaks, or the scientist from the ease of luxurious ignorance?

R. C. M.

Keep on Trying to Relieve Starvation

The Archbishop of Canterbury has cabled his support of the plan to feed the starving women and children of occupied countries. This time he offers a very practical argument and says: "I fear that at the end of the war we shall find a relatively vigorous Germany surrounded by people so awakened by starvation as to present an inevitable drawback to post-war planning."

Behind this very sensible suggestion there is also, as the Bishop says, the "more basic ground of" sheer human sympathy.

Of course no one who advocates this move wants to pour unlimited supplies of food into countries where it could be seized and used by the Germans. But it has already been proved in Greece, where the Turks have set us a good example, that some kinds of food can be sent in and, with proper supervision, used in the right way to feed those who need it sorely.

R. C. M.

The Annunciation

By Ezra Floyd Ferris

THIS FESTIVAL invites us to a consideration of the naturalness with which the events recorded in the Gospels touching the life of The Christ, follow one upon the other, and blossom as flowers from the roots of that life grounded in eternity. If He were bebotten of The Father before all worlds, if by Him all things were made, and in Him all things consist; if He be the Source of all life — then indeed, coming into the world as the God-Man, He most certainly would have been born of a Virgin and to that Virgin mother-to-be would such an announcement be made. It is just plain sense that to her would have been given the information that she had been chosen from among all women to be the mother of the long-promised Messiah. Given a God of all-power, Who is at the same time a God motivated by infinite love, and it is inconceivable that He would have done other than the story says—send His angel quietly to announce to Mary that she had been selected for this high purpose. Gabriel acted as such a messenger naturally would, and Mary reacted in a way most natural to a pious woman. This is not written to convince an unbelieving world, but rather to call attention of believers to the soundness of the reasons for the faith that they hold.

There is no reason to doubt the honesty and truthfulness of Luke, but rather is there every reason to believe that he made thorough investigation of the things of which he wrote. If he had perfect understanding of all things from the beginning, he must have gone to original sources for his information—which in this instance means that he inquired of Mary herself. This then is her story. And the conversation Luke records as occurring between Gabriel and her is what she told him.

If these Gospel stories are the fruit of the imagination of some brilliant dreamer or dreamers, we are here dealing with poetic conceptions unmatched in the literature of the world. Milton's pen and The Angelo's brush are as tawdry tinsel. But, in truth, it is logic without a flaw when we are old that He, Who added all grace and beauty to the life of the world of nature (causing the trees to blossom in the spring as assurance of the harvests to follow) Himself identified Himself with His Own-created world in surpassing beauty and with infinite grace.

That in itself leads one to believe, joyfully, the story of The Annunciation.

IF FANATICS FLING US INTO INTER-RACIAL WARFARE

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stance as diligent as should be to hand out absolute justice, it will be remembered the Negro is at times given a milder sentence because he is a Negro. Is this not true all the while in marriage relations? With judge and jury it is not a question of immorality but of unmorality. The petty deputy, lacking both in funds and common sense, might raid a Negro crap game (this happened one time with our cook's boy) while he passed by the closed door of the big white gamblers. Were said petty deputy to "run in" some man or woman for infringement of marriage laws, no doubt he would be greeted with cursing laughter. When Eunice, large and handsome, left our cook, Abraham, we were sad and sorry for Abraham. He was a good cook but not good looking, and Eunice had an eye for looks. Off she went one night with another man, not so good but better looking. We never saw her again. There was no thought of sheriff and judge and jury and "even justice".

IT IS NOT an unheard of thing either for a Southern gentleman to take the side of an honest Negro against a white thief. My father stood by Uncle Mac in such an instance, and I have a vivid memory of the night my father sent the deputy sheriff to the "big road" and the Negro back to his house. There was no account, however, of this in some town paper like Boston or Philadelphia. The friendship was mutual, warm, loyal. Each was the protector of the other. Neither thought of meeting in the drawing room and the Negro was not unhappy because there was not this thought. My father was no exception. There were countless planters of like honor. No gentleman would defraud a Negro, and to do so was to lose one's standing in the community—and in the church. This sense of honor was not awakened by the Emancipation Proclamation. This sense of honor antedates the with the freedmen, so with the slaves before them, the slave owner who was cruel and unjust was not a gentleman. Much was required of a gentleman. It took much to make one—more perhaps than to make a Christian.

(To be continued)

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BOOK REVIEWS

By the Rev. F. J. Warnecke

THE CONTEMPORARY CHRIST, by W. A. Smart. Abingdon-Cokesbury Press, Nashville, Tenn. 164 pages. $1.50.

This small volume of the Fondren Lectures for 1942, given at Southern Methodist University in Dallas, Texas, is well worth reading for the thoughtful way in which it tries to meet some of the confusing problems a conscientious Christian faces today in trying to apply the teaching of Jesus to our modern world. One would disagree with some of the minor statements. In his picture of the need to understand the humanity of Jesus the author says of the early Church that "it was natural that both the life and the teachings of Jesus were neglected". The historical condemnation by the Church of those heretical sects that denied the humanity of Jesus adequately answers this. There is indeed throughout the volume a lack of appreciation of the heritage of the Church of the ages. The author says, for example, that "it is childish to imagine that we can go back to any past era for eternally and permanently valid statements of doctrine". But carried to a logical conclusion this would even rule out an appeal to our Lord's teaching!

These, however, are minor criticisms beside the deep insights of the book. There is a grand chapter on the God-centered life of Jesus, in which occurs the following passage: "Awareness of deep-lying sin . . . (has) been peculiarly lacking in modern religious circles. . . . If we have, it has been as a social grace rather than as a result of deep religious insight. We have not known sin as a consciousness of tension between us and God; and we could almost reverse the challenging verse of the Psalmist who said, 'Against Thee, Thee only, have I sinned', for we know what it is to sin against our fellow-men, but we are scarcely conscious that God is involved in the incident." In a glowing chapter strikingly entitled, "The Impossible Christ", Dr. Smart delineates the inevitable tensions between the perfectionism of our Lord's teaching and the demands of every

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The Church Went With the Marines

From a Radio Address, Washington, D. C.

By MAJOR GENERAL ALEXANDER ARCHER VANDERGRIFT

WHEN PEOPLE GET DOWN to bed rock, they begin to know what counts. Food, and water, and sleep are not luxuries, they are necessities. And so is faith in God." Thus Major General Alexander Archer Vandergrift of the United States Marine Corps, stated his opinion of the place of religion in the armed forces, in a radio address on behalf of the United Church Canvass.

General Vandergrift was in command of all United States forces in the Solomon Island area during the first great American offensive of the war, and he is the first commanding General of the United States combat forces to return home from the scene of successful action.

The Church went with the Marines, General Vandergrift emphasized. He told of well-attended services on transports, of men flocking to churches in New Zealand, and of the fine hospitality extended to United States service men there. "The church, the home, our men, and the people of New Zealand all seemed to belong together. They were all dedicated to the same things," the General said.

Speaking of the capture of Henderson Air Field, General Vandergrift said, "A great many prayers were said before that attack," then told of the impossibility of holding Church services for a time, as even a small group gathered together would be a target for bombs. As soon as that situation was relieved, services were resumed. "In the Solomons the services were unusually inspiring and impressive. You could see a little service going on almost anywhere. Sometimes in the shade of the tall cocoanut palms. Sometimes there would be a bomber nearby. The congregation would be its crew, some of them stripped to the waist, with their pith helmets on the ground, kneeling in prayer. Some pews were made of planks set on crates. Inside the crates were the tail fins of heavy calibre bombs. Religion out there was very simple, but it was very real."

OF CHAPLAINS, Protestant, Roman Catholic and Jewish, General Vandergrift said, "Besides the rites, the sacraments, and the services, they were asked by the men, to help solve their inner problems and doubts. The Chaplains were splendid men, and were held in high regard. They were everywhere at once. They went wherever the other Marines went, often in the front line of an attack. They carried the wounded and cared for them. They helped the surgeons. Some Marines owe their lives to them. Two Chaplains left Guadalcanal on the hospital ship. One was suffering from malaria, one from battle fatigue, caused by the explosion of a large shell near him. Both, I am now assured, are on the way to recovery.

"Chaplains do not talk about what they did. It is suggested by some of their accounts, but not told fully anywhere. But think of yourself as an individual fighting man, in the jungle, and you can imagine what their help meant."

"The average Marine, or soldier, or sailor," the General continued, "is not demonstrative about his religion, any more than he is about his patriotism. But I do sincerely believe one thing. Every man on Guadalcanal came to sense a power above himself. There was a Realitly there greater than any human force. It is literally true—there were no atheists in the foxholes.

"My Commander in Chief, President Roosevelt, has defined the four freedoms we are fighting for. If you have ever been in want, you know how much freedom from want can mean. If you have ever lived in a country and found freedom of speech denied to you, you know how precious it is. The same is true of religion. If you had no freedom of religion, you would know what it meant. If you needed it, under fire, and it was denied you, you would know what it meant too. And religion IS precious under fire.

"As the war gets more bitter . . . and it will . . . you will need inner stamina to help you with the work you must do here at home. You will want to find courage. You will need to do all the things you can, towards Victory. I think you will find that strength in religious worship, just as we of the Marines found it on Guadalcanal."

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BOOK REVIEWS

(Continued from page 9)

day life lived here and now. Here there is a fine treatment of the moral problem that war brings to the Christian. Much to the point is his comment that the conscientious Christian soldier must feel the moral tensions of war quite as much as the conscientious objector.

Though modestly Dr. Smart writes that the "New Testament scholar will find nothing new" in this book, most of its readers will be grateful for the revealing insight it brings of our Lord and His meaning for life today.

BIG BEN, by Earl Schenck Miers. The Westminster Press, Philadelphia, Pa. 238 pages. $2.50.

This novel is worthwhile reading. First of all, because it is a good story, simply and unpretentiously told. Mr. Miers writes well, and will hold the reader's interest. But more importantly, this is avowedly the story of Paul Robeson's college years at Rutger's University in New Jersey. It brings home to us with the emotional punch of fiction the problems that confront even a marvelously gifted Negro in America today. Paul Robeson—the "Big Ben" of the novel—was an All-American in football. He was honored by election to Phi Beta Kappa. We know him today as a talented concert singer and actor. Yet because his skin was black, his college years were years of tension as well as of achievement. Bitterly he must learn the invisible line he could not cross. That this happened in a northern state makes us realize that the Negro is a national problem in America, not simply a southern one. Indeed, our enemies in this war have made much propaganda concerning the economic discrimination against the Negro in industrial America. There is no easy solution to the problem of the two races living together here in America. But as Christians who believe in a God who is Father of us all, and as Americans who believe in democracy, we must feel in our hearts the pressure of the pain of thirteen million Negro Americans. May this book be widely read!

* * *

THINK!

Of stepping on shore and finding it Heaven,
Of taking hold of a hand and finding it God's hand
Of breathing new air and finding it celestial air;
Of feeling invigorated and finding it immortality;
Of passing from storm and tempest to unbroken calm;
Of waking up and finding it Home!

A WEEKLY REVIEW OF THE NEWS

Six-Point Peace Program Announced

Federal Council of Churches Will Urge Adoption of Proposals

New York, N. Y.—American participation in an international political alliance of all nations of the world to preserve the peace after the war is urged in a six-point program announced by the Federal Council of the Churches of Christ in America. The program is the result of a two-year study by the Commission to Study the Bases of a Just and Durable Peace, made up of 87 members appointed by the Federal Council, and headed by John Foster Dulles, trustee of the Rockefeller Foundation and writer on international law.

The Commission warns that the war may be greatly prolonged and its outcome may be doubtful unless the United States decides immediately on its future place in world affairs, and emphasizes that a decision must be made now, and that the proposals are designed to bring about such a decision. The alternative, it is stated, is "the opportunity for such collaboration will inevitably disappear and the world will be doomed to continuance of the war system."

The six-point peace program which the Federal Council hopes to have adopted by Congress and the Administration as the official policy of the United States, stipulates the following:

1. The peace must provide the political frame work for a continuing collaboration of the United Nations, and in due course, of neutral and enemy nations.

2. The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions.

3. The peace must make provision for an organization to adopt the treaty structure of the world to changing underlying conditions.

4. The peace must proclaim the goal of autonomy for subject peoples and it must establish international organization to assure and to supervise the realization of that end.

5. The peace must establish procedures for controlling military establishments everywhere.

6. The peace must establish in principle and seek to achieve in practice the right of individuals everywhere to religious and intellectual liberty.

The Commission's program is being distributed to Church organizations throughout the country, and Mr. Dulles said that support for the plan will be sought among all Americans, regardless of religious or political affiliations.

"Our six pillars of peace deal, I think," Mr. Dulles said, "with the areas within which world organization is indispensable. We do not attempt to go into details. This might, I think, be premature and certainly it is not within the competence of our Commission. But what we propose is sufficient to force an intelligent and significant decision on the part of the American people. If they are firmly resolved to move in the direction, and on the fronts, proposed by our statement, then it will be the duty and the right of government to implement that mandate. Under such conditions it may be possible to solve, in amity with our allies, the grave issues which, from now on, will increasingly be forced upon us. If so, we will have made a momentous advance toward victory, and done that which will give us a reasonable chance for a durable peace."

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DIOCESE OF SOUTH FLORIDA

Bishop Wing Dedicates Guild Hall—Memorials

Palm Beach, Fla.—The parish of Bethesda by the Sea here, rejoices over a large addition to their guild hall, doubling the size of the building and costing nearly $50,000. This is paid in full and the building was dedicated by Bishop Wing on his recent visitation. Several new memorials in this church were blessed by Bishop Wing, these including the chapel altar and reredos, stalls for clergy and choir, a tryptych and a pair of large standing candlesticks. This church held an impressive patriotic service, arranged by the Palm Beach Chapter, Sons of the American Revolution, at their fourth annual ceremony of Massing of the Colors, with over forty organizations participating. Bishop Wing gave a stirring address and the large congregation united in the salute to the Flag and in singing the national anthem.

Recent memorials in South Florida include a window in St. Gabriel's Church, Titusville, a sanctuary lamp in St. Timothy's Church, Daytona Beach, and several gifts for St. Mark's Church, Cocoa.

Preaching Missions

Two helpful preaching missions held in South Florida just before Lent were: one by the Rev. John Henry Hopkins, D. D., in St. Luke's Cathedral, Orlando, and one in St. Peter's Church, St. Petersburg, by the Rev. Bernard I. Bell, D. D., the aid of these two able and devoted priests was deeply appreciated.

New Mission Opened

The new mission at Miami Beach has been opened under the efficient leadership of the Rev. J. Mitchell Taylor, formerly of Fort Pierce. The name chosen is "All Soul's Church", and with its budget guaranteed and over 400 persons desiring to register their membership, this mission already plans application to the diocesan convention in May for admission as a parish. Memorial gifts include Communion silver, a processional Cross, Eucharistic office lights, lectern Bible, missal stand and a Church Flag. Music is led by a trained choir of thirty voices and many servicemen attend.

South Florida will hold its annual diocesan convention in Christ Church, Bradenton, on May 11-12, with the diocesan meeting of the Woman's Auxiliary to be held there on the same dates.

Let Us Build Two for One

For Every Church Destroyed by War and One Overseas Somewhere

London, England.—A vigorous and alert Bishop, Vincent Tonks, of the Church of England's mission field in the Windward Islands, is telling his friends in England that church-building should go on, right through the war. "For every church destroyed by war, why not let us build two?" he asks. "And why," he adds, "why not every other one somewhere overseas? In this diocese we are trying to build six churches; St. Mark's, St. Matthias' and St. Matthew's in the Carib country on the island of St. Vincent; St. Paul's, among the American soldiery and Barbadian settlers on St. Lucia; Holy Cross among fisherfolk on the little island of Bequia; and St. Francis' for the colored plantation laborers of the bush on the island of Carriacou. All this requires great courage on the part of my self-sacrificing clergy, whose poor people must think, and collect, not in dollars but in pennies."

It is noted that the new church on St. Lucia is intended partly for ministry to the American soldiers stationed there.

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PEPPER ELECTED CHAIRMAN COMMITTEE FOR CHRISTIAN REFUGEES

New York, N. Y.—The Rev. Almon R. Pepper, D. D., executive secretary of the National Council's Division of Christian Social Relations has been elected chairman of the American Committee for Christian Refugees, succeeding Dr. John H. Warnshuis, of New York.

Dr. Pepper says that when the National Refugee Service was organized, it was noted that while most of their refugees were Jewish there were also many Christians for whom little was being done, and the American Committee for Christian Refugees was organized to meet that need. The committee has handled a wide variety of services, helping in the complex process of transportation, counseling along whatever line was needed, and aiding in resettlement.

Contributions for the work of the American Committee are received through the Presiding Bishop's Fund for World Relief, as well as directly to the Committee's headquarters at 139 Center Street, New York City.

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OBSERVANCE OF LENT

Gambier, O.—Looking forward to the observance of Lent, Bexley Hall had the pleasure of inviting the Rt. Rev. Richard A. Kirchhoffer, bishop of Indianapolis, to lead a retreat in St. Mary's Chapel, on Quinquagesima Sunday. Bishop Kirchhoffer spoke on the three requisites of observing Lent—Fasting, Alms-giving, and Prayer.

Interest in Alaska Wide Spread

Long Island's Gifts Total $2,500

Brooklyn, N. Y.—Bishop J. I. B. Larned, who is personally promoting the Bishop Rowe Memorial Building Fund in the Diocese of Long Island, with the full approval of Bishop DeWolfe, reports that to date the gifts total $2,500. He regards this total as evidence of a widespread interest in the Church's work in Alaska, as it is made up of many gifts, from individuals, Church schools, Woman's Auxiliary branches, and individual clergy.

North Dakota Wants Part in Bishop Rowe Memorial

New York N. Y.—Bishop Douglass H. Atwill, of North Dakota, is suggesting to the Guilds of his District that a gift may be made for the Bishop Rowe Memorial Building. The Bishop does not make a forecast as to the amount that will be given, but he is anxious that North Dakota shall have a representation in the Memorial.

Among the many small gifts for the Memorial received by the National Council is one in memory of a sister who died two years ago. Says the donor: "My sister was always interested in Bishop Rowe's work and inspired the children of her Lenten Class to work during Lent to earn money for a Communion set to be carried to people in far-off communities in Alaska. This they sent a number of years ago."

Legacy Turned Over to Fund

New York, N. Y.—An unexpected legacy, not large, but most helpful, has been turned over in toto to the Bishop Rowe Memorial Fund. The sender says "it is larger than what I would be able to contribute out of income, and I feel it could be put to no better use. Alaska has a special appeal at this time and Bishop Rowe's Memorial should be worthy of his life and example."

Sons in Service Motive for Gift

New York, N. Y.—Two sons in the service provided a mother's motive for a gift for the Bishop Rowe Memorial Building Fund, which was received by the National Council treasurer recently. "My son's return from Bataan last spring has again shown me how wonderful God has been to me," she writes. "I am so glad to help."

"Bishop Rowe has always been to me a hero," wrote another contributor from a sick bed.

These letters are typical of the many being received daily. Many of the contributions are small, but all indicate love and admiration for Bishop Rowe, and gratitude for the opportunity of sharing in a memorial to him.

Minnesota Issues "Bishop Rowe Memorial Number"

Minneapolis, Minn.—To interest people of the diocese in the Bishop Rowe Memorial Building, **The Minnesota Missionary** makes its February issue a "Bishop Rowe Memorial Number." The front cover carries a reproduction of the well-known painting of the late Bishop, and there is a biographical article about Bishop Rowe; a story of the United Thank Offering at work in Alaska, and a statement on the future of the Church in Alaska by Mrs. Charles P. Deems.

The magazine carries also a reprint of an article from the **Alaska Churchman** on the need for workers in Alaska, a message from the Minnesota diocesan committee on the Memorial, and a picture of the proposed building, made from the architect's drawing.

Generous Gift Comes from Two Sisters

New York, N. Y.—Two New England sisters forty years ago were "thrilled by the accounts of Bishop Rowe's work in Alaska which were read to us from 'The Spirit of Missions' by a very dear aunt".

From this early start, the sisters' interest in Bishop Rowe and Archdeacon Stuck, and later Dr. Grafton Burke has continued.

The National Council has received a generous gift from the sisters, for the Bishop Rowe Memorial Building, in memory of the aunt.

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LENTEN UNION SERVICES IN ALBANY

Albany, N. Y.—The usual Lenten noonday services are being held in St. Peter's, downtown church, begun on Ash Wednesday with the bishop of the diocese, the Rt. Rev. G. Ashton Oldham, preaching. The church was crowded for this penitential service.

Visiting preachers for the successive weeks are the Rev. Edward R. Welles, Alexandria, Va., the Ven. A. P. Gowerrees, Montreal, the Rev. Gardiner M. Day, Cambridge, Mass., the Charles W. F. Smith, canon of Washington Cathedral, the Rev. David K. Montgomery, Morristown, N. J., the Rev. George L. Cadigan, Salem, Mass. The Ven. A. Abbott Hastings, archdeacon of the diocese, will be the preacher the first four days of Holy Week, and the rector of St. Peter's, the Rev. Erville B. Maynard, will conduct the service on Good Friday. Bishop Oldham will be the preacher at the Three Hours service in the Cathedral.

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FIFTY FROM INDIAN MISSION IN ARMED FORCES

Oneida, Wis.—Fifty American Indians, members of the Oneida tribe, from Holy Apostles' Indian Mission, are now in the armed services, Bishop Harwood Sturtevant, of Fond du Lac, reports. The parish hall is an active Red Cross Center as well as a center for rationing boards and other emergency units.

Bishop Sturtevant tells of the opening of an arts and crafts room in the basement of Holy Apostles Church. It is carried out in an Indian motif, with beamed ceilings, hand-wrought iron lighting fixtures, open fireplace and samples of Indian handcraft, such as baskets, metal trays and placques and woven pieces. Two large hand looms have been set up and groups of Indians are receiving instruction in rug-making.

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GIFT OF $10,500 CLEARS CHURCH DEBT

Tucson, Arizona—St. Philips in the Hills announces a most generous anonymous gift of $10,500.00, which pays off the debt due on the church, and makes it clear of incumbrance. The Te Deum was sung at a service at which the gift was announced. The parish will now be incorporated and already is planning its expansion in another unchurched part of a rapidly growing section of Tucson. The Rev. George W. Ferguson is the rector of the church, and is now back on full duty after a year's illness.

Man Overseas Writes Rector

Picture "Men Unashamed to Pray" Now Fastened on Bulkhead

Scranton, Pa.—"Remember that small picture you enclosed in one of my letters, entitled, 'Men Unashamed to Pray'?" writes a man from aboard a fighting ship to his rector at home, the Rev. Robert P. Kreitler, of St. Luke's, Scranton. "Well, it now hangs in a very prominent spot on the bulkhead above our bunks and you can really look at that picture and put a group of sailors in the place of those soldiers and say, 'Men Unashamed to Pray'. Last night I walked into one of the little rooms which are set up right off the hall in our barracks. I went there to get a book to read, and as I opened the door I failed to notice a fellow kneeling alongside his bunk saying his prayers. I know that if even a hundred men had entered that room he would have kept on saying his prayers, just as though he were alone."

The picture referred to by this Navy man was part of the promotional material for the United Church Canvass, and it has been reproduced widely by newspapers all over the country.

Posters and Such Material Wanted

Fort Moultrie, S. C.—The posters, "Men Unashamed to Pray", and "Arsenal of Christian Democracy", are posted in conspicuous places in the recreation hall, library and mess halls of Fort Moultrie.

Private William C. Ulrich, assistant to Chaplain Francis B. Mayes and former Church school superintendent and choir director at Emmanuel Church, New York City, asked the National Council for a number of the posters, saying, "There is much need of material of this sort for the armed forces of our country and any sent to this Post will be received gratefully and immediately put to work."

The Council was able recently to supply a bundle of miscellaneous printed matter for the use of the Chaplain at the Halloran Hospital on Staten Island, who reported the need for "unlimited quantities" of such material.

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NON-MORMON POPULATION INCREASING IN UTAH

Salt Lake City, Utah—For the first time since the early settlement days, Utah has a large increase in non-Mormon population. Bishop Arthur W. Moulton says that concentrations of war workers and military and naval forces has developed an unprecedented activity in many parts of the State. "These thousands," he says, "have no interest in or knowledge of, Mormonism, but belong to non-Mormon churches. A large percentage of the increase will remain in Utah after the war."

Bishop Moulton recognizes the challenge to the Church presented by the new population, and says, "We are doing all that we can to make contacts with these people and attract them to the Church. It is an unorganized mass of people. We are doing and shall continue to do everything that we can. The presence of all these newcomers is reflecting itself in enlarged congregations and in increased prosperity of our

institutions. St. Mark's Hospital and Rowland Hall are enjoying unprecedented prosperity. Emery House has been leased to the National Youth Administration and is being repaired by that organization. If the N. Y. A. continues to operate, it will prove, I believe, a very helpful relationship."

Canvasses better than ever before are reported, as well as the reopening of work at Logan.

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DIOCESE OF MICHIGAN

'Wise Provision for Future" Made as St. Paul's Church Contributes $17,500 in War Bonds

Jackson, Michigan. — Having faith that the future is going to be all right is a good thing; helping to make it all right is even better, or so think the people of St. Paul's Church, Jackson. The rector, the Rev. Howard V. Harper, pointed out to the congregation recently that some day, this war is going to be over. While everyone hopes that it will not be followed by such a violent economic upheaval as World War I, yet a little looking ahead by everybody, he said, would help a great deal to avert just such a catastrophe.

In order to have a back-log to keep the parish "home-fires" burning, therefore, a campaign was instituted for a post-war "Rainy-Day Fund" to tide over the period of readjustment and inevitable confusion following the conflict. The people of St. Paul's were invited to contribute to the fund by means of War Bonds and War Savings Stamps, a quota of $17,500 being set.

At the end of a whirlwind campaign headed by Mr. Harry G. Sparks, it was found that $17,663.80 had been contributed in War Bonds and stamps, which will have a maturity value of something over $23,000. Contributions were still coming in, however, so that the final returns will be somewhat larger.

The passing of the mark set for the quota was announced at a workers' dinner near the end of the campaign, and the rector was so impressed that he found it quite impossible to make a speech. Later, in "The Messenger," he wrote, "None of you can possibly realize what it means to a new rector to have his parish, with no request or persuasion from him, go out and make such wise provision for the future. It not only shows prudence. The fact that such a fund can be established shows energy, harmony, and a fine, healthy condition in the parish."

The Rev. Mr. Harper took charge of St. Paul's on September 1, 1942, succeeding the Rev. Charles L. Ramsey, who was rector for 14 years.

Three- Day Institute for Mothers

Jackson, Michigan.—Declaring that 90 per cent of the molding of a child's life is done by the family, Mrs. Howard Bigelow of Kalamazoo pointed out to representatives of local child-study groups meeting in St. Paul's Parish House, Jackson, that the home has tremendous responsibilities in the religious education of children.

The occasion was a three-day institute for mothers of young children, the first of its kind to be held in the Episcopal Church. The methods used in this institute are being studied by the National Council's Department of Christian Education, with the thought that they might be used as the basis of similar institutes throughout the country.

The kinds of teaching for which the home alone is responsible, according to Mrs. Bigelow, are "on-the-spot" teaching (that is, drawing out the educational value of the situation at the time it happens): "day-by-day "teaching, which provides a continuity of education not possible in a weekly Church School; and "individualized" teaching, which means that the parents are able to deal with the single child while the formal school can deal only with the class.

Essentials to the home religious teaching of the child were listed by Mrs. Bigelow as knowledge of the child, knowledge of the Church, knowledge of teaching technique, and the consciousness of a definite teaching objective.

NOTICE

United Church Canvass

All communities which held a United Church Canvass, either last Fall or during the present period, are being listed at national headquarters, 297 Fourth Avenue, New York City.

The chairman (or secretary) of each local United Church Canvass is urged to send in his community's name to Stanley I. Stuber, Public Relations Executive, 297 Fourth Avenue, New York City.

Many communities have held united canvasses which have not yet reported their participation. A complete listing is desired.

Stanley I. Stuber,
Public Relations Executive.

Advent Offering Taken in Church Schools

Detroit, Michigan.—The special Advent Offering taken in most Church Schools in the Diocese of Michigan last fall now totals $1,003.99. Approximately 80 per cent of the schools have sent their contributions in, so that undoubtedly this total will be increased somewhat. The offering is to be used for equipment in the Detroit City Missions, for homeless men, and Williams House, the diocesan work for girls.

A special appeal made recently in the Church Schools in the Diocese of Michigan has been for funds to purchase firewood for the Hudson Stuck Memorial Hospital in Fort Yukon, Alaska. This appeal received an instant response in Michigan due in large measure to the especial interest felt here towards the work in Alaska; partly on behalf of the late Bishop Peter Trimble Rowe, once a clergyman in Michigan, and partly on behalf of the late Dr. Grafton P. Burke, a leader at the annual Cranbrook Summer Conference of several years ago, who was in charge of the Hudson Stuck Memorial at the time of his death. The offering taken for the firewood fund to date amounts to more than $275.00.

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DIOCESE OF RHODE ISLAND

Series of Lenten Discussions at Brown University

Providence, R. I.—Brown University, Providence, has started its fourteenth series of Lenten discussion groups, with an address by the University Chaplain, the Rev. Arthur L. Washburn, D. D., of the Episcopal Church. Sponsored by the Brown-Pembroke Christian Association (Pembroke being the women's college with Brown), the discussions this year will deal with Christ's Temptations, and their relation to human suffering, man's freedom of will, and the danger of compromising ideals.

Week-Day Religious Education Being Discussed

The non-Roman churches in Providence are again discussing an important matter which has come up in the past to no avail, namely, the week-day education of children in religion. The Acting Chairman of the Committee of the Rhode Island Council of Churches, the Rev. William G. Berndt, has invited the ministers to make the first meeting a "must" appointment.

The noon-day preacher last week at Grace Church in Providence was the Rev. Henry Smith Leiper, distinguished world churchman and executive of the American Section of the Universal Christian Council.

Confirmation—Memorial to Be Dedicated

The Rt. Rev. Granville Gaylord Bennett, D. D., Suffragan-Bishop of Rhode Island, will administer Confirmation at St. Peter's-by-the-Sea, Narragansett Pier, on the first Sunday in April. At this service also Bishop Bennett will dedicate a memorial to the late Mr. Henry Kane, of Narragansett, who, in his time, did so much for St. Peter's-by-the-Sea. The memorial, stated the Rev. Thom Williamson, rector of the parish, is in the form of a relief sculpture in bronze, bearing on the plaque the form of a woman, four feet in height, with palm in her hand.

This piece of sculpture won a prize in Paris a few years ago. It was done by Mr. Kane's daughter, Miss Florence Brevoort Kane, of Narragansett. The memorial has been placed in St. Peter's-by-the-Sea on the "South" wall of the church, between memorial windows to other members of the Kane family.

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CHURCHES SHARE IN COOPERATIVE MOVEMENT

Clergy Visit Every Home in Community

Swedesboro, N. J.—Churches of five denominations are sharing in a cooperative movement which is rousing much community interest, according to a statement from the Rev. Parker F. Auten, rector of Trinity Church. Clergy representing the Baptist, Episcopal, Methodist, Presbyterian and Roman Catholic Churches got together recently, organized a Ministerium and elected Mr. Auten president.

Results reported include two daily vacation Bible schools, held in three churches; religious weekday instruction on released public school time, a weekly sermonette in the local newspaper, contributed by the clergy of the various communions in turn; organization of a Leadership Training School with an enrollment of 55; organization and promotion of a Church Loyalty Month.

During Church Loyalty Month, the clergy visited every home in the community, which has a population of over 2,000, and distributed literature. Organizations of every sort were addressed on the subject of Church attendance and support. There was no solicitation for money.

During the month a special community service was held in the First Baptist, St. Joseph's Roman Catholic, Bethseda Methodist, First Presbyterian, and Trinity Episcopal Churches. The Roman priest attended the special service at Trinity, and members of his congation attended all the services, which were the regular services of the Church visited. Literature distributed listed time of services of all the Churches.

Mr. Auten says the combined effort has roused much new enthusiasm for religion, resulting in better congregations and increased activity in all Church enterprises.

Trinity Church is 150 years old. It was originally established as a Swedish Lutheran Church, and was admitted to the Episcopal Church in 1792. The present building was erected in 1784, replacing a log church built in 1703.

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WELSH SOCIETIES ATTEND CATHEDRAL CHURCH

Boston, Mass.—The Cathedral's concealed rafters rang in a service when the annual St. David's Day Service brought members of the Cymrodorian Club and all other Welsh societies to the Cathedral Church of St. Paul for a hearty singing of the magnificent Welsh hymn tunes by magnificent Welsh voices. Ton-y-Botel, Aberystwyth, Cwm Rhondda, were some of the tunes used (page hymns 433, 223, and 42), and there were the Welsh national anthem and a sermon based on Lloyd George by Dr. William Stidger, of the Boston University School of Theology. This is but one of the many ways in which the Cathedral reaches out to the interests of the community, which it serves constructively by such endeavors as the housing and work for the Temple Place Service Center for men on leave and its farm program for boys on the ample acres of its fine old Hubbardston estate by the slopes of Mount Wachusett.

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HYMNALS PRESENTED TO HOSPITAL CHAPEL

Richmond, Va.—At the regular Chapel service on Sunday, March 21, 150 Cokesbury Worship Hymnals were presented to the chapel at Eastern State Hospital in Williamsburg, Virginia, by the Interdenominational Religious Work Foundation, Inc., of which Rev. Henry Lee Robison, Jr., is executive director. Mr. Robison presented and dedicated the hymnals.

A regular schedule of preaching services is maintained at Eastern State Hospital with local ministers preaching on Sunday and Tuesday of each week. The schedule of ministers includes: Dr. F. H. Craighill of Bruton Parish Episcopal Church, the Rev. Archibald Ward, of the Baptist Church, the Rev. L. F. Havermale, D. D., of the Methodist Church, and the Rev. Charles M. Pratt of the Presbyterian Church. In addition to the preaching services, a Sunday school is conducted with Mrs. Spencer Lane of Bruton Parish and other local people participating in this work.

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DIOCESE OF PITTSBURGH

High Points of Convention—Bishop Mann Offers Resignation

Pittsburgh, Pa.—In his address to the clergy and Lay Deputies of the convention, Bishop Mann said:

Once more in the 78th year of the creation of the diocese and in the 20th year of my Episcopate we meet in Diocesan Convention.

And if I were to say that this is the most fateful and tragic year, not merely in the history of the diocese, but in the history of the Christian Church throughout the world, there are few, I believe, who would question the statement.

For a little more than a year the United States has been at war, the greatest world-wide war that has ever taken place, a war that is being waged on every continent and every sea. Our sons are in the war, in the defense, not simply of our own freedom, but also in defense of every nation that has been attacked by ruthless and brutal pagan powers. It is becoming increasingly clear that this is not primarily a war of machines, of ships and guns, and bombs and air planes. No, it is a war between two contradictory and irreconcilable conceptions of human life. On one side are the nations that believe in freedom, and humanity, and the worth of the individual man, be he white, black, brown or yellow, who believe that truth, justice, mercy, humanity, are all moral values, worth fighting for and, if need be, dying for. And on the other side are the powers that glorify war, that hesitate at no brutality, no cruelty, but scoff at gentleness, kindness, mercy, humanity, as mere weakness. In a word it is Paganism with its superior race which must dominate all other nations, and it is Christiantiy with its Gospel that all men are the children of God, and that His love and care extend to them all. And so, I believe, we are fighting with a clear conscience and for a just cause.

All of us abhor war. We know its cruelty, its waste, its suffering. We know that war of itself cannot bring about a just and fair peace. But we know also that the forces of brutal aggression must be stopped before the nations that believe in decency and humanity in international relations can have the opportuity to meet and to plan for a peace which shall be based upon truth and honesty and good will. And so for a second year we will fight on with our Allies, who have fought longer and endured more than we. But all of us, I trust will fight on without hatred, which is morally weakening, but we will fight with the moral indignation which any decent man must feel, when he hears of deeds of deliberate and revolting cruelty, and we will fight also with the determination that such brutality shall no longer disgrace international intercourse.

We know that this year will be harder than the last. We know that there will be more of loss and sacrifice and suffering. We know that taxes at home will be much heavier, and that battles abroad will be greater and will involve heavier losses. We know that many of our sons will make the supreme sacrifice, and that many homes will be desolate. But we know also that we are contending for a righteous cause, for all that makes life honorable and lovable and worthwhile. And so with trust in God we will carry on.

And not only will we continue our warfare against brutality, and cruelty and slavery, but we will look forward to the victory that will surely be ours, and we will consider and plan for the Peace that is to follow the victory. That Peace must be one of fairness and of justice to all nations and races. It must be a peace not of hatred or of vengeance, which is only another way for a temporary armistice to be followed by another war. So far as the English speaking peoples are concerned, I believe that it will not be a peace of hatred or of vengeance, but rather a peace of justice and of fairness and of good will. Only such a peace, a peace that will probably follow a prolonged armistice, a peace that will restore freedoom to nations now in practical slavery, and a peace that will make possible the rightful desires for freedom of nations that have never known what real political liberty is—only such a Peace can endure, and it is well that Christian Statesmen are even now giving serious thought to the international conditions that will make for such a peace.

Coming now to more strictly diocesan affairs, there can be no question that the most important change which has taken place in the diocese is the resignation of the Rev. Dr. Homer A. Flint as secretary-treasurer of the Board of Trustees and as Executive secretary of the Diocesan Council. Such a combination of business ability coupled with a truly pastoral interest in the missionary work of the diocese is rare. In this respect I doubt whether Dr. Flint's equal can be found.

For thirty-five years he has served in this diocese as rector of various parishes, as archdeacon, and for twenty-three years he has been the invaluable secretary-treasurer, his resignation which will take effect March 31.

Mr. Gay C. Livington has been elected to succeed Dr. Flint.

In closing this address, may I express my appreciation of the action which the diocese has taken in recognition of the 20th Anniversary of my Episcopate. They have been for me twenty happy years. In looking back over the past I thank God for the peace and loyalty on the part of both the clergy and laity which have marked these years.

Until a year ago they have also been for me years of unbroken health but on December 2, I passed my eighty-second birthday and after careful thought I have come to the conclusion that the welfare of the diocese requires a younger man for its bishop.

Accordingly, I wish to announce to the convention that in obedience to the Constitution and Canons governing the resignation of a bishop, I have written the Presiding Bishop of the Church and have requested him to present my resignation to the House of Bishops for their action at the next General Convention of the Church which occurs in October of this year. This will also give the diocese ample time for the consideration of my successor.

Assuring you all of my constant interest and affection, I ask God's blessing upon the diocese in the years to come.

Let Us Pray

Direct, O God, the clergy and people of this diocese with Thy most gracious favor and further them with Thy continual help, that in all their work begun, continued, and ended in Thee, they may glorify Thy Holy Name and set forward the cause of Thy Church. Amen.

* * *

SPECIAL COURSES FOR TRAINING LAY READERS OFFERED

Boston, Mass.—In the shortage of clergy available for parish service, the training of adequate lay readers through special courses in the Diocesan School, as conducted in the Diocese of Massachusetts, has an interest. There are four courses intended for lay readers in the second semester of the School which reopened in the Cathedral Church of St. Paul on February 4, and which will continue on successive Thursdays through March 25, with a wide choice of classes at 5:10, 6:40, and 7:45 P. M. Professor Zacher, of the Episcopal Theological School, teaches interpretative reading of the Bible and the Prayer Book at two of the sessions, when pause, rhythm, color, and rate, all receive their due; the Rev. Henry McF. B. Ogilby teaches the lay readers the use of the Prayer Book; Archdeacon Arthur O. Phinney teaches Parish Administration. In addition, there are, of course, all of the classes in Church History, Religious Drama, Church School teaching and the like, that any diocesan school should conduct, and there is, in addition, a series of notable lectures by

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

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DEATHS

MRS. PERCY W. JONES

ANNA, beloved wife of Rev. Percy W. Jones, died in Columbus, Georgia, in the home of her son, Richard Jones, on Thursday the eleventh day of March, 1943, at a quarter to nine o'clock P. M.

"Her eyes shall see the King in His beauty; they shall behold the land that is very far off." (Isaiah xxxiii, 17.)

Dr. Richard S. M. Emrich, of the Episcopal Theological School, Cambridge, and the social-minded Gardiner M. Day, rector of Christ Church, Cambridge, on "The Church Faces the Future", wherein causes of war, problems arising from war, and the probable readjustments after the close of the war are dealt with.

* * *

WOMEN AS MEMBERS OF EXECTUTIVE COUNCIL PENDING

Montgomery, Ala.—A resolution admitting two women as members of the Executive Council of the diocese of Alabama passed first reading unanimously, at the diocesan convention held recently. It must be referred to the convention of 1944 for final action.

* * *

VIA THE CHINESE LISTENING POST

New York, N. Y.—Picked up at the Chinese listening post in California, a radio message from Maurice Votaw reports concerning members of the China Mission staff.

Mr. Votaw says that Bishop W. P. Roberts, Walter Hawks Pott, Charles Harbison, have removed across the river (Soochow Creek) and that probably the rest of the men and women will be removed this month. "Conditions said to be good." Dr. Tarry Taylor is reported to be well, but Sister Constance and B. W. Lanphear are bedfast.

* * *

BISHOP EXPRESSES GRATITUDE

Ancon, Canal Zone—Bishop Beal, of the Panama Canal Zone, calls attention to the fact that Mr. George C. Gade, treasurer of the missionary district, is just completing ten years of service in that office. It is volunteer service, requiring a good deal of time, and the bishop expresses his gratitude and appreciation for this decade of efficient and devoted service.

Episcopal Chaplains at Army Chaplains' School, Harvard University

Alexander, Lloyd M.
Arnold, Morris F.
Baskerville, Lewis A.
Browne, Sydney J.
Donaghy, William R. S.
Harding, Russell E.
Hoyt, Ernest M.
Kinney, John E.
Knight, John T.
Merrill, Edward R.
Middleton, Richard
Moore, Joseph G.
McNeill, Fred A.
Pierce, George D.
Pryor, Francis J.
Savanack, Paul R.
Sinfield, Ernest
Stanton, Loren L.
Stowell, George L.

Episcopal Chaplains at Navy Chaplains' School, Norfolk, Virginia

DeBordenave, Ernest Auguste
Harbour, Richard LeRoy
Kingwell, Wilbur John
Smart, Frank Fogwill
Wilson, Frank Ray

These men graduated from the Chaplains' School Sunday, March 21, 1943.

CHURCH DIVINITY SCHOOL NOTES

(Continued from page 2)

play of heredity and environment. "Within the family, the child learns to adjust his role in primary social groups to the demands of society's secondary groups. The Church must constantly visualize the child as a growing personality. Although the war has increased the number of families, it tends to destroy the patterns of family life. The Christian task must include helping the family to remain a safe refuge for children, sustaining, for them at least, as normal an atmosphere as possible."

* * *

Personal Notes Of Interest

The Rt. Rev. S. Arthur Huston, Bishop of Olympia, has been appointed chairman of the Washington State Committee on Russian War Relief, according to announcement by Edward C. Carter, president of the national agency.

The Washington State Committee has been sending medical supplies, clothing and concentrated foods to Russian civilians.

The Rt. Rev. Granville Gaylord Bennett, D. D., suffragan-bishop of Rhode Island, will assist with Confirmations in the Diocese of Washington during the last part of Lent.

The Rev. Alexander VanC. Hamilton is now assistant at St. Stephen's Church in Providence, succeeding the Rev. Donald Platt, who is now a chaplain in the Navy.

The Rev. Wallace F. Thompson, vicar of St. Mark's Church, Mesa, Arizona, has been appointed officiating chaplain at No. 4 British Flying Training School, and given an honorary appointment as Chaplain of the Royal Air Force. The British Training School is located near Mesa, and Mr. Thompson has been doing a fine work among the boys stationed there. Group Captain C. E. Maude, R. A. F., the Director of Personnel in writing Chaplain Thompson of his appointment says, "On behalf of the R. A. F. Delegation, I wish to thank you for the great interest you are showing in the welfare of the Royal Air Force in Mesa."

The Rev. Henry B. Moore, formerly vicar of the Epiphany, Concordia, Kan., has been granted leave effective March 1, to serve as administrative assistant (CAF 7) to the quartermaster, army air base, Herington, Kan. (P. O. Box 94.)

The Rev. St. Julian A. Simpkins, priest-in-charge of the Church of the Epiphany, Summerville, S. C., has been commissioned chaplain in the United States Army with rank of 1st Lieut. Lieut. Simpkins is the first of the colored clergy in the Diocese of South Carolina to serve in the armed forces of our country. He has two brothers now serving with the army. Lieut. Simpkins is a graduate of St. Augustine's College, Raleigh, N. C., the Bishop Payne Divinity School, Petersburg, Va., and the School of Applied Religion Cincinnati, Ohio.

The Rev. James E. Wolfe, after eleven and a half years as rector of Trinity Church, Newark, Ohio, has resigned and become rector of St. Peter's Church, Bainbridge and St. Anne's, Afton, New York, beginning March 21. Address, Bainbridge, N. Y.

The Rev. Joseph R. Alten, rector of Grace Church, Ocala, Fla., for the past seven years, has been appointed by the Rt. Rev. John D. Wing, D. D., LL. D., bishop of South Florida, as priest in charge of St. Mary's Mission, Dade City and St. Peter's Mission, Plant City. With residence in Dade City, Florida.

The Rev. John Schmalstieg, formerly the rector of St. Paul's Church, Vermillion, South Dakota, assumed his new duties as chaplain of Bucknell University, Lewisburg, Pennsylvania, on March 1.

CLERICAL CHANGES

Diocese of South Florida

The Rev. Harold F. Bache, rector of All Saints Parish, Fort Lauderdale, for nearly twelve years, has resigned that work to volunteer as a chaplain in our Army. While awaiting his call to this duty, he is serving temporarily in St. Mark's Church, Cocoa.

The Rev. Wm. L. Hargrave, formerly in charge of St. Mark's Church, Cocoa, has accepted a call to St. Andrew's Church, Fort Pierce, where he held his first service on Ash Wednesday.

The Rev. Cyril H. Sturrup has become rector of St. Paul's Church, Winter Haven, having moved to South Florida from Washington, D. C., where he was assistant to St. Alban's Church.

ORDINATION

Priest

The Rev. William B. Daniels, Jr., was advanced to the priesthood, March 9, in Grace Church, Plymouth, N. C., by Bishop Robert E. Gribbin, of the Diocese of Western North Carolina for Bishop Thomas C. Darst, of the Diocese of East Carolina, who was unable to be present on account of sickness.

The sermon was preached by Rev. Harvey W. Glazier, rector of the Church of the Good Shepherd, Wilmington. The candidate was presented by the Rev. E. T. Jillson, rector of Holy Trinity Church, Hertford. The Litany was read by Rev. John H. Bonner, Jr., minister-in-charge of St. Thomas, Ahoskie. The epistle was read by the Rev. Lewis F. Schenck, rector of St. Paul's, Edenton, and the gospel by the Rev. John W. Hardy, rector of the Church of the Advent, Williamston.

Other clergy present were Rev. A. J. Mackie, rector of St. James', Belhaven; Rev. S. E. Matthews, rector of the Church of the Holy Cross, Aurora; Rev. C. E. Williams, rector of Christ Church, New Bern.

Luncheon was served at the Country Club.

Mr. Daniels will continue to serve Grace Church, Plymouth, and St. Luke's, Roper.

MARRIAGE

The National Council has received announcement of the marriage in Liberia, of Miss Frances Jolly to Mr. Gordon King. Mr. King is associated with the Firestone rubber interests in Liberia. Miss Jolly has been a Mission Sister of the Church Army, stationed in Liberia since 1936. Later she was transferred to the House of Bethany at Cape Mount. Born in Salem, Mass., Miss Jolly spent her later girlhood in Minnesota.

It is understood that Mrs. King will for a time, continue to give some supervision to the Church's work at the House of Bethany.

A RESOLUTION

S. P. Collier

The Rector, Wardens and Vestrymen of St. Paul's Church, Winston-Salem, North Carolina, in meeting assembled, on February 22, 1943, places on record its grateful appreciation to Almighty God for the Christian life of Samuel Probert Collier, who passed into Life Eternal on Thursday, February 18, 1943.

For sixty-five years Mr. Collier as child and man served faithfully under the banner of Christ. For twenty-nine years he devotedly served as one placed in a position of trust in Christ's Holy Church as vestryman of this Parish, and for that period a delegate to the Diocesan Conventions. For thirty-nine years he served his community and country as a good citizen, and for fifty years he served as a Christian business man and executive.

To every phase of his useful life, Mr. Collier brought the quiet simplicity, the natural sweetness and goodness of his Christian spirit. All men recognized his greatness of soul, and respected and loved him.

We of this Parish who were privileged to know him, to work and worship with him, will miss him deeply. Surely he has heard from the lips of his Master with whom he lived so closely, "Well done, thou good and faithful servant."

While we do miss him, always we shall rejoice in the knowledge that God has called him to a greater sphere of service in His Glad Kingdom. The memory of his example will continue to be an inspiration to help us in going forward in these difficult times in greater service to God and man in the Church to which he gave so devotedly of his consecrated life and love. And we express to his family our sympathetic sharing of their deep sorrow over our mutual loss.

William S. Turner,
Rector.
Fred S. Hill,
Secretary.

DEATHS

Rev. Oliver J. Whildin

The Rev. Oliver J. Whildin died suddenly at his home in Baltimore, Md., on Sunday, March 7, after a two day illness. Funeral services were conducted by the Rt. Rev. Edward T. Helfenstein, D. D., in Grace and St. Peter's Church.

Mr. Whildin was born in Lansford, Pa., on October 22, 1870. He graduated from Gallaudet College in 1892 and received his master's degree in 1904. He was ordained by Bishop Whitaker as priest in 1901. He became priest-in-charge of St. Barnabas Mission for the Deaf, in Washington, D. C., and remained there until 1915. At the same time he was on the staff of Grace and St. Peter's Church, Baltimore, as Missioner for their Deaf Mute Mission, where he remained until 1932. He retired from the active ministry in 1938.

Mr. Whildin is survived by his wife and two daughters.

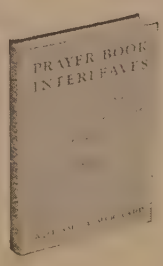
Rev. J. H. Dickinson, D. D.

The Rev. John Hallowell Dickinson, D. D., veteran of 45 years' service with his church, died at Greenwood, Va., following a lingering illness on March 17.

Dr. Dickinson entered the ministry in 1898, as a deacon, and was ordained a priest the following year at Christ Church, Norfolk. He served as assistant to Dr. Carl Grammar there and later became rector of the parish at Tappahannock. From 1902 until 1910 he was rector of Holy Comforter Church in Richmond, Va.

Dr. Dickinson volunteered as a chaplain during World War I and served overseas until 1918. On his return he accepted the parish of S. Barnabas, at Reading, Pa., and continued to serve there until ill health forced him to retire in 1932, when he moved to Philadelphia and spent his last years in study and writing.

Funeral rites were held at Emmanuel Church, Greenwood, with interment in Hollywood Cemetery, Richmond.



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THOUGHTS FOR THE THOUGHTFUL

PESSIMISM?

What's the value of a smile . . .
Is it really all worthwhile?
Do we show our thanks
For benefits received?
Does not lack of wealth and name
Impede our climb for fame,
And hope once strong,
Sink down to die deceived?

Has democracy been saved
By the khaki-clad who braved
To leave their homes
To calm a country's fear?
Has the price they paid in blood,
Been converted into food,
Or clothes, or homes,
To bring their families cheer?

Must the gory head of War
Raise itself once more?
Why must a country blindly
Spring to arms?
Must financiers control
The values of the soul,
And reap rewards
From torn and lifeless forms?

In a land proclaimed "the free"
And "brave," why must there be
A dozen million humans
Starved and bare?
Are there no dreams within
The souls of these . . . our kin?
Or is God the only one
Who seems to care?

Where is the cure for graft,
The zeal for honest craft?
Or did our sires intend
It to be thus?
That power, steeped in wealth,
Should think alone of self,
And calmly tramp
Our neighbors in the dust?

Friendship gave our Union birth,
Strong and lasting as the Earth;
Cannot friendship also
Bring the cure to hand?
With the world a brotherhood
Naught can prosper but the good,
And God Himself will smile
Upon the land.

—Thomas Weddell Pulliam.

* * *

What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to send them? What is life itself for but to fulfill the purpose of missions, the enthroning of Jesus Christ in the hearts of men?

—Exchange.

The world is weary of new tricks of thought
That lead to nought;
Sick of quack remedies prescribed in vain
For mortal pain;
Yet still above them all, One Figure stands
With outstretched hands.

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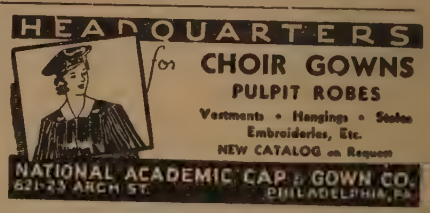

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Vol. 109—No. 14 3 APRIL 1943

The Southern Churchman

Easter Flagons

By Margaret Prescott Montague

Beauty is a fountain
Poured from the heart of God,
And when the year brings April
To tread the waiting sod,
A thousand, thousand flagons
Of lifted leaf and flower
Present their living beakers
To catch the crystal shower;
A thousand Easter flagons
The streams of beauty hold,
Their petalled goblets brimming
With azure, green and gold;
And all the friendly flowers
Cry out the gift divine—
"Ho beggars by the wayside,
Come share with us His wine!"

A NATIONAL CHURCH PUBLICATION

The SOUTHERN CHURCHMAN

Rev. Beverley M. Boyd, Editor
Mrs. R. Tate Irvine, Associate Editor
Rev. G. MacLaren Brydon, Associate Editor
Mrs. Conrad H. Goodwin, Associate Editor

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

Shall We Repatriate the Negro to Africa?

(Letter to the Editor)

Editor's Note: The writer of this letter, a well-known attorney in the city of Richmond, is the Junior Warden of St. Philip's Church, and one of the outstanding leaders among the Negroes of the Episcopal Church in the Diocese of Virginia.

Mr. Editor:

I have just read with a great deal of interest the letter in your issue of March 20th, coming from the pen of Mrs. J. H. Coleman of Charlottesville, Va. She asks the question: **"WHY NOT REPATRIATE THE NEGRO TO AFRICA?"** This question comes to her mind, because of the widespread idea in the minds of the American people over post-war conditions, which will confront our country when the war is over. Her idea seems to be that it would be a wise thing to return the Negro to Africa. I am now, and always have been opposed to all plans which had for their object the return of the Negro to Africa. These schemes proceed on the theory that the Negro is a foreigner. The Negro is not a foreigner. He is an American citizen. If the same amount of money had been spent on the Negro by the American people that they have spent on the Japanese, trying to make them Christians, the Negro would be far better off than he is today. Japan has shown her appreciation of it by removing all Christian missionaries from the Empire, because she believed that their presence would undermine her independence. There is no race that has crossed the Atlantic since the discovery of America by Columbus, which has made a greater contribution to American civilization than the Negro. He has fought in every war this country has ever waged: in the Indian wars of colonial times, the Revolution, the War of 1812, the War between the States, World War I, and now in World War II. We have more than 450,000 men of our race group now on the battle front. We have already exceeded our quota—something which no other racial group has done. We are still enlisting. The greatest contribution ever made by any race in History was made by the Negro in the Civil War of this country between the States.

I will not consume the space in your paper by rehearsing the events which led up to the Civil War, but when the people of the South marched away to the front in 1861, to fight for what they thought was right, and remained for four years, they left an army of four million Negro slaves on their farms and plantations. These four million slaves made possible the matchless victories won by Robert E. Lee and Stonewall Jackson. When General Lee surrendered at Appomattox, Va., and the Confederate Armies returned home, they did not find where a single Negro had betrayed the trusts reposed in him. Their homes, their firesides, and their families were in tact just as they left them. This record on the part of the American Negro has no parallel in history. I hope some day a monument to perpetuate this act on the part of the Negro will be erected somewhere in the Southland.

When the Bolsheviki of Russia got control of the Government after World War No. 1, the Czar of Russia and every member of his household were murdered—their bodies were burned at the stake and the burial place of their bones is not known today. When the white men of the South were away fighting on the front from 1861 to 1865, the opportunity presented itself to the Negro to do the same thing, but, in his ignorance, he was too loyal to stoop to such an act.

Mrs. Coleman suggests that we be sent back to Africa. May I ask in all frankness, where would we go and under whose Government and control would we be, if we went back to Africa? The whole continent of Africa has been taken and subdivided by European nations. There is no place where we could go to set up an independent Government. Do you think that after the Negro has spent three hundred and twenty-five years in America, absorbing Anglican civilization, that he could go back to Africa and be happy? My answer is, No. It is true that England and America, both have made great mistakes in dealing with minority racial groups, under their respective flags, but, be that as it may, Anglican civilization is the only hope of this troubled world. On the other hand, if you took the twelve and one-half millions of Negroes in America to some spot in Africa, and you were to build a stone wall around them five miles high and one mile thick, you would never be able to keep the white man away from them. The Negro himself would never live anywhere, unless he was in personal contact with the white man, so that, after all, I am of the opinion, that it would be best to leave the Negro where he is and not repatriate him to Africa. America is his home.

He bought it by his labor, sealed it with his blood on a thousand battle fields. The Negro was here in America making his contribution to civilization before the Puritans landed in New England, and here he has a right to stay. Mrs. Coleman says: "If the same time, money and effort as were expended by our country on the people of the Philippines were used to give the Negroes eventual autonomy in their own Africa, would they not gladly exchange the 'edges of our civilization' for the opportunities and privileges and right there?"

I am at a loss to understand what Mrs. Coleman means by "their own Africa". The Negroes in America have no Africa. The United States of America is their home, it is their country, and right here in America the Negro should stay. It is in America that the Negro wants to see Democracy saved. He is fighting away on the front with a present force of four hundred and fifty thousand, and I hope it will be increased to three million before this war ends, so that, when the Negro returns home, he will find that he has not only carried Democracy to foreign shores, but that he has made his America, a safe place for Democracy.

Like Patrick Henry, I believe that the best way to judge the future is by the past. The Negro may as well come forward right now and lay his life down on the altar, because if Anglican civilization should be overthrown in North America by the Nazi and Fascist armies, every person in North America, having one drop of Negro blood in his veins, would be butchered by the sword.

Mrs. Coleman speaks of the Negro exchanging what he has and which she calls "edges of our civilization." This is just exactly what the Negro wants to see abolished, living on the "edges of civilization." The Negro is not fighting to become the white man's brother-in-law, but he is fighting for the door of opportunity to be unlocked to him and his posterity, so that he won't live on "the edges of civilization." If I were asked the question: What kind of a world does the Negro want? My answer would be this: The Negro wants a world of equal opportunity for himself and his posterity, he wants the door of opportunity unlocked. He wants to live in a world where men advance, not by the color of their skins, nor the texture of their hair, but a world where every man advances by his character, attainments, and his ability to do and execute.

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HAVEN

By J. W. KENNEDY

TODAY we want to cover three things, a few words about (1) reading, (2) listening, and (3) interpreting the Bible. First, about reading. There are several ways to read the Bible. We can read it critically as a scholar, seeking the original word and author and meaning, sorting out the truth. We can read it for the story value or for the available information about a people. We can read it technically from an academic point of view, becoming more familiar with form and content, considering objectively certain abiding values. We can read it as a preacher or a teacher, seeking stories and texts, lessons and illustrations, anything that will help to put across our message. Or we can read it devotionally, as hungry disciples passionately concerned over what God is trying to tell us through its words and people and incidents. We are not so much interested in the way God spoke to Moses or Jeremiah or Paul or Peter, but what words God has placed there for each of us, now, for this moment. We who read in this manner, pondering every word and thought that grips us, until its meaning for us is clear, will be using the Bible as an instrument for increasing us to the limits of the impossible. "Seek and ye shall find", if seeking you desire to know, and knowing you desire to do, for Christ's sake. From the pages of The Book we can gain a picture of what is universally characteristic of life and history, and discern its message for the world today, and make it a part of our everyday knowledge and existence.

IT IS MORE difficult to listen to someone else read the Bible. Our usual times of listening are in church services and meetings, and while sick in bed. There is an art to this listening process. Very few of those who listen to the reading of God's word are captured and held by its conveyed meaning. There are two reasons for this: the reader and the listener. God gave us our voices. We must use them as instruments or channels for His word. When we do not understand what we are reading to others, we waste their time and ours and miss a chance for planting seed or cultivating that which is already growing. It is a glorious experience to hear someone read from the Bible the great passages of God's way among men, in tones everyone can hear, with emphases, pauses, and variations that leave no question as to what each word means. Those who read aloud, from the good neighbor who reads a few verses by the bedside of another, to a great preacher who must get across the message to thousands, must labor at the task of voice control and inner light which together fill the place with God's glory and holiness. Those who listen must give themselves with uninterrupted attention, ears and hearts and minds, to the words as they come, earnestly desiring to hear them aright and zealously striving to imprint their message for long remembering. This Sunday, work as carefully listening to scripture reading as you would in tuning in your favorite radio station.

Finally, a word about interpreting. Some parts of the Bible are simpler and easier to understand than others. Some persons, however, seem to have a knack for striking those sections that are obscure. Daniel, Revelation, some sections of Paul's epistles and many incidents that come under the head of folklore are difficult. In order to interpret any passage completely

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This Week

IF FANATICS FLING US INTO INTER-RACIAL WARFARE (Part II) 5-6
By the Rev. Nevill Joyner, D. D., of Blair, Nebraska.

Mr. Joyner writes, "Though in this far off western country, so far removed from my childhood and young manhood, it would never be possible for me to completely divorce myself from what concerns the welfare of the South, the welfare both of our Southern people and our Southern Negro. It was an article in the January Atlantic that made me pick up my pen and begin to write; I rather thought it behooved me, since the South's welfare present and future are so close to my heart, to make what contribution I could towards restraining our Negro people from approaching 'nearer and nearer the brink'."

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1—Thursday.
4—Fourth Sunday in Lent.
11—Passion Sunday.
18—Palm Sunday.
22—Maundy Thursday.
23—Good Friday.
24—Easter Eve.
25—Easter Day.
26—Easter Monday.
27—Easter Tuesday.

* * *

THE FOURTH SUNDAY IN LENT

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

To the Great Army of

SHUT-INS

League of Intercessors

Praying Hands

FOURTH MEDITATION

Mount Zion

Where Jesus has found a throne, His people shall find a dwelling.

We have been thinking of the Pilgrim, his Release, his Robe, his Roll, and now his Reward, and the last bit of the road leading to it. He desired to reach the heavenly Zion, because he hoped "to see Him alive, that did hang upon the Cross. I love Him, because He eased me of my burden. I would fain be of the company that continually cry, Holy, Holy, Holy."

The road from the City of Destruction to Zion, the Celestial City, is still open, but only the redeemed can travel that road. (Isa. 35:8; Jn. 14:6.) See poem on p. 127 of pre-Lent FORWARD. At the end of the road is the Reward—seeing Him alive that did hang upon the Cross (Rev. 22:4); that, and service and fellowship and worship. He who frequents the throne of grace will certainly reach the throne of glory. When Isaiah saw a vision of the heavenly Zion, he saw only God and His angels. (Isa. 6.) When St. John had a similar vision, there were, in addition, men and women who had salvation (Rev. 4). But both Isaiah and John saw that the chief thing which takes place in Mount Zion, in heaven, is the worship of God. It is in worship, that we who are pilgrims, come nearest to heaven. Our worship here is making us ready to take our part in the completely good worship eternally given to the Father and to the Lamb that had been slain, but who lives again.

We church people believe that our highest act of worship down here, is found in the Service of Holy Communion. Easter Day draws near. Not all of us can get to our parish church, but our Rector will count it a privilege to be asked to visit us in our homes for a quiet Communion Service—only *we ourselves must notify him* of our desire so to make our communion.

To our own room will come the Man of the Hill and He will make Himself known to us again, in the Breaking of Bread, and our hearts will glow within us and if we are called to feast with Him in Zion before another Easter comes, then when I shall die, receive me, I'll cry, for Jesus has loved me, I cannot tell why; but this I do find, we two are so joined, He won't be in glory, and leave me behind.

Where Jesus has found a throne, His people shall find a dwelling.

—B. Frank Mountford.

Helen Keller said recently: "A nameless dark is settling down over our world." How true. The darkness seems more impenetrable than ever before, because it is a projection, not only of war, but also of a rapid world upheaval. Yeasting forces are at work. Christians need to pray. They need to pray unitedly in all communities right across America. The question is often asked, "How can the Church adequately gird herself for these testing days? Primarily through prayer, for prayer at its best is the effective identification of the individual or the group with a God of Power. Only the power of God can steady us and give us strength in this crisis.

If Fanatics Fling Us Into Inter-Racial Warfare

By NEVILL JOYNER

Blair, Nebraska.

PART II

IF THERE ARE no successors to the whites and Negroes of two generations ago, then truly something strange has happened under the Sun. We believe the heart of the Southern Negro and the heart of the Southern white man is still sound at the core. And it is our opinion that the Southern Negro thinks little and cares less about the Jim Crow railroad cars, provided he has employment and sufficient cash for occasional pleasure rides on the train. That his accommodations should be as ample and complete for the same charge is a matter of justice no one will deny, and this would include pullman sleeping cars.

If there are other Jim Crow (I hate the word) institutions, hotels or parts of hotels, theatres or parts of theatres, maybe it is just as well to let it be even so. They can guard with serenity the color line. More serenity and less noise would be helpful. This is not incompatible with democratic institutions and democratic justice. When the white man crosses the color line, less attention may be attracted, but more harm is done. Such is not pleasing to the Negro. He questions both his background and his motive. He may well question the latter.

The making of laws, state and national and the administration of same the white man took as his job long ago, North as well as South. He will likely continue for a long time yet. It has been some years since the Emancipation Proclamation and no Negro has become mayor of Boston or governor of New York or Illinois! Very likely no Negro cared for either job. And as the years have come and gone better laws have been made and these more wisely administered. It is a pretty good old world and is getting better. It will keep on improving if race agitators get out of the picture. Sanity is our standing need, not fanaticism.

SOCIAL EQUALITY? There is no such thing in the white race. So long as men differ in hopes and aspirations, in diligent effort, enterprise and achievement, in tastes and inclinations, men will form in groups and form again. Maybe this has been going on since the stone age of the white man. There is not much to it, not so much either to be proud of or to long for. When we love God and keep His commandments, we might as well therewith be content. The social climber is pathetic and offers no inspiration. In my own observations I have discovered no social equality in the colored race. There are the aristocrats and the plebeians. How long it has been so I know not, but my guess is, it will continue so to be as long as there is such a marked difference in pride and self respect.

Meanwhile the race is free to love and labor and to go hither and yon unmolested, a better lot than some peoples of the earth, better no doubt than the remaining inhabitants of the dark continent from whence he came. As a "wage hand" on the plantation his income will be all the price of cotton or sugar can stand. As a sharecropper he will put up no capital, not even a week's ration, and get half he makes and have three full months vacation, in which all his side earnings will be his own. He will also have garden, pig pen, cow pen, cow pasture, all free and every encouragement to produce and to have. This they did and raised families from infancy to manhood on the same spot in peace and contentment. A part of this peace and contentment was the observance of the Lord's day, when the Baptists would take the planter's mules and wagons and go one way, while the Methodist flock, with like equipment, went another way—to Sycamore Church in sycamore grove, given them by my father. Such is my vivid and unfailing memory of the days when I fished and hunted and swam with my colored companions. The boy who missed that missed much, and he missed more, if he did not have an "Aunt Sally" or an "Aunt Susie" to teach him good manners. The only trouble is the memory will bring a tear to the heart.

Meanwhile again there are schools and colleges. Their doors are open. He can feed in the white man's store house of five thousand years. He can rise to the limit of his ability and at graduation, in his profession, find a fertile field where his people give him their patronage. This is notably true in education and in medicine. This blessing is above price. Perhaps the agitator would agitate less, were he to keep himself aware of this.

IN THE ARMED FORCES of the nation there would be no sad and regrettable incidents if the white man did not ask the Negro to fight the white man's fight. The white man took the continent from the Indian and then brought the Negro, against his will, from his far away home and made him a slave, and in turn the white man calls on the Indian and the Negro to fight the white man's fight. Neither ever had a voice in international relations and maybe never will have. History reveals contradictions and inconsistencies. The historian never hesitates. They took off the head of Charles I because he was too dictatorial. Charles was not a wise guy but to chop off his head for lack of wisdom was pretty rough treatment, even though the blade of the axman's axe was smooth. Charles' successor dictated too, but with greater success —just kicked out parliament, and that parliament is known to this day as the "rump parliament"—fittingly. One of our good citizens takes a few of our boats and visits Japan. There is an interchange of calls—possibly dinners. International relations are set up. There is international trade. Japanese boys go to school with American boys and learn much while on American soil. A great hospital is built to ease the pain, to mend the bones, to heal the sick of the Japanese, and a famous American doctor is put in charge. In time of earthquakes American dollars relieve Japanese suffering. Then, without warning and in cold blood, the Japanese lad shoots down the American lad—shoots him in the back! No, the historian does not hesitate. Rather he appears to take pride in telling the sons what their fathers did in years gone by.

WHAT WILL THE HISTORIAN in days to come tell our sons of our treatment of our Negro brother? Black buddies and white buddies go forth from the same fatherland to meet the same enemy, eat the same food, wear the same clothes, draw the same wages, suffer and bleed for democratic ideals, democratic institutions, democratic "way of life". But black buddy may not cross the color line and dine and dance with wife or daughter or sister of white buddy!! Amazing! Unthinkable! Is inconsistency one

of the mysterious laws of human life we cannot fathom? Will the historian remind us that it may be even so? And will he speak kindly about the possibilities that could result from crossing the color line, those intimacies that would lead to a mongrel race? He might do so and he might add that it has not been a mongrel race that has held highest the torch of enlightenment for five thousand years, and that it was not a mongrel race that has brought the American Negro to his present high state of civilization in the first half of the twentieth century. And if the historian were very benevolent and wished to shift some of the blame from our shoulders back somewhat in time, so our sons would not feel too bad, he might go on and say, if the good queen had kept her jewels and the dreamer Columbus had buried his dream, no slave ship would have sailed the seas and the sons of Africa would today be still sleeping in the warm rays of the African sun.

The historian so far as we know does not tell us what other occupation they had in the days when the auditorium in Athens was ringing with the eloquence of Demosthenes and when Sophocles and Thucydides and Euripides and Homer were creating a world literature and the Romans were writing laws for all peoples and building highways the length and breadth of the great empire, even in the British Isles, that have stood the wear of the centuries. When the people of Israel had no bread and went down to Egypt to buy corn, we are not told how much, if any, was produced by the black man. The African and the Phoenician looked at the same great sea at the same time. An idea struck the Phoenician and he sailed that sea. He had no competitor in the black man.

But he would be cruel indeed who would hold against the American Negro his African background. God knows no one can say when or where, of what race or what color he shall be born. We learn in Sunday School God made of one blood all nations. That is enough. Verily he would be cruel who would hold against his brother his race, his color, or his creed. The man of God cannot. However he may view his past, whether with regret that he began so late, and that beginning with the fetters of slavery, or with pride, that his stride should have been so rapid, the American Negro is today the heir of all the ages. If he recognizes this with due humility, and allows himself not to be diverted from the high and holy path by the fanatic, who having eyes sees not, there is no telling to what splendid heights his splendid stride may yet lead. Then black brother and white brother, leaving out the fanatic and the agitator, will give God praise. And black brother, with becoming thankfulness, will be aware that it was white brother who made him heir of all the ages and opened the gate to the luxuriant pasture of ancient and modern cultures. If he is without bias and has some knowledge of his recent past, he will know his progress did not begin at the hour Mr. Lincoln signed the great Proclamation, whatever the late Viscount Brice and the late Bishop of Chicago said to the contrary, notwithstanding. He will know his training and thus his progress began when the slave ships landed on American soil.

WHATEVER THE FETTERS on hand and feet, the mind and spirit could not have been so fettered. The result indicates that he was a learner and that his aptitude was not of a mean order. The shackled mind learns little or nothing. The African slave learned much. Never having seen pick or plow, hammer or saw, anvil or sledge or spinning wheel, the day of the Emancipation finds butchers and bakers and candle stick makers, carpenters, blacksmiths, spinners, weavers, tanners, shoe makers. Moreover he was a most necessary part of a great industry, that not only increased the wealth of the South, but that of the North and the British Isles as well, as the product of his brawny arms fed their factories. When much is said of Negro progress since emancipation, something might be said of the stride he made in those short years of slavery—yes, short, as we count years in the life of a race. If the former is remarkable, the latter is no less so. The latter in large measure made possible the former. With the training of the hand went also the training of the mind. There is much to be learned outside of books when the mind is unfettered. Four years in college does not in every case give the boy mental discipline. There were Southern slaves who had acquired mental discipline. If the process was somewhat hard, like the monk in the monastery, no one will say that the product was without value. Much has been said about the over-seers in those days, far too little about the foreman. He could neither read nor write but he could think and did. His judgment was respected, his advice heeded, his loyalty was relied on. Many plantations had no over-seers, only foremen. He could give orders as well as receive them. Maybe it would help some of the white people and some of the Negro people of this day if they had the disciplined minds of those foremen in ante bellum days. This disciplined mind was a good foundation with which to begin the stride in post bellum days. There was one Lee Joyner, large, handsome, benevolent, whose commands were easily obeyed, and who was sufficiently reliable to look after his master's plantation while the master visited Philadelphia, New York, Boston, in the last of which he had the shock of seeing posters depicting a Negro boy squirming as a young white (Southern) woman applied a red hot poker, he unable to flee because confined in a sack. Then, too, there was Ellen Nevill, good loving soul, Aunt Ellen. She made the long (long in 1839) journey from North Carolina to the Western District. Mistress and maid left parents, brothers, sisters. Neither ever returned. They shared and much alike their joys and sorrows. Their sharing bound white and black. This binding bore fruit in the evil days of the war between the states—butler did not slay master, maid did not slay mistress.

WHAT WILL THE present day American Negro do with his two great strides? Will he stride on and upward? He may. With forgiving forgetfulness of past wrongs, of which he is capable, and with gratitude for blessings past and present, of which also he is capable, future progress is his. The open heart is receptive. The unforgiving and ungrateful heart is closed. The closed heart becomes a hard heart, an impervious heart, true whether it be the individual or the group. Will he go on to higher and nobler living, living much in the spirit, which has been his stay in ages past and may be his hope in years to come? Will he make further contribution to the progress of his race and thus to mankind? Only as contribution is made is living worthwhile for individual or race. To live in and for the lives of others is the secret of happiness and proof that we have not lived in vain. Far nobler to seek the high privilege of service than watch for occasion to make demands. In our quiet moments of reflection, the men and women, known and unknown, who appeal to us most are those who have served most. "For whosoever will save his life, shall lose it; but whosoever will lose his life for my sake,

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EDITORIALS

Linking Our Lives to Christ's Life

In his Foreword to "Which Way Ahead" Bishop Tucker says that in selecting the author for the Presiding Bishop's book for Lenten reading, he was "happily guided" to choose Dr. Walter Russell Bowie.

The book shows that the expression "happily guided" was well chosen by Bishop Tucker.

We haven't space here to review the book in any detail, but it has one feature that is of sufficient importance to call to the attention of all our readers.

After three chapters of discussion and thought on the church in its present form we come to some definite suggestions for the organization of a parish in such a way as to link it to the life of Christ, through connection with four places, each of which represents a different phase of the life of our Saviour that has an analogy in our own lives.

The first of these four groups, or orders, as the author suggests that they might be called, would be the "order of Bethlehem." It would consist of the parents of infants and children who are being brought to the church for baptism. As might be expected, it lays special stress on the first of our two sacraments, and the responsibilities of parents and sponsors.

Then we come to the "order of Nazareth," which naturally makes us think of preparation for confirmation, and full membership in the church.

After that comes the "order of Capernaum," where our Saviour made His headquarters during His Galilean ministry. This group of more mature people would stress the importance of carrying Christ's teachings into everday business life.

Finally comes the "order of Jerusalem," the complete consecration of our life to Christ, even as our Saviour in that city went all the way for us, to the laying down of His life, that we might "have life, and have it more abundantly."

A parish organized along the lines suggested by Dr. Bowie would indeed be a veritable power-house of Christian energy.

But even if the actual organization is not carried out, there is food for thought and action in our individual lives. The plan links us to the life of our Leader, and offers us a definite progressive outline for our spiritual development. There is always a danger of stagnation in religious life; the Church has tried many ways to overcome this danger such as "The Bishop's Crusade" and now the "Forward in Service Movement" and by taking these four places, Bethlehem, Nazareth, Capernaum and Jerusalem it gives us certain objectives, or guideposts to work toward in a definite way.

There is a mystical as well as a practical value in thinking of these four places, that were hallowed by our Saviour's life in them.

They form an excellent background for meditation.

At Bethlehem we can form a mental picture of the shepherds in their poverty and ignorance; the Magi in their wealth and wisdom.

At Nazareth we can think of the long preparation in the quiet village, where "He increased in wisdom and in stature, and in favor with God and man."

At Capernaum we think upon His busy life, where "the people pressed upon Him to hear the word of God".

So in our meditation we come up to Jerusalem, to Palm Sunday, to the upper room, Gethsemane, Calvary and the empty tomb.

R. C. M.

Looking Toward Peace

The Federal Council of Churches, of which interdenominational group Bishop Tucker is president, had a commission which is studying plans for a "just and durable peace."

They have issued a statement, offering six points on which to lay the foundation of a better world. They are:

I

The peace must provide the political framework for a continuing collaboration of the United Nations and, in due course, of neutral and enemy nations.

II

The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions.

III

The peace must make provision for an organization to adapt the treaty structure of the world to changing underlying conditions.

IV

The peace must proclaim the goal of antonomy for subject peoples, and it must establish international organization to assure and to supervise the realization of that end.

V

The peace must establish procedures for controlling military establishments everywhere.

(Continued on page 10)

The Future of Theological Seminaries

By THEODORE P. FERRIS

IF THE FUNCTION of the seminaries is to train men for spiritual leadership, their future is not hard to see. If their function is anything less than such training, their future is not worth considering.

A spiritual leader is one who interprets contemporary events in the light of eternal realities. He is a "troubler" of the conscience of man. He makes "great openings" through which men see things that are good and true, and, in the name of the Most High, he makes advances toward all men in their need. If ever such leaders were needed, they are needed now.

In this particular emergency spiritual leaders must be active on at least three fronts. They must be able, in the first place, to feed their people. The food they have is never rationed, but often is left untouched. It is the food of the spirit. It is the peace within; it is the vision of the larger life; it is the knowledge of God and the love that will not let us go. Without such food the spirit hungers and finally starves, leaving a body that is worse than useless.

In addition, the spiritual leaders must interpret and explain to the people the experience of total war. Men can go through anything if they can see the point of it. What is the point of this war? How do bayonets and the Beatitudes go together? What about the love of God? In answering questions like these the spiritual leader is not only helping men to understand the most dangerous experience of human history, but he is also helping them to consolidate the spiritual advances that they have made during the war.

THERE IS, however, a third front where the spiritual leaders will be active. It is in the work of reconstruction. The plans and specifications are already being considered. If only the people dare to set aside their own interests; if only they are convinced that men must live and work together; if only they are brave enough to risk community life on a world-wide scale! It will take leadership of the strongest kind to meet these conditions and to overcome the fears of a heartbroken world.

With such a prospect in view, the seminaries have their work clearly cut out. Their responsibility is divided between the faculty, the student and the alumni.

The faculty must be prepared to give the students knowledge: knowledge of God first, and then knowledge of the world and its people. Knowledge of God does not come primarily from books but from the men who read and write the books. The men on the faculty, therefore, must make it their chief concern so to study and teach that the love of God will be made manifest through their academic work. This in no way, however minimizes the importance of ideas. A graduate school exists to give a man a sound theoretical basis upon which he can creatively practice. The spiritual leaders of the future must have not only sincere desires but also ideas that are at the same time accurate and comprehensive. One sincere minister with a deep understanding of Christian principles and doctrines is more greatly to be trusted than a hundred with bed-side experience but with inadequate and inaccurate knowledge.

THE STUDENTS must be prepared to give themselves without any qualifications. The war generation will be a disciplined generation. Our clergy must exceed them in discipline. In the recent past the life of the average seminarian has not been notoriously strenuous. It shared the easy comfort of the American way. Those days are gone. There is no time now for students to indulge in ecclesiastical trivialities or liturgical eccentricities. There is no time now for students to capitalize priestly authority as compensation for their own personal deficiencies. In the case of every student, it must be the real thing or nothing. Either a consuming desire for training for spiritual leadership or removal to a more suitable habitat. In most cases the judgment will have to be made by the seminary or the bishop, and the student must be ready to accept it.

The alumni must be prepared to face the future of their seminary with unselfish discrimination. Our seminaries may need drastic reorganization in the near future. They may not. But if they do, pray God that the work be not held up by alumni rooting for their favorite seat in chapel when men outside are perishing for the want of any chapel at all.

No future is ever certain, but the future of the seminaries is as clear as any future can be. Whether or not they shall have any future at all depends entirely on how they, faculty, students and alumni, respond to the mighty stirring of events by the hand of God.

* * *

THE CANAAN OF SERVICE

The cloud had lifted from the Holy Place,
The presence of the Lord goes on before;
All ye who seek the beauty of His face
Shall find Him on fair Jordan's further shore.

The priests take up the ark and follow on,
They step by faith into the river bed,
The current stays its course, for He hath gone
Before them, and they follow where He led.

O people, strike your tents, it is the hour
To venture forth upon your holy quest,
For He shall clothe you with His mighty power,
And in His service you shall find your rest.

—Frederick W. Neve.

YESTERDAY

It seems but yesterday he fell,
I kissed his head to make it well—
He smiled and left me for his play,
It seems but yesterday.

And now a soldier, stern and bold,
My laddie with the curls of gold—
He smiled and left me for the fray,
It was but yesterday.

O God, Who knows how dear to me
My laddie is—his guardian be—
Keep him the man, I humbly pray,
That he was yesterday.

—Willa Hoey.

The Church Should Have Returned Missionaries Train New Missionaries

By RAYMOND M. HUDSON

THERE IS A CRY from one end of the world to the other to now prepare for peace. Back in 1939 the Foreign Mission Committees were urged to send a large corps of missionaries to China to be with the Chinese and Japanese soldiers in the camps, but the pleas were rejected for the reason as stated that if new missionaries could be gathered together to go that after their arrival in the field they would require two years of training in the language, history, culture, and customs of the land.

That being true, now is the opportune time to gather a large corps of young ministers and Christian doctors and give them here at home such two years' training in the languages of China, Japan, Korea, India, and other lands.

Who can do such teaching as well as the returned missionaries from those countries? Dr. Price says approximately 687 Protestant Missionaries returned last August on the SS Gripsholm. The burden is on the church to convince Chiang and the Chinese that we are truly Christian brothers anxious to help in peace as well as in war, and thus to prevent any feeling on their part that we have failed them with war supplies.

If a Christian peace, free from hate, is to be had, we Christians will need the Generalissimo, the greatest true and active Christian statesman of the world, to cope with that other great statesman—Stalin, at the peace table.

Is there any better way to convince the Christians in China and Japan and other lands that we are Christian brothers, free from hate, and anxious to help them when the war is over than by starting the training of an army of missionaries now?

Can the returned missionaries do any better service than recruiting and training new missionaries by organizing classes and courses in our various Theological Seminaries, universities and medical schools?

Should not each Seminary have one or more of their professors take a course under these returned missionaries in the language, history, culture and customs of the various heathen nations, and then those professors carry on such training permanently in their institutions?

This will enable those permanent members of the foreign boards and committees who, from time to time, visit the foreign fields, to become sufficiently versed in the various languages so that they may directly converse with and address the native preachers and people without the aid of an interpreter. This, to my mind, is a matter of vast importance to the missionary cause, for hearing and understanding a preacher is far more effective than just hearing him and then waiting for another to tell you what he said.

THE FACULTY, all of whom were missionaries, of the California College in China in Peiping, China, which taught missionaries, government officials, and representatives of the International Corporations the language, culture, history, and customs of China, have been brought to the University of California, and such a school established there.

This is not enough for a country as large as the United States. There should be such a course in every Theological Seminary in the land. There are enough returned missionaries to do this.

Such courses will also attract many officials and business men who expect to go to these foreign lands after the war, and the spiritual atmosphere of the seminaries will make a deep impression on the lives and characters of these men, and lead them to be sympathetic and helpful to the missionaries and the cause of Christ wherever they go.

At the beginning of the war there was not one person in the United States capable of teaching Malay, only one capable of teaching Thia or Siamese. Yale with the aid of the American Council of Learned Societies has been enabled to establish a course in Malay. The Indiana University has been able to establish a course in Turkish.

JAPANESE WAS another tongue lameness. One year before Pearl Harbor, in all American educational institutions, only about 50 students were studying Japanese seriously. Before we got into war, the Japanese study had been stepped up at the request of the combat services. But students of Japanese, even after Pearl Harbor, numbered only hundreds, so far as educational files show.

In Chinese and Arabic, Americans were better prepared particularly in Mandarin Chinese, the national language.

Lacking, however, were experts in the Chinese dialects. That is a serious handicap, because these dialects are mostly used in Japanese propaganda broadcasts to the Chinese.

One Arabic language, Moroccan, in which Americans were almost completely unversed, now is being taught at the University of Pennsylvania. The vernaculars of India, such as Bengali, Punjabi and Hindistani, are as little known as Malay and Thai. So, too, are most of the Balkan languages, the tongues spoken around Dakar, Jorean, and most all the languages of Central Asia.

One large school in Ohio, has called for a returned missionary from the Far East to teach International Economics.

In the Presbyterian of the South of October 21, 1942, this item appeared:

"The number of the theological students in Sweden has enormously increased in the last 20 years. The church is actually embarrassed by a plethora of ministers."

This seems that here is a fine source of supply for after-war missionaries, and that during the war some effort should be made to persuade these Swedish ministers to become missionaries and to have our returned missionaries educate them in the language, culture, history, and customs of the different missionary fields. This could be done by sending some of our returned missionaries to Sweden to recruit and to educate.

The church should use every effort to induce all Chaplains and Christian physicians now serving in foreign lands, who are becoming acquainted with their language and customs, to remain in such lands, or return there after the war as missionaries.

AMERICAN SOLDIERS "face the greatest task of pioneering that any Army has ever undertaken in the rehabilitating, as well as liberating, the conquered peoples of the world," says Lt. Gen. Hugh A. Drum, commanding general of the Eastern Defense Command of the 1st Army, and he further declares, "He will assist in establishing civilized government, he will participate in efforts to relieve suffering." Thus these Chaplains and Doctors will have established warm friendships and fine contacts not only with the rulers but also with the common people who have always been so dear to Christ, all of which will be of great value to them as permanent missionaries.

All Seminaries and Foreign Mission Boards should thoroughly, carefully and prayerfully study these suggestions in the light of the present and future world situation.

The whole church must pray that under the guidance of God they go forward.

* * *

INTER-RACIAL WARFARE

(Continued from page 6)

the same shall save it" is as true today as when the words came from the lips of the divine Galilean.

Surely he will not in this day take the downward trail. He will not smite the hand that has led him from darkness to light. He will not now use the white man's printer's ink and printing press, his telephone and telegraph, and his knowledge of the English (not African) tongue, to smite with abuse his long time teacher and leader who has taught him much and led him far. That would be downward, not upward. He will not use the implements of war, fashioned by the white man, and his military knowledge, acquired from the white man's text book, and the white man's drill, and strike down his comrade in arms. That would be treachery unsurpassed except when Japan struck Pearl Harbor. Surely then, he would be on the downward trail at an excelerating speed. It would require a master's pen to describe the devastation, the wreck, the ruin, the chaos, as the American Negro approached nearer and nearer his pit of doom. And he would indeed be an optimist who would expect a star of hope to arise within one hundred or two hundred or three hundred years. God forbid. No more of these dark thoughts which cast a black shadow far down into the future.

AND LET US (here I am putting myself in the good company of my Negro brethren) think little of the franchise and political honors and "our rights". Rather let us think much of the high privilege of service, a very real and noble and abiding service to mankind. We will not think so much of political glory and political honor. They soon pass away, and both the man and the honor are forgotten. We will think often of that honor which God bestows upon the believer, who in an honest and upright heart tries to do His holy will. This honor abides through time and eternity. In this my colored brethren agree. This way lies progress and the star of hope can never go down. While with poise we travel up the trail of achievement, we can afford to leave political honor to our white friend. We know full well how often such honor turns to ashes in his hand.

Finally we will live simply, "love mercy, do justly, and walk humbly with our God". Meanwhile wrongs, small and great, will be righted, courts and juries will deal us even justice with no thought of race, and we shall reap for our labors a full and complete share of all that our blessed land can yield for the sustenance and happiness of man—this so surely as the night follows the day. Doctor Warren Brown, director of Race Relations, Council for Democracy, in The Saturday Review of Literature, says: "The Negro knows that in America—for the long pull—he cannot lose".

* * *

EDITORIALS

(Continued from page 7)

VI

The peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.

Of course the principles are very broad, as they have to be at the present time, but they show that our Protestant churches are thinking and planning.

This set of masic ideas gives us something to go by, so to speak, in our thought about the future.

R. C. M.

A Common Error

The Southern Churchman

Gentlemen:

I read in your December issue a statement which has kept me guessing and I have decided to write and ask if you will kindly explain its meaning to me:

"Catholic for every truth of God, Protestant against every error of man."

Since Protestantism in its purest form was the outcome of error in the Catholic Church and is still opposed to its errors, this statement seems to be misleading.

Thanking you, I am

Yours in Christ,

Mrs. Louis L. Pund.

We quote this letter on the Editorial page, because it represents a very frequent misunderstanding of the word "Catholic" and we are glad to take this opportunity to correct it.

Too often people think of the term "Catholic" as the name of the Roman Catholic Church, whereas it really means "universal."

Our motto to which the correspondent refers means that we are universal, open minded to "every truth of God" while we protest against the "errors of men."

As to what constitutes an "error of men," and what is a "truth of God," there may be much room for debate, and that is one of the values of the religious press, to offer an opportunity for free expression which provokes thought along these lines.

R. C. M.

* * *

HAVEN

(Continued from page 3)

aright we must understand the age in which it was written, the man who wrote it, what the purpose of the book was, how authoritative the source material is and the like. But for most of us our interpretation needs but a clear personal message which is consistent with the life, word and spirit of Christ. When any passage yields nothing but bewilderment, pass on to another. The unfolding of difficult passages will come as we grow up to them.

Broadcast March 19, 1943.

A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

GOD'S WAY

God broke our years to hours and days, that
Hour by hour and day by day
Just going on a little way,
We might be able all along,
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future rife
With woe and struggle, meet us face to face
At just one place
We could not go.
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep
Or pathways lie so threatening and so steep,
But we can go,
If by God's power
We only bear the burden of the hour.

* * *

DO DOGS REASON?

Is man the only member of the animal kingdom that reasons from cause to effect? Before commitment let the reader study the dog episode about to be related, for the truth of which I freely vouch, then answer his latest belief.

"Judge" was a pedigreed collie. He was called "Judge" because he came from Judge Smith's kennel. My friend, Judge Smith, gave the dog to me to send to my father who lived on a farm in southeastern Illinois.

Judge had the markings of a high-grade, well-bred collie. His new master was proud of him, and built a comfortable doghouse in which Judge slept at night, and sometimes in the daytime when no cows were to be rounded up and nothing else occupied him.

A relative was spending a week-end with father and with the guest came his own dog, a very homely specimen. Before the sun had set the dog spied the vacant doghouse and, being tired, preempted the house for a night's sleep.

The intruder could hardly have finished his first cat nap when Judge's bedtime came, and he made for his house to go to bed. But, when he got there, to his utter surprise and disgust he found his bed occupied by the unwelcome guest.

On this balmy mid-summer evening Judge's master and his guest were sitting in the approaching twilight within view of the doghouse, talking of old-time incidents. Judge often disclosed traits of high intelligence and father was accustomed to watch for such traits to crop out. Father observed the situation, and quietly called his guest's attention to the predicament.

Both took pains to avoid letting Judge know he was being watched because they did not want to make the dog self-conscious, and they wanted events to take a natural course.

Of course, the ordinary dog way would have been for Judge to force the intruder out of his bed by a rough and tumble fight, which half a challenge to the unwelcome one would have brought on, but evolution had carried Judge to a state of doghood where he seemed to feel above such primitive rowdyism.

The onlookers saw Judge hang his head to one side as if in deep meditation, but his indecision lasted only a moment, when he pricked up his ears and trotted briskly some distance from the doghouse and there set up a vigorous barking.

The sleeping dog, naturally excited by the sudden outburst, rushed to the scene of the barking to find out what it was all about. When Judge saw that his trick worked, he relaxed his ears and paced briskly back to the vacant doghouse, carrying a look of amused satisfaction. And well he might be satisfied, for he caused his bed to be vacated and now took possession of it without committing a breach of the peace.—H. V. Gard, in Our Dumb Animals.

* * *

I'LL PAY YOU FOR THAT

This little parable, by an unknown author, teaches its own lesson:

A hen trod on a duck's foot. She did not mean to do it, and it did not hurt the duck much; but the duck said, "I'll pay you for that!" So the duck flew at the old hen, but as she did so her wing struck an old goose, who stood close by.

"I'll pay you for that!" cried the goose, and she flew at the duck, but as she did so her foot tore the fur of a cat who was in the yard.

"I'll pay you for that!" cried the cat, and she started for the goose, but as she did so her claw caught in the wool of a sheep.

"I'll pay you for that!" cried the sheep, and she ran at the cat, but as she did so her foot hit the foot of a dog who lay in the sun.

"I'll pay you for that!" cried he, and jumped at the sheep, but as he did so his leg struck an old cow who stood by the gate.

"I'll pay you for that!" cried she, and she ran at the dog, but as she did so her horn grazed the skin of a horse who stood by a tree.

"I'll pay you for that!" cried he, and he rushed at the cow.

What a noise there was! The horse flew at the cow, and the cow at the dog, and the dog at the sheep, and the sheep at the cat, and the cat at the goose, and the goose at the duck, and the duck at the hen. What a fuss there was! and all because the hen accidentally stepped on the duck's toes.

"Hi! hi! what's all this?" cried the man who had to take care of them. "You may stay here," he said to the hen, but he drove the duck to the pond, the goose to the field, the cat to the barn, the sheep to her fold, the dog to his house, the cow to her yard, and the horse to his stall.

And so their good times were over because the duck would not overlook a little hurt which was not intended.

"A little explained,
A little endured,
A little forgiven,
The quarrel is cured."

—Selected.

* * *

THE SOURCE OF HAPPINESS

There was once a king whose great desire was to make his people happy. So he asked two of his wise men how it was to be done, and he gave them two months to think out the problem. At the end of the time they appeared before him. One carried a parchment on which were written two hundred rules: the other brought—nothing! The king grew very tired before the two hundred rules were all read. Then he turned to the other man. "What is thine answer?" he asked.

The man replied in two words—"Love God."

"What?" said the king. "I asked thee how I should make my people happy and thou tellest me to love God."

"True," replied the wise man, "but thou canst not love God without loving thy people also."

The old king looked thoughtfully at his wise man. There was deep wisdom, if few words, in the advice given to him by this man.

God is the source of all happiness, just as the sun is the source of all light. The oil in the lamp gives out only as much light as it took in long ago from the sun; so we must always return to God to have our lamps refilled.

* * *

HELP

I gave a beggar from my little store
of well-earned gold,
He spent the shining coin, and came again and yet again
Still cold and hungry as before.

I gave a thought—and through that thought of mine
He found himself—the man, supreme, divine,
Fed, clothed, and crowned with blessing manifold.
And now—he begs no more.

—Selected.

A WEEKLY REVIEW OF THE NEWS

Looking Towards Permanent Peace

Episcopal, Lutheran and Presbyterian Churches Join in Discussion Meetings

Staunton, Va.—Under the leadership of its rector, the Rev. W. Carroll Brooke, Trinity Church has joined the ranks of those who are trying to plan the beginnings for a better world when the present shooting's done.

Recently the people of Trinity and representatives of the local Lutheran Church, with a number of Presbyterians taking part, had a series of discussion meetings which developed the greatest interest and a splendid spirit of fellowship and were excellently well worthwhile, as will be found in reading the following.

Report of the Findings Committee of the Joint Study Group

We, the members of a study group from Christ Evangelical Lutheran Church and Trinity Episcopal Church of Staunton, Virginia, after pursuing a six-weeks study class on "A Just and Durable Peace," have come to the following conclusions:

I. The Church and Peace

We believe that the following moral and religious principles must undergird the relations between nations:

1. The world is governed under God by moral order, and any violation of that order results in chaos and suffering.

2. All men are created children of God.

3. The material resources of the world were created by God for the welfare of man.

4. The power by which peace can be established and selfishness, greed and injustice overcome, lies in the Gospel of Jesus Christ.

We believe that in the light of these religious principles the United States of America has a moral responsibility to assume its full and rightful place in the community of nations.

We, as Christians of the Lutheran and Protestant Episcopal Churches lament the unhappy divisions in the Church and believe that we should work and pray for the furtherance of "ecumenical" Christianity, which specifically must begin in our own community.

II. World Order

It is our opinion that the world's long history of wars is in part due to the lack of any international organization the primary concern of which is the maintenance of peace.

Therefore in obtaining a just and durable peace, one prime consideration would be the establishment of some form of world federation in which all the nations of the world would participate, sacrificing national sovereignty where necessary to international well-being.

The responsibility of the United States of America in such a federation is felt to be especially important since it is guilty of repudiating its obligation after the First World War.

III. The United States of America and the Peace

We believe that in our national endeavor to bring about the creation of a new world order we must also place our own household in order. The problems and tensions of the world are found within our boundaries. If we are to have peace,

1. We should settle our racial problems under the principle that all men are the children of God.

2. We should strive for harmony between management and labor for the national welfare.

3. We should have social security for all people which will protect the aged, the unemployed and the physically disabled.

We feel that politics seeking to preserve its own ends is one of the causes of tension in our national life, and that all government should be for the welfare of the people.

IV. Responsibilities as Individual Christian Citizens

We are penitently conscious of the many weaknesses in ourselves in the face of the tremendous responsibilities with which we are confronted and in our failure in the past to fulfill our obligations to mankind and the nations, although we have again and again declared them in principle.

We believe that as individual Christian citizens we must seek to translate our beliefs into practical realities and to create a public opinion which will insure that the individual shall play his full and essential part in the creation of a moral way of international living. We shall strive for changes within the life of our own community which will result in the application of the principles above enumerated as the basis for a just and durable peace. We must assume our individual Christian obligations and apply them to our community:

1. Through active participation in the Church.

2. By promoting such projects for the churches of Staunton as:

a. A united youth movement;

b. City-wide missionary effort of the churches;

c. Sharing our facilities and equipment with other churches less adequately equipped.

3. By endeavoring to solve such social problems as:

a. Race

b. Housing

c. Jail

d. Community Health

e. Juvenile Delinquency.

We, as Christian citizens, a part of the world-wide Christian community, believe that the Christian Churches have a task to perform not only in helping to preserve and restore the national spiritual unity of their people, but also in relating their people to the larger family of nations.

Conscious also of our helplessness apart from God and of the infinite resources which the Church has in God for the supply of every need, we call the Church to a greater ministry of prayer, worship and study in order that God's saving power may become manifest amid the complexities and tragedies of our lives.

Subordinating of Minds Asked

Cape Cod Plan Seeks United Spiritual Aims—Sponsored by Presiding Bishop

The building of the united spiritual front for America is being launched during Lent, sponsored by the leaders of the main Protestant denominations, who call on the entire nation to join.

The program is based on the Cape Cod plan, originating a year ago. This simple formula asks that we use the prayert, "Father, Thy will be done through me" three times daily, morning, noon and night, and that each person secure seven more to do likewise for our nation's sake.

Walter Dwyer, of West Dennis, Mass., director of the plan, points out that "no new organization is formed and no money is required, but the subordimating of our comparatively midget minds to the Divine will is asked of all who love God and country."

Among the national church leaders sponsoring the program are:

Protestant Episcopal Church: Rt. Rev. H. St. George Tucker, Presiding Bishop and Bishop of Virginia, and president Federal Council of Churches of Christ in America; Rt. Rev. Henry Knox Sherrill, Bishop of Massachusetts.

Baptist churches: the Rev. Joseph C. Robbins, D. D., president; the Rev. Joseph C. Hazen, corresponding secretary; the Rev. Clarence M. Gallup, recording secretary, Northern Baptist Convention; the Rev. Daniel A. Poling, editor-in-chief, Christian Herald; president World's Christian Endeavor Union.

Methodist Church: Bishop Francis J. McConnell, D. D., of the New York area; the Rev. Ralph W. Sockman, Christ Church, New York, N. Y., the Christian Advocate.

Presbyterian Church, U. S. A.: The Rev. William B. Pugh, stated clerk; the Rev. Charles Emerson Barnes.

Congregational Christian Churches: The Rev. Douglas Horton, minister of general council; the Rev. Frederick Fagley, associate secretary the Missionary Herald.

Lutheran Churches: The Rev. Ralph W. Long, executive director, National Lutheran Council; the Rev. Frederick Knubel, president, United Lutheran Church in America.

President Bishop Tucker says, "It seems to me admirable and appropriate for use in all churches. I hope that this plan may secure widespread cooperation among the members of the Episcopal Church and throughout the nation."

The details of the program, expected eventually to reach 25,000,000 Protestants, were announced by the Rev. Ralph W. Sockman on the National Radio Pulpit.

* * *

The final problem of human existence is the sinfulness of all men in the sight of God; and the final answer to that problem is a Divine mercy which transcends, and yet does not annul, divine justice. That, I believe, is the meaning of the Christian doctrine of the Atonement. —Reinhold Niebuhr.

Youth Activities Must Increase

U. T. O. Worker Tells of Settlement House Readjustments at Phoenix, a Center of War Industries

Phoenix, Ariz.—"War has been seriously affecting the settlement house in Phoenix which is part of Arizona's Mexican work," writes Mrs. Ethel T. Swisher, United Thank Offering worker there for eleven years. "Withdrawal of WPA workers who helped us has left us with decreased leadership just when we have increased need. While we never counted on permanent assistance from WPA, we did have the advantage of that aid and must now readjust the program. We hear of mistakes made in other communities when youth activities are curtailed, of increased juvenile delinquency and the need of supervised recreation, and we feel we must keep going. If it were not that older children took hold to help, we could never have run the playground.

"One of our most valuable contributions to the community this past year has been in keeping the young girls and boys of their own age on the grounds, instead of running the streets. The playground lights have burned brighter and later, and the juke box played louder and longer. As the valley has several thousand young aviators in training here, our efforts in this direction were recognized to the extent that we were allowed a recreational defense worker. We have also aided in programs for entertainment, and furnished teams for competitive athletics at the flying fields. Both our girls' softball teams were considered 'entertainment'—and both won the championship in their class.

'Our nursery school, in trend with the times, has been made into a day nursery for children of working mothers. We are a center for war industries, here in Phoenix, and many of our women go into homes to take the place of women in the factories. I should like to go on record as not being in favor of mothers with several small children leaving their homes unless and until it is absolutely essential. If they must, at least they have a proper place here to leave their little ones.

"Our clinics for prenatal and baby care are proving their worth more than ever now when it is important to conserve the time of overworked doctors and nurses. According to public health records, our district is by far the highest in births, and also highest in tuberculosis, so the importance of stressing the health and education angle of our work is obvious. Our families continue still in the lowest wage class for the most part, and are faced with new and bewildering problems."

* * *

SYNAGOGUE WILL ENTERTAIN MINISTERIAL UNION

Richmond, Va.—The members of the Richmond Ministerial Union will be guests of Beth Ahabah Synagogue for their annual institute on Judaism, April 12, 10:30-12:30 o'clock. This will mark the eighth annual institute to which the members of the Ministerial Union have been invited under the leadership of Rabbi Edward N. Calisch, Ph. D. The subject will be, "The Concept of Immortality in Judaism Historically Considered." Rabbi Abraham J. Feldman of Hartford, Connecticut, will lead the discussion.

The members of the Ministerial Union will also be the guests of BethaHabah Synagogue at a luncheon after which the regular monthly meeting of the Union, of which Rev. Henry Lee Robison, Jr., is president, will be held.

Beth Ahabah Synagogue is the leading Reformed Jewish, Synagogue of Richmond. In 1941 this congregation celebrated the one hundredth anniversary of its organization, at which time Dr. Calisch, one of the first citizens of Richmond, celebrated his fiftieth anniverysary as Rabbi of Beth Ahabah.

* * *

FATHER PINE'S 90TH BIRTHDAY CELEBRATED

Providence, R. I.—The Diocese of Rhode Island and Providence in particular honored last week the Rev. George S. Pine. "Father Pine" is celebrating his 90th birthday, which came on the Feast of the Annunciation. He is noted in Rhode Island largely on account of his personality and his visits to the hospitals of Providence. He has not "reduced" but "advanced" hospital visiting to both an art and a science. Both the Rhode Island legislature and the Rhode Island Hospital Nurses' Alumnae Association have passed resolutions of praise of this venerable clergyman of our Church. The nurses noted the "importance of 'nursing' the mind of the patient, as well as the body"; and they probably meant the soul or spirit as well. On account of his visits being usually on Friday, the nurses dubbed him "Good Man Friday." Bishop Perry celebrated a Service of Holy Communion for "Father Pine" at St. Paul's Church, which was founded by Father Pine.

Over the radio this week is a "debate" on the subject, "Should the Church Deal With Economic, Social and Political Problems?" One of the debaters is the Rev. Bernard Iddings Bell, D. D., a non-parochial priest in Rhode Island. The debate is over WMCA, New York City.

* * *

NORTH DAKOTA REPORTS LOSS OF POPULATION

New York.—"North Dakota has lost population to a serious degree," Bishop Douglass H. Atwill writes from Fargo, commenting on the absence of war camps and war industries in his jurisdiction. "From one camp at Fargo, with 500 candidate officers, a good proportion come to the Cathedral where Dean Arthur C. Barnhart is active among them. A camp of RAF flyers is across the Canadian line but near All Saints' Mission, Minot, which has been without a clergyman. The Anglican chaplain from the RAF camp has been providing services for the Minot congregation, which is devoted to him."

* * *

EVERY PARISH SHARED IN U. T. O.

Wilmington, N. C.—Every parish in the Diocese of East Carolina shared in the United Thank Offering during 1942. Mrs. Frank F. Fagan, U. T. O. Custodian, announced, in forwarding the last remittance to the National Council in New York. This 100 per cent participation is most gratifying to the women of the diocese, Mrs. Fagan says, and expresses the belief that at the close of the triennium, East Carolina will still be maintaining that good record, with an amount considerably greater than in the last triennium.

Girl's Friendly Gives to China

Raises $1,270.00 for United China Relief

Philadelphia, Pa.—What happens when all pull together was shown when The Girls' Friendly Society of the Diocese of Pennsylvania presented $1,270.00 to the United China Relief. More than 90 per cent of the 48 branches took part and all age groups within the organization worked for the common cause. None were more enthusiastic than the Juniors—the 6 to 12-year-old girls—who raised astonishing amounts by their own labors. The money was presented at Old Christ Church Neighborhood House, the afternoon of February 27, when more than 300 people partook of a Chinese luncheon and shared in an effective program which culminated with the presentation of the offering; each gift carried to the front by a member of a branch as its name was called, and deposited in a huge Chinese porcelain vase upon a teakwood table.

The speakers were Mr. Liu-Liang Mo, founder of the Mass-Singing movement in China, and Mr. Wei-Tz-Zen, formerly of the School of Education, University of Shanghai, and now studying at the University of Pennsylvania. A pantomime, The Big Gate, based on a story by Pearl S. Buck, and a Chinese dance were contributed by junior and younger members of The Girls' Friendly Society. Cooperation in the way of exhibits and Chinese goods to sell was given in full measure by the Woman's Auxiliary, both national and diocesan, by the national Girls' Friendly Society and the Lutheran and Methodist Boards of Missions in Philadelphia and a select number of merchants specializing in Chinese jewelry and art objects.

The same diocesan group has been able to contribute in both work and money to the newest U. S. O., opened in Philadelphia as an interracial center, but especially serving the needs of Negro soldiers and sailors. Here, G. F. S. leaders have set up a large library, contributed a major portion of the books, and trained young Negro girls in its management; sewed and made most of the draperies and blackout curtains, and are serving as special hostesses, while the branches contribute once a week to the Snack Bar.

It is anticipated that many Girls' Friendly Society branches or dioceses in like manner will make contributions through the Presiding Bishop's Fund for World Relief.

* * *

JUBILEE DAY AT C. D. S. P.

"Jubilee Day," in honor of the fiftieth anniversary of the founding of the Church Divinity School of the Pacific, will be held on May 6. The Commencement speaker will be Dr. Monroe Deutsch, Provost of the University of California. Special addresses by members of the faculty will feature the morning hours, with the alumni luncheon following.

The faculty is preparing a symposium of sixteen essays under the title of **Christianity and the Contemporary Scene** for fall publication. Among the contributors will be resident faculty members, special lecturers, and guest

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

ALTAR BREAD AND INCENSE
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

CHOIR GOWNS
Choir Gowns for Easter. Priced from $4.25 each. Lindner, 425-S. C., Fourth Avenue, New York. Leaflet mailed.

WANTED, POSITION AS HOSTESS BY woman of culture. Excellent references. Address R, care Southern Churchman.

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MIDDLE AGED LADY TO LIVE WITH small family in the country. Help with housework. Write to Mrs. Natl Emery-Route 1, Zionsville, Pa.

DEATHS

MRS. WILLIAM BAINBRIDGE PACKETTE

Entered into eternal rest on March 6, 1943, at her home in Charles Town, W. Va., ANNIE GIBSON PACKETTE, widow of William Bainbridge Packette, and daughter of the late John Thomas and Frances Davenport Gibson, of Charles Town.

She was a beautiful Christian character, loved by all who knew her. She will be remembered for her graciousness, her kindly benefactions.

She is survived by a daughter, Mrs. Augustine J. Todd of Washington, D. C., a granddaughter, Mrs. William J. Wilburn, Jr., of Richmond, Va., a brother, Braxton Davenport Gibson and a sister, Miss Susan Gregg Gibson of Charles Town, W. Va.

Mrs. Packette was buried March 8th in the Packette family lot in the old, historic Zion Protestant Episcopal Churchyard, Charles Town.

MILDRED BETRAND EWELL

Entered into life eternal on December 7, 1942, MILDRER BETRAND EWELL, daughter of the late John S. and Alie Tyler Ewell of "Edge Hill", Haymarket, Va. Her strong personality and her devotion to home and church will ever be rememberd by those who knew and loved her. "She is not dead—she just placed her hand in His and He took back the life He gave, and now she lives in Him."

writers, including the Rt. Rev. Edward L. Parsons, the Rt. Rev. W. Bertrand Stevens, Prof. James Muilenburg, Dean Ethel Springer, and Dr. Pierson Parker. Editors are Dean Henry H. Shires and Dr. Randolph C. Miller.

* * *

LENTEN LUNCHEONS SPONSORED BY DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

Albany.—Continuing a custom of some years, the Department of Christian Social Relations, the Rev. H. P. Kaulfuss, chairman, is having three luncheon meetings, March 25, April 1 and 8, to discuss problems centering in the making of Peace when victory comes. The status of the Oriental, the Negro and the Jew in the post-war world will be the first subject the leader being the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass. Bishop Oldham will make an address and lead the discussion at the other luncheons, the topics to be, "What do we want as an economic Basis for Peace?" and "What sort of Political Cooperation do we want in the post-war world?" The meetings will be held at St. Peter's Guild House after the noonday Lenten service in the church.

* * *

Personal Notes Of Interest

The Rev. Claudius F. Smith has accepted appointment of the Bishop of Virginia to become priest-in-charge of the Church of the Messiah, Highland Springs, and the Church of Our Saviour, Sandston, Virginia, effective April 1, 1943. He will continue to live at 2217 Grove Avenue, Richmond.

Mr. Smith retired several years ago but since has been active in supplying vacant churches.

The Rev. G. Peyton Craighill has accepted a call to become rector of Cunningham Chapel Parish, Millwood, Virginia. Mr. Craighill retired from active work in 1941 because of trouble with his eyes. He has now been advised that he can resume his work. His new address will be Millwood, Virginia. The date on which he takes charge has not been announced.

Mrs. M. B. Craighill, a member of the faculty of St. Catherine's School, Richmond, Virginia, has accepted the position as Headministress of St. Margaret's School, Tappahannock, Virginia, effective July 1. She succeeds Miss Edith Latane, who retires after 17 years of very successful work as Headmistress. St. Catherine's and St. Margaret's Schools are both in the Diocese of Virginia's system of Church Schools.

The Rev. W. Prentiss Barrett, recent graduate of Sewanee, has become the assistant rector of St. Paul's Church, Albany, N. Y.

The Rev. J. A. diPretoro, of St. Andrew's, Belle Harber, has been appointed by the Bishop of Long Island as first priest in charge of the Mission of the Atonement, Cambria Heights, St. Albans, N. Y. The present temporary incumbent, the Rev. Floyd Appleton, has been asked to present the Confirmation Class, now under instruction, when the Bishop makes his visitation on April 14.

The Rev. H. Neville Tinker, rector of the Church of the Epiphany, Providence, R. I., has announced his resignation to become rector of St. Paul's Church, Hyde Park, Chicago. The Rev. Mr. Tinker has been in Providence since 1937.

The Rev. Donald Platt, assistant at St. Stephen's Church, Providence, R. I., has entered the Navy as a chaplain with the rank of Lieutenant (junior grade). He is a native of Everett, in the State of Washington. He graduated from Bard College and the Berkeley Divinity School. He has been secretary-treasurer of the R. I. Clericus.

The Rt. Rev. S. Arthur Huston, Bishop of Olympia, has been named chairman of the Washington State Committee of Russian War Relief, it was announced by Edward C. Carter, president of the war relief agency.

Bishop Huston was consecrated Bishop of Olympia on May 15, 1925.

The Washington State Committee of Russian War Relief has been active in sending medical supplies, clothing and concentrated foods to Russian civilians.

Bishop Salinas y Velasco, of Mexico, has notified the National Council that he is gaining in weight and strength and hopes by the first of April to resume his full schedule of work.

The bishop underwent a severe operation in January.

ORDINATIONS

Priests

The Rev. William P. Neal was ordained to the priesthood by the Rt. Rev. Vedder Van Dyck, bishop of Vermont, at St. Mark's Church in Newport, Vermont, on February 12. The Rev. Mr. Neal has for his first church the Church of the Good Shepherd in Barre and preached his first sermon in that church last Sunday morning. Several of his Barre parishioners attended his ordination.

The Rev. Stanley P. Jones, rector of St. Andrew's Church in St. Johnsbury, delivered the ordination sermon, after which the litany and the celebration of Holy Communion followed with Bishop Van Dyck as the celebrant.

Mr. Neal, the son of Mr. and Mrs. W. P. Neal of Newport, only recently graduated from the General Theological Seminary in New York. This is the third religious ceremony in which he has participated in St. Mark's Church in Newport, having been christened, confirmed, and now ordained in that church.

The Rev. Edward C. Colcord, rector of St. Mark's Church, presented the candidate for ordination. Other members of the clergy present were the Rev. Alfred G. Miller of Hardwick, the Rev. E. William of Swanton, and a former rector of the Newport Church, the Rev. A. B. Crichton, now retired from the ministry.

The church was filled with relatives and friends. Following the ordination service some sixty members of the clergy and invited guests attended a dinner and reception at St. Mark's Parish House.

DEATHS

BISHOP W. T. CAPERS

The Rt. Rev. William Theodotus Capers, Bishop of the Diocese of West Texas, died at 3:45 A. M. on March 29 in San Antonio, Texas, after a week's illness, at the age of 75.

He leaves a widow and three sons, Ellison Howe Capers of Poughkeepsie, N. Y.; the Rev. W. T. Capers, Jr., rector of Trinity Church at Vicksburg, Miss., and the Rev. Samuel Orr Capers,

rector of Christ Church.

He began his rectorship at Grace Church, Anderson, S. C., in 1895 and later was rector of Trinity Church, Vicksburg, where his son now is in charge.

He came to San Antonio from Philadelphia in 1914 as Bishop Coadjutor. Two years later he assume control of the diocese, which includes an area of about 70,000 square miles.

Rev. Francis McIlwain

The Rev. Francis McIlwain, rector for the last twenty-five years of St. John's Church, Cuyahoga Falls, Ohio, died Friday, March 19. A Memorial Service was held Sunday in St. John's Church, and the interment was on Monday morning. Bishop Tucker officiated at both services, assisted by clergy of the diocese.

Rev. John Flockhart, D. D.

The Rev. John Flockhart, D. D., died at his home in Dell Rapids, S. D., March 5, 1943. He was born in Ballarat, Australia, January 8, 1859, and after coming to this country received his Bachelor of Divinity Degree from Seabury Divinity School in Faribault, Minnesota in 1898, which year he was also ordained priest by Bishop Whipple. After serving brief charges at Chatfield, Benson, and Montevideo, Minnesota, he became the suprintending Presbyter of the Yankton Indian Mission in which capacity he served for 27 years until 1929. His ministry to the Indians represented an outstanding contribution to missionary work in this field, this fact being recognized by the granting of a Doctor's degree by his seminary. Retiring from active ministry, he volunteered to become priest-in-charge of the churches at Flandreau and Dell Rapids, S. D., where after four years of useful service, the infirmities of age compelled his full retirement. The burial office was read in the Church of the Living Water, Dell Rapids, by Bishop Roberts assisted by Canon Wilson of the Cathedral in Sioux Falls. The burial was in Wagner, S. D., the committal service being read by the Rev. Standish MacIntosh of the Yankton Indian Mission and the casket being borne by Indian laymen.

He is survived by his wife, a daughter, and two sons, the Rev. John E. Flockhart, rector of St. John's, Dubuque, Iowa; and the Rev. Robert S. Flockhart, D. D., rector of St. Thomas, New Haven, Conn.

* * *

LETTER TO EDITOR

(Continued from page 2)

In other words, we are fighting for what Abraham Lincoln had in mind when he made his first Gettysburg address. We are ready to dedicate our lives to see to it, that Governments "of the people, for the people, and by the people, shall never perish from the face of this earth." We don't want the Government under our exclusive jurisdiction and control, all we want, and all we are fighting for, is a Government that gives equal opportunity to all men under the flag of that Government, regardless of their race, creed, color, or national origin.

The Negro world is built around the words of the immortal Lincoln: "ALL MEN UP."

When all Englishmen return to England; all Frenchmen to France; all Italians to Italy; all Germans to Germany; all Austrians to Austria; all Greeks to Greece, and all Irishmen to Ireland, then, I think it would be a proper time to consider the repatriation of the Negro to Africa.

I am of the opinion the one supreme object as a nation, should be to win this war. The Negro has never assassinated a President nor the Governor of a State. Let him stay right here in America.

J. Thomas Hewin, Sr.

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What Has War Done to the Seminaries?

The war has reduced the enrollment of several Episcopal seminaries, and it seems likely that by next October all of them will sufer a marked depletion of student personnel. Dozens of young men who might otherwise have studied for the ministry have gone from college into the armed forces. Others have interrupted their theological studies to enter combatant branches and ambulance units. Many graduates of these same schools are serving as chaplains.

But a day is coming when the young men will return. We must be ready to give them the best in preparation for the Church's service.

The war and the taxation program have reduced the prospect of large gifts to the seminaries. Yet buildings must be maintained, and trained faculties, which cannot be assembled overnight, must be kept intact. In order to do this, the seminaries need many small gifts.

This advertisement is provided in the interest of all our Church Seminaries by the following institutions:

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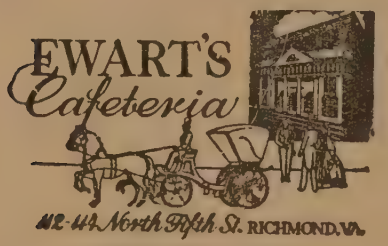

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THOUGHTS FOR THE THOUGHTFUL

The upward climb of stewardship includes tithes, offerings, sacrificial gifts.

Christianity goes to the root of the matter. It reforms society by giving a new heart to the individual. Even Nicodemus must learn that mere externals will not suffice. Even the morally upright must hear Christ's solemn words, "Ye must be born again."
—Western Recorder.

The only things which the ancient fiery furnace burned from the Hebrew children were their bonds.

O thou, my soul, forget no more
The Friend who all thy sorrows bore;
Let every idol be forgot;
But, O my soul, forget Him not.
—Krischna Pal, first convert of Wm. Carey.

"Whatsoever of joy or sorrow thou sowest in the heart of any creature, that shalt thou reap in thine own heart."
—Old proverb.

Suppose chance moves us hither and thither on the checkerboard of life, pushing one person into one career and another into another. What does God do? God takes us after chance has done its work. He takes us where he finds us, and then tries to make of us something right and good. —Selected.

We and God have business with each other. —Wm. James.

Give me the ready hand rather than the ready tongue.
—Garibaldi.

"He takes our yesterdays, dim and old,
Touched with sorrow and sinning;
He gives us instead with grace untold,
The year's first dew and the dawn of gold,
He gives us a new beginning."

A noticeable deficiency, both in England and here, is the lack of a great dynamic faith. Victory is too much looked upon merely as something that will bring relief from peril. We do not look to it as something that will also bring the opportunity to achieve a great mission in the world. It is only out of such a faith that men develop their greatest power.
—John F. Dulles.

"As life wanes, all its strife and care and toil
Seem strangely valueless, while the old trees
Which grew by our youth's home, the waving mass
Of climbing plants, heavy with bloom and dew,
The morning swallows, with their songs like words—
All these seem clear and only worth our thoughts."

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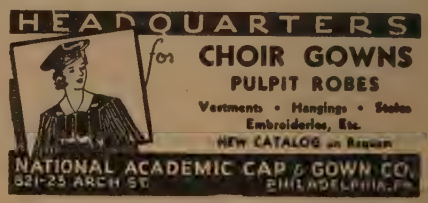

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Vol. 109—No. 15 10 APRIL 1943

The Southern Churchman

The Cup

Now lift the cup, O world, and drink the tears,
Mingled with blood and rank with acrid sweat.
This is the vintage aged throughout the years,
Nor all our prayers, nor all our heart's regret
Shall spare the lips one bitter drop of gall.
Against the rain, no roof; against the wind,
The unrelenting wind, no sheltering wall;
The whirlwind roars, unchecked, undisciplined.

O saving Bread of Life, O Cup Divine,
Once offered and so lightly thrust aside,
Absolve our lips from this unholy wine,
Forgive a tortured world, self-crucified,
And pierce the darkness of this night forlorn
With the white radiance of breaking dawn.

—*Florence Wilson Roper.*

A NATIONAL CHURCH PUBLICATION

The SOUTHERN CHURCHMAN

Rev. Beverley M. Boyd, Editor
Rev. G. MacLaren Brydon, Associate Editor
Mrs. R. Tate Irvine, Associate Editor
Mrs. Conrad H. Goodwin, Associate Editor

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

LETTERS

What Really Matters

Mr. Editor:

I have read with interest, but not with pleasure, the many articles in "The Southern Churchman" about the proposed merger of the Episcopal and Presbyterian Churches.

I have been shocked at much of their contents. One woman spoke of a Presbyterian divine as "a minister not really quite ordained", and even so great a churchman as Bishop Manning allowed himself expressions of similar import.

If the Presbyterians have read these articles, which I hope they have not, they would not wish an alliance with so overbearing a body.

I have not read their side, but, no doubt, they have their antagonisms. I have heard that it has been said among them, "Should the merger take place, the church so formed would be Presbyterian".

Our own members think it would be Episcopal. The truth is, it would be both. Not a single member of either church would experience a change of heart or feeling, and each would remain loyal to his own denomination. And why not? Why shouldn't every man worship God in the way that appeals to him?

Better that a merger had never been proposed than that Christians (in these articles) should show themselves in the pitiable light of putting denomination above religion.

Why denominations? Because people prefer different forms of worship. A church of any denomination, however, should be our meeting place with the Holy Spirit of God; the fountain from which we draw our needed supplies of grace. So that we receive these blessings from our churches, the form in which they reach us is of minor importance.

Unity of form is unnecessary. What really matters is that every man should worship the Lord Jesus Christ.

This is unity.

Sincerely yours,
Haidee P. Michie.
(Mrs. Geo. R. B. Michie.)
"The Farm,"
Charlottesville, Va.

* * *

Disagrees with Mrs. Lorenzo Lewis

Mr. Editor:

May I say in your columns to Mrs. Lorenzo Lewis how mistaken a course I think it would be for The Churchman to shut out the Negro question from its columns. Here it is of burning importance, and the only answer to it is the Christian answer. A broadcast on one of our stations recently reviewed the biography of George Washington Carver and did not hesitate to urge the Golden Rule as the explanation of that remarkable life. Dr. Joyner's paper in your last issue puts the case admirably for the exercise of all the good manners we can employ with a race singularly themselves susceptible of their own kind of good breeding.

Another life-time Churchman reader.
Mrs. James F. Pluumer.
Mobile, Ala.

An Appreciation of Poem by Grace Noll Crowell

Virginia House
Richmond, Virginia

Mr. Editor.

Your issue of March 27 has been greatly enjoyed, and I want to particularly thank and commend you for the poem appearing on the outside cover, "So Long As There are Homes," by Grace Noll Crowell, and which you have used by permission of Messrs. Harper Brothers. Its strong note of confidence and faith is just the sort of inspiration which our people need in these difficult days, and I note with satisfaction that the house of Harper, with its venerable traditions of service, cooperated in making Mrs. Crowell's stimulating work known to a larger public.

Yours very truly,

Alexander W. Weddell.

* * *

CORDIAL RELATIONS IN CANAL ZONE

Ancon, C. Z.—The most cordial and fraternal relations exist among Episcopal chaplains in the Canal Zone and the local clergy and lay people of the church there, according to Bishop Harry Beal, who lists cooperative efforts to minister adequately to the armed forces which have come to the Canal Zone by thousands.

At the Cathedral, Ancon, the Bishop says, the chaplains have officiated and preached. A Methodist, a Presbyterian and a British Salvation Army adjutant who works especially with British seamen, have also preached. The Cathedral has helped with supplies; a small Communion set to a Disciples of Christ Chaplain; wafers, wine, candles, service books, sheet music to Episcopal Chaplains, some of them passing through to the Southwest Pacific. Two Chaplains took part in a recent Acolytes' Festival. Chaplains have attended district clergy conferences, and have spoken most appreciatively of their fellowship with both white and colored clergy.

At the Bella Vista Children's Home, Bishop Beal says a Chaplain is serving on the board of administrators while on duty in the Canal Zone. A Baptist and a Lutheran are taking great interest, and have made donations, and taken service men to the Home to provide entertainment for the children. One soldier showed his amateur movies to the children.

On the Atlantic side, the same fine cooperation exists. Our Saviour parish house was loaned to a Lutheran Chaplain for a Communion service for Lutheran men. Service books were provided for an ensign, who was last year a seminary student, to hold services on shipboard. Clergy of the district have held services at various army posts, a navy base and a marine barracks. Constant hospitality for service men is offered at Christ Church rectory. Service men attend the Y. P. F. meetings at Our Saviour.

Bishop Beal mentions other ministrations and services, such as an address by Archdeacon Nightengale (colored) to white troops at the invitation of a Presbyterian Chaplain; a choir of soldiers sang at a colored church in return. Other soldiers' choirs have sung at other churches.

Says the Bishop: "Ask the Church at home to remember this Gibraltar of the New World in their prayers. We are glad there is no action here, but for that very reason it is necessary to sustain morale, and the church's work is very important."

* * *

LIFE IN LIBERIA "EXCITING"

New York.—Recent word from Cape Mount, Liberia, indicates that the Rev. Dr. Wallace I. Wolverton has been on duty there as army chaplain. He was formerly a Methodist minister and became one of Bishop Harry Beal's candidates while on a two-year tour of chaplain's duty in the Canal Zone. The Rev. Packard Okie, recent recruit on the Liberia staff, says "life is exciting, with an occasional added thrill such as riding in a jeep."

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Entered at the Post Office at Richmond, Virginia, as second-class matter.

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HAVEN

By J. W. KENNEDY

IN PROVERBS 23:7 we find this familiar saying: "For as he thinketh in his heart, so is he." For those who pray this means: For as he turneth his mind and heart over to the contemplation of the things of the Spirit and crieth, "Let Thy purpose, O God, be accomplished in me and in Thy world in Thy good time; Let Thy kingdom come, Thy will be done, through me," so will he be. Prayer literally changes us and keeps us changed. It transforms our attitudes and our desires, which means it changes our very personalities, which means it keeps our born-again life growing along the lines of our free chosen way of goodness. Prayer makes us different. Remember, as Stephen prayed, men said he had the face of an angel? All men captured and held by the very glory of God are so lifted out of themselves that they are no longer their old self-centered, unregenerated selves, but new creatures, beholding life as it can be lived on earth in God's presence. One of the most vivid and thrilling experiences of Jesus at prayer, actually witnessed and recorded by the inner three, is found in Matthew 17:2, and makes the true picture easier to see and to understand; "And (as he prayed) his appearance underwent a change in their presence and his face shone like the sun and his clothes became as white as light." When we pray as Jesus prayed, the very appearance of our countenance will be changed; as we, too, concentrate lovingly and tenaciously upon the Christ-life God wants us to live. In God's revealing presence our sins are seen and literally forced out of existence through sorrow and repentance, as we long to be all He has planned for us. Likewise, in His Presence our goodness seems so poor and paltry we are disturbed about it and are again literally forced to greater deeds and higher levels. During our prayer times, God, through the living Christ in us, warms into life every good impulse and makes repulsive every evil desire. Yes, when we have been for even a moment with Jesus, we are different and people can see we have been with Him.

For anyone who has a yearning to be different spiritually, prayer is an absolute necessity.

I KNOW a great-souled person who has won the victory over every human ill and tendency, who says these few phrases upon arising. She gets out of bed, plants both feet firmly on the floor, throws back and affirms as if it were a creed—which it really is:

"In the name of the Father and of the Son and of the Holy Ghost.
In the nature of the Father.
In the nature of the Son.
Under the guidance of the Holy Ghost."

She then proceeds to contemplate the nature of God, perhaps as she looks at the crystalline blue sky and thinks of the honesty of God; then the nature of the Son, perhaps through a long look at His infinite compassion. Through every moment of this worship experience she is alert and ready for the slightest obedience to any word of command from God. She is ready for battle at the very first sign of a single tug away from God's way, which she has seen for herself. She is ready for the transforming glory of devotion to God.

This Week

IS GOD A JAPANESE?.....5-6
By the Rev. William R. Moody, rector of Christ Church, Baltimore, Md.

TOWARDS A MORE DEMOCRATIC CHURCH.... 8
By Dean Sidney E. Sweet, Christ Church Cathedral, St. Louis, Missouri.

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APRIL

1—Thursday.
4—Fourth Sunday in Lent.
11—Passion Sunday.
18—Palm Sunday.
22—Maundy Thursday.
23—Good Friday.
24—Easter Eve.
25—Easter Day.
26—Easter Monday.
27—Easter Tuesday.

FOR TODAY'S quiet time we should choose one of the following suggestions. Jot down the one that appeals to you most:

1. Ponder this statement: "The will cannot dispel feeling (only God can). The will can only encourage or discourage feeling."

2. Why does Archbishop Temple say: "Those who pray as Christ taught us to pray are never praying against each other?"

3. Add five minutes to your quiet time today and use it for answering this question: "In what specific ways can I improve my poor best of yesterday by living my possible highest today?"

Seek everything of God in quiet, and life will be new and different. Seek, and you will find Him in the night-time and at the dawn.

To the Great Army of

SHUT-INS

League of Intercessors

Praying Hands

As Bill Hay read over the radio certain passages from the Bible, according to his daily custom, I mused at leisure on how rich a treasure is familiarity with these gracious words. Like old friends! We may not always understand all of them, but they have overtones of happy and reassuring associations, "the music of a very lovely song"; and they unite us in spirit with a widespread and worthy group who also love and value the King James Version (Other versions make excellent commentaries.)

It is heartening to note how many ancient and old-world preachers and poets are blessed with the certainty of that intimacy with God which Christians also crave and enjoy, especially perhaps when shut in.

Isaiah, to take but one example, knew the comfort of God as the comfort a mother gives, and peace as a glowing river, always dependable. (Isaiah 66.) This man of so long ago knew what it was to sing for pure joy of heart, even as St. Paul rejoiced in the Lord alway.

Yes, the River which Isaiah bathed in is still there, and so is the Peace. The land through which that river flows may be ravaged by war; but the river and the peace both flow on, even as the words that tell of them, wonderfully preserved, are there for all generations to read, mark, learn and inwardly digest. They are living words, out of a dear dead Past, it may be, but also in a vital present Now.

When you read the Gospels for the Saints' days in April and May and June 11, you should hear, if you listen, the very voice of Jesus, sounding o'er land and sea, telling you that He loves you, and lives in you as a branch of His Vine; that you are His friend: chosen and appointed, and a place is prepared for you by Him. How highly privileged we are. Stop. Relax. Think. Feel.

Now recall that on this basis St. Paul in Colossians tells us that we may really hope for "glory." We all do. We hope and strive for success, both in our varied callings and above all in our character and usefulness. Our "glory" or "success," St. Paul says, depends on one factor, namely, "Christ in us," as Jesus says our "Fruit" depends on abiding in Him. And St. Paul asserts this is "the mystery," which the best ancients knew only dimly, but which is now made public to all, to every one of every race, who will hear, take note, and ponder. His dominating aim was "to make all men see the mystery." (Ephesians 3.)

So a great Christian woman gives us this definition of a Christian life: "The daily, hourly attempt to live as if Jesus Christ were closer to me than breath itself."

No wonder Robert Browning sang:

"How very hard it is to be a Christian."

Yes, indeed. But how worth while!

REFRESHMENT

This is a fact well known to you:
  If you go to bed with a problem deep
Unsolved—you don't know what to do,
  Your brain will work on it while you sleep.

This is a fact all mind-men know,
  self most receptive, when half-asleep!
If, falling asleep, you let self go
  On the thought of God,—that, your brain will keep.

Then never neglect your evening prayer,
  It means to you more than you ever can guess.
Fall gently asleep in God's loving care,
  That He may completely strengthen and bless.

—Percy Foster Hall.

Is God a Japanese?

By WILLIAM R. MOODY

IS GOD a Japanese? Nearly everyone over here would laugh at you for asking such a question, but in Japan it is no laughing matter. To the people in the land of the Rising Sun such a question would be taken in dead seriousness, for millions over there confidently believe that He is. To them the Emperor is Divine.

If you want to test the accuracy of this statement, take a trip to Japan and go to the sacred Shrine at Isee. That Shrine is, perhaps, the most sacred spot in Japan. In its Temple the Sun Goddess, ancestress of the present Emperor of Japan, is supposed to make her home, and there too is kept the Sacred Mirror of the Gods, one of the three Imperial Jewels of Japan. What happens at Isee has a tremendous, and little suspected effect upon foreign affairs of the Island Empire.

When you visit Isee you will step off the train—(vest-pocket size, for all the trains in Japan are narrow gage)—and into a Ford taxi which will be waiting for you. If you are wise you will go to the Shrine by the ancient way, narrow and twisty and lined with hotels, miles of them so close together that you could not get a thin dime between them. To look at these hotels will give you an idea of the importance of the thing you are going to see, for every Japanese must visit Isee at least once in his life, and bow before the Sacred Shrine. Custom demands it, and so does patriotism. There is a magnificent new boulevard, but the hotels are on the old road.

You arrive at the Torii, a great gateway of unpainted wood in the shape of a Chinese character. It is unpainted because this is a pure Shinto shrine. Shinto is the official religion of Japan, and its God—well, let us see! The Buddhist may have lacquer and paint, but not the Shintoist. In the Shrine at Isee the wood is unpainted and the cloth of the priest's vestments undyed.

AT THE TORII you must dismount. The place is too holy for a motor-car to enter. You must walk from this point. If it is raining—as it usually is in Japan—you may rent an umbrella, but even this you must put aside when you reach the temple itself. You go under the Torii, across the bridge of unpainted wood. You are in the Temple grounds. You are there if you have "pull" enough to get a permit. The ordinary tourist is not allowed to visit this Shrine. You must have Imperial consent to enter here.

A gravel walk leads through a garden of cherries and into a wood where huge cryptomaria and camphor trees stand in age-old silence. The hush of the place is holy. Its beauty is compelling. What the cathedral is to Europe, this grove is to Japan. You feel it. It is like that other garden where they say God walked in the cool of the day. It does not disturb your feeling of reverence to pass by the stable where the Emperor's white horse is kept, nor by the chicken-house where dwell the famous roosters—heralds of the Sun-Goddess—whose rail-feathers are twenty feet long. These things belong here. And so does the thin sound of a Japanese instrument of music proceeding from the music house. And so do the fragile but lovely faces of the dancing girls who look at you with mixed wonder and disdain from a window in their safe retreat. You must remember that here you are no longer at home. You are a curiosity here. You are in the heart of Japan. Everything here is utterly Japanese, and for the Japanese. Without Imperial permission the foreigner cannot enter here.

AT LAST YOU come to the Temple itself. Soldiers stand on guard. No canes nor umbrellas may come into the sacred place beyond that gate, because of a great sacrilege once committed here by a Japanese Christian, and he used a cane with which to do it. He had been raised in America, educated at Harvard, and brought up a Christian. The late Emperor made him Minister of Education, for he wanted to "modernize" Japan. The new Minister had come down to Isee, to report his appointment to the Sun Goddess—**as every act of the Imperial House must be reported here**—and being a Christian, he did not take the ceremony seriously. Just inside the first gate of the Temple there is a second gate closed by a white-silk curtain. No ordinary mortal may pass through the inner gate or touch that curtain, but the newly appointed Minister of Education did not know that. He wanted to see what was on the other side, so he took his cane and moved the curtain aside. The next day he was murdered as he came out of his house in Tokyo, and the grave of his murderer has become a national shrine in Japan where annually thousands of pilgrims come to pay homage.

If you want to see what is behind that curtain, it is not necessary to lose your life to do so. Just walk a few steps to the left of the inner gate, and there you may look over a low fence away off to the Holy of Holies itself. There you will see it in the distance, a city-block away, square, unpainted, and on its flat top huge logs of crytomaria wood, their ends bound with brass. You are looking upon the reputed home of the Sun-Goddess herself, and the repository of the Sacred Mirror of the Gods.

AS YOU LOOK, you will remember that this whole Temple and all that you see here is less than twenty years old, although this is the most ancient Shrine in Japan. Directly beside it there is another foundation, and when this Temple is twenty years old, another exactly like it in every detail will be built there, and this one not only abandoned, but torn down and cut up into very small pieces. This has happened every twenty years since the first settlement of Japan beyond written history. When the new Temple is ready the Sacred Mirror of the Gods is moved, and the old Temple destroyed. It is cut up into small pieces and sold to the faithful at enormous profit all over Japan. The Temple at Isee is always new, yet the buildings you see there are of the very oldest architectural design in the world, coming down from remote antiquity.

But how about the Sacred Mirror? No one for countless generation has even seen it, and no one will ever see it, for it is wrapped in layer upon layer of brocade. Should the brocade be removed and the mirror come to light, every Japanese believes that dire tragedy would fall upon the Japanese nation. When the brocade is old it is not removed. On goes a new cover over the top of the old. If any foreign power wants to see things "start popping" in a big way in Japan, let them try to steal the Sacred Mirror of Isee!

THAT MIRROR is the Emperor's. It is his alone. It is his because the Sun-Goddess gave it to his ancestor, the first Emperor of Japan, Jimmu Tenno, who was her great-grandson. It is no ordinary mirror. It is Divine. When it has to be moved from the old Temple to the new, only the Emperor can move it. He and his courtiers come to Isee, and in the dead of night the mirror is moved. The courtiers stand in a double line from one Temple to the other, each line holding up a heavy curtain before their faces, and down the corridor thus made the Emperor walks bearing the Sacred Mirror of the Gods to its new resting place.

You ask yourself, "Why so much precaution? Why must the brocade around the Mirror never be opened? Why must the courtiers veil their faces while the Mirror passes by, on the night when it is moved from one Temple to the other?" The answer is that this Mirror is the Mirror of God. It is Divine, therefore great care must be taken to see that no one less good than the Mirror has an opportunity to look into it. That is why the Japanese believe the tradition that, should the brocade be removed, a great tragedy would befall the Japanese people. No one has the opportunity to look into that Mirror but the Emperor. It is probable that he will never remove the brocade and look into that Mirror, but should he do so, he would see there, reflected in the Mirror of God, his own face!

When you return from Isee you will be sobered, somewhat, by what you have seen, but you will have a deeper understanding of Japan. It will be clearer to you why, in every Japanese home, great or small—one might almost say in every Japanese room—there is a Sacred Alcove, made of the most beautiful wood and garnished with the finest pictures and flowers that the house affords. That alcove is called the Takano-ma—the "High Room"—and it is reserved and made beautiful each day for the Emperor alone. The Emperor will never see it, will never take his seat in it, but there it is, and should his carriage break down somewhere, anywhere, in Japan, day or night, there is a fit and proper place for him in every Japanese home. The sacred alcove in every home is a Temple and a Shrine, built in honor of that Deity whose face alone has a right to appear in the Sacred Mirror of Isee. Should you stop at a Japanese hotel, the floor of the Sacred Alcove in your room will be the only thing raised above the common level of the floor. Do not yield to the temptation to put your baggage there, nor to sit there yourself should you get tired of sitting on the floor, for to do so would give insult to the sacred things of a courteous people. That alcove is sacred to the Soul of Japan.

THE JAPANESE EMPEROR is Divine because he is the Soul of Japan. The idea of Divinity is different in Asia from what it is here in the West. The Japanese are not fools. They do not believe that their Emperor is the immortal God, the Creator of heaven and earth. In Europe and America we think of God as a great Person, but in Asia they think of God as a great Essence. In Asia, therefore, a thing, or a person, can be Divine because it is filled with the Divine Essence to an extraordinary degree. This God-Essence is to be found in the Emperor to an overwhelming degree, they believe, because he represents JAPAN. The Emperor is Divine by virtue of his ancestry and his office, making him more excellent than other men. He is Divine because he sums up in himself the ideas and ideals of the Japanese people. You must understand that, or you cannot understand the Japan of today.

The smallness, the compactness, of the Japanese nation has produced a social development not approximated anywhere else in the world. Nationalism is an insular product. It is born on islands where people must be one because they cannot escape from one another. They are ready to think alike and act together because they had been forced by very nearness to exchange ideas. Nationalism is born on islands, and if it comes to continents, it comes as a foreign implantation, as exotic growth. That is—or has been—the difference between China and Japan.

BUT NATIONALISM in Japan has taken a strange turn. In the Empire of the Rising Sun they think of the nation in a way quite unique. In Europe there has come with nationalism a strong sense of the importance of the individual person—perhaps through the influence of Christianity—but in Japan this sense of people as individuals is lacking. Nationalism, there, has come through an expansion of the idea of the family. The individual means little, so little that people can hardly be said to exist as individuals. They exist as families. The individual is not thought to be an entity in himself; he is of importance only as one of several parts making up the family group. The family is the all important thing. Its welfare is of more importance than his welfare: its honor is of more importance than his honor; so, if it becomes necessary that the son should give his life for the family prosperity, or the family honor, he does it without question. What is his life worth, if his family is in disgrace? This falls even more heavily on the girls, for they have a market value. If it becomes necessary for the daughter of the family to sell herself into prostitution in order to save the family home, she does not hesitate to do so, although it is as terrible a thing for her as it would be for one of our girls who has been well brought up. After all, they say in Japan, the happiness and honor of one member of the family cannot be made to supersede the needs, or the honor, of the whole family; so that girl makes a sacrifice of herself. We may not approve the system, but I dare say there are few who will not recognize the nobility of heart in such a willing sacrifice for the sake of home and loved ones. Those who reckon with Japan today must take this into account.

As the social system of Japan is that of the all-important family so the idea has been moved up to include the nation as a whole. You cannot understand Japan if you fail to understand this, that Japan is not a nation, but a family. Just as the center of the Japanese family is the father, so the center of the Japanese nation is the Emperor, and that is why he is the Soul of Japan. It is also the explanation of much that, to us here in the West, seems inexplicable to the Japanese character. Let us understand this, that just as the Japanese boy or girl will, without question, sacrifice all for the welfare of the family, so every Japanese will give himself unreservedly for the Japanese national-family. There is no shadow of question in Japan as to the relative importance of the nation and of the man. If it should become necessary for ten million Japanese to give their lives for their country, they would do it with a gladness which would astound our Western world. It is not that they are blood-thirsty, or that they love to fight. It would be a falsehood to say that they are so. I have found them a courteous and a kindly people. But they are willing to give their lives for their country. They are willing to do exactly what their higher-ups tell them to do. As a Japanese gentleman said to me in Tokyo not long ago. "If I had had my choice, I would have chosen to be born in some other nation, but I had no

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EDITORIALS

God's Alarm Clock

Last week the legislature of New York adopted a joint resolution calling for "an international world organization after the war."

We have not seen the wording of the resolution, but the vote by which it was adopted is striking evidence of the general demand that now exists for this country to have a share in world affairs. The resolution passed the lower branch of the law making body by a vote of 335 to 11, while in the state senate there was a single dissenting vote; it was adopted unanimously.

Now New York contains more than one tenth of the entire population of this country.

Furthermore this great state is the home of Representative Hamilton Fish, who before the outbreak of the war was one of the country's leading advocates of the foolish policy of isolation. Also it is interesting to remember that the present New York legislature has a strong Republican majority, so it would seem that the policy of internationalism is no longer a party issue.

Who knows? Perhaps Pearl Harbor was God's alarm clock. The means He used to wake this country up, and make us realize that we must assume our national responsibilities in world affairs, and take our place among the nations to "make wars to cease unto the ends of the earth" (Ps. 46, vs. 9).

R. C. M.

Psalm Forty-six From Two Angles

Within the past few months a very unusual surgical operation was performed on one of our submarines.

The uniqueness was not in the operation itself, which is common enough, merely the removal of an appendix, but in the operation. He is not a surgeon, but a pharmacist-mate. Nevertheless his surgical work was perfectly successful, and his patient is now ready for active duty again.

The emergency surgeon was persuaded to go on the air and describe his feat on a radio program. He said in part:

"We (the sub crew) assembled in the mess room. First we said a prayer, then I repeated the first verses of the forty-sixth Psalm. We all felt better after that. Then he went on to describe the operation, which was performed while the underseas craft was submerged, for they were in enemy waters.

As it came over the radio, in its solemnity and simplicity, one might have thought at the outset that we were listening to a religious service.

A reading of the first two verses of that Psalm shows how well that pharmacist-mate knew his Bible, and where to look for inspiration. Consider these words, spoken as they were deep under the ocean, when a man's life was depending upon his untried skill.

They read: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth be removed and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof."

Could one find more encouraging words anywhere than these!

Now let us turn to quite a different angle on this same forty-sixth Psalm.

It was recently brought to the attention of the writer that in this Psalm there is a very interesting play upon the number 46 in connection with no less a personage than William Shakespeare.

In the year 1610 when the translators of the King James version of the Bible (from which we have just quoted) were completing their task, the great playwright was 46 years old. In this 46th Psalm in the year of his age, the 46th word from the beginning is "shake" ("though the mountains shake").

Now if we go to the end of the Psalm and count the words backward (omitting "Selah" which is only musical exclamation) we shall find that the 46th word from the end is "spear". "He breaketh the bow and cutteth the spear."

Is it a mere coincidence that this combination of four 46's, the number of the Psalm, the age of the poet, the number of the word from the beginning to make the first half of his name, and the 46th word from the end to make the last half?

Or may there have been some one among those translators who wished to pay a lasting tribute in an obscure but eradicable way to the genius of English literature?

This coincidence is equally interesting, whether it occurs through accident or design; because next to the Bible the words of William Shakespeare are more frequently quoted by English speaking people than anyone else, so it is curious that these two sources of inspiration should have this odd conjunction.

If any of our readers have any information as to how this oddity of the 46's was discovered we shall be glad to hear from them.

In any case this chapter of the Bible can be studied with great profit in troublous times.

R. C. M.

Toward a More Democratic Church

By SIDNEY E. SWEET

At the Synod of the Province of the Southwest, meeting in Joplin, Missouri, in October, a resolution was adopted which points a way toward more democracy in our Church:

"RESOLVED, that this 20th Synod of the Province of the Southwest memorialize General Convention with a request to consider the inclusion in the budget of General Convention of an item covering the expenses of all Clerical and Lay Deputies, and to assess the dioceses on such basis as seems to General Convention to be just and wise."

Our nation considers it important for the democratic functioning of the Congress to secure full representation from every part of the country, and it pays the traveling expenses of Senators and Representatives accordingly. What kind of democracy would we have if only Virginia, Maryland, Pennsylvania, and a few other states near the Capitol were fully represented in Congress?

If our Church is to be administered democratically it is equally important to have full representation of every diocese and missionary district at General Convention. In practice we are very far from this. A major factor in preventing full representation is our antiquated practice of leaving it entirely to individual Deputies or individual dioceses to provide ways and means of paying the expenses of Deputies.

Just before the last General Convention a questionnaire was sent to the secretaries of each of the 89 dioceses and missionary districts in continental United States. Replies were received from 85. This is a summary of the replies:

(1) **Does your diocese pay the expenses of Clerical Deputies to the General Convention?**
Yes: 24 No: 24 In part: 37

(2) **Does it pay the expenses of Lay Deputies to the General Convention?**
Yes: 18 No: 46 In part: 21

(3) **Do you generally have a full delegation of Clerical Deputies at the General Convention?**
Yes: 83 No: 2

(4) **Do you generally have a full delegation of Lay Deputies at the General Convention?**
Yes: 48 Usually, but not always: 8 No: 29

It is significant that of the 29 dioceses which reported that they do not generally have a full delegation of Lay Deputies, 24 pay nothing toward the expenses of these Deputies and 5 pay their expenses only in part.

It will also be noted that while 61 dioceses pay all or part of the expenses of their Clerical Deputies, only 39 pay all or part of the expenses of the Lay Deputies. This correlates at least roughly with the fact that only two dioceses generally fail to have a full delegation of Clerical Deputies, whereas 27 dioceses generally fail to have a full delegation of Lay Deputies.

There was a further question on the questionnaire:

(5) **Do you think that the matter of expense interferes with a full delegation of Clerical and Lay Deputies?**
38 said yes. 10 said no.

24 think it does in some cases, though "time" is considered by 5 to be more of a factor than money.

12 believe it is likely to limit the selection of Deputies to men of known means.

1 stated definitely that he did not think it advisable to pay full expenses.

From this summary it may be gathered that 62 out of 85 feel that full representation at General Convention is prevented at least to some extent by the burden of expense upon delegates. It is pretty clear that aside from the disadvantage to many individuals, our present system works to defeat the very democratic process which by the Constitution of our Church the General Convention was created to safeguard.

Our present hit-or-miss system works injustice in several ways:

1. It is unjust to the dioceses. This is true, firstly, because of the great distances some Deputies must travel to reach almost every General Convention. People living in Missouri and other parts of the middle west are favored on the whole, for the last two Conventions were at Cincinnati and Kansas City, and the next one is to be in Cleveland. But some Deputies have to make extremely long trips to almost every General Convention. Many of the dioceses and missionary districts, whose Deputies usually have to travel the greatest distances, are ones which contribute little, if anything, toward the expenses of their Deputies. Our present system is also unjust to the dioceses because the various dioceses are not equally able to pay the expenses of Deputies. The dioceses have the same number of Deputies. Some are much stronger financially than others. The smaller and poorer dioceses have as much right to a full delegation as larger, richer dioceses. Yet in practice it is very difficult for some dioceses to exercise their right of representation because of financial stringency.

At Kansas City two years ago I sat down for luncheon one day with a Clerical Deputy from one of the far western dioceses. His trip to Kansas City had been entirely by bus and involved sitting up on the bus several nights each way. He had taken a very cheap room in Kansas City. Most of his expenses were paid out of his own pocket at great personal sacrifice. It is not right for us thus to penalize any Deputies but it is especially unfortunate that many Deputies from rather remote parts of the country who have much to contribute and who would perhaps profit most from the educational values and the fellowship that General Convention provides, are denied this rich corporate experience.

2. Our present system is unjust to General Conven-

tion itself. General Convention is deprived of the contributions that might be made by some of our Church's best qualified men, who, except for financial reasons, might allow themselves to be elected Deputies. The present system, therefore, makes her inefficiency. We do not always have the representation of our best qualified men. The present system also tends to prevent young men from serving as Deputies, especially young laymen who might be able to adjust their vacation time so as to attend Conventions if their expenses were paid. The first registration under the Selective Service Act—the registration of men 21 to 35—took place during the last Convention, and it was rumored that only one Lay Deputy was of registration age. This may be a slight exaggeration, but it cannot be far wrong! Our tendency is to elect as Deputies not only old men but wealthy men. The labor group is conspicuous for its absence among our lay representatives. If in practice our system limits representation to one class of society, it is undemocratic.

3. Our present system is unjust to individuals. Many of the better qualified men in our Church would like to have an opportunity to serve but cannot afford it.

To sum it all up, it is not fair to penalize certain dioceses and certain groups of society and certain well qualified individuals and indeed the Convention itself, because of an antiquated and inadequate system, or lack of system, for paying the necessary expenses of Deputies.

The remedy for these injustices is quite simple, and it has nothing to do with churchmanship. The remedy for this situation is for General Convention to pay traveling expenses and board and lodging of all Deputies on an equitable basis by a per capita assessment of all dioceses.

When this matter was brought up two years ago in the House of Deputies at Kansas City there seemed to be a good deal of opposition to it. But why?

A "Joint Committee on the Expenses of Elected Delegates to General Convention" was appointed. This Committee has not met, but it would be helpful to the Committee if people would speak their opinions freely on this matter. Now is a good time for it to be freely discussed in our Church papers so that when General Convention meets next October it may know the mind of the Church. In such a time as this, matters of this kind may not receive the attention they deserve from General Convention unless there is full discussion of them beforehand.

If anyone should suppose that it is either novel or impractical for the General Church to take responsibility for the expenses of representatives at Conventions whose agenda and jurisdiction concern the whole Church, it should be pointed out that many of our sister Churches have been doing this successfully for years. To take only one example, the Presbyterian Church in the U. S. A. has a mileage and contingent system which was adopted by their General Assembly in 1870—seventy-three years ago—and which, with amendments, has been in force ever since. The contingent expenses of each General Assembly of their Church and the traveling expenses of the Commissioners, as Presbyterians call their delegates, are fully met "by the apportionment of the whole amount among the several Presbyteries, according to the number of their communicants respectively."

The General Assembly of 1941 requested every Presbytery to pay to the Treasurer of General Assembly the sum of 12c for every communicant. This assessment provides for all expenses connected with the annual sessions of General Assembly, the printing of official publications, the maintenance of the five departments of the office of General Assembly, and railroad and sleeping car fare of all Commissioners to the General Assembly and an entertainment allowance of $4.50 a day.

There is no reason why a similar system would not work equally well in our Church. And there is every reason to believe that such a system would point toward an increased efficiency and democracy in the administration of our Church at a time when both are needed.

* * *

IS GOD A JAPANESE?

(Continued from page 6)

choice. I did not choose Japan, but Japan chose me, and what Japan chooses for me to do, I must follow."

The Japanese nation is a super-family, of which the Emperor is the Father. As such, he is too sacred a person for everyday contacts. He acts only through his ministers, and that fact has undoubtedly saved the Japanese dynasty in many a crisis, so that it is, today, the oldest reigning house in the world, this one family having held the Japanese throne for nearly twenty-five hundred years.

THE IMPERIAL FAMILY has held the throne, but it has not always ruled. It does not rule today. Except at the very beginning, it has not ruled at all. At times Japanese Emperors have been so poor that they have gone hungry in their palaces, and at least one Emperor was forced to support himself by selling specimens of his penmanship—placed at the door of his house each night under cover of darkness, for very shame, and the money left by purchasers gathered the next night—while powerful ministers of state lived in gilded ease For centuries the Coronation throne had to be hurriedly burned at the end of the coronation ceremonies for fear someone other than the Emperor, and more powerful, might take it and occupy it. But through it all the Emperor has been the Emperor, not through physical might, but through spiritual authority. He, alone, is of Divine descent, the real Soul of Japan. His divine character has preserved his house through the centuries, and preserves it today.

What does this mean for us? Those who consider it and are wise will understand that the men who live under the flag of the Rising Sun confidently look forward to the day when the Soul of Japan will be recognized as the Soul of the World.

* * *

THE STORY OF THE BIBLE PEOPLE. By Muriel Streibert Curtis. Macmillan. $1.75.

This is the kind of book urgently needed to make the Bible real to children from 9 to 14 years. It is a book with many possible uses in home and church school. It has an attractive format and the illustrations are fine. The stories are short enough, and introduce the reader to the people without whom there would have been no Bible. There is a "checklist" so that the reader can keep track of the recommended stories in the Bible itself as he reads them. The chronological tables and scholarship are excellent, especially for the Old Testament, while the New Testament is a bit conservative (the pastoral epistles are accredited to Paul). There is a concluding section with many helps for teachers and parents, and a list of helpful books for additional reading by both the boys and girls and the adults, but the Goodspeed **Short Bible** (good type, format, and chronology) is strangely missing. Books of this quality should be in every church school library and in all homes where there is a desire to make the children Christian and literate in their religion.

R. C. M.

A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

LET US PRAY

For those who gladly, freely give their lives,
And never stay or pause to count the cost;
And those as well whose sense of duty drives,
Without whose aid all would be lost:

For those who fight by air, by sea, and land,
That through their perils God may safely guide;
Upheld and strengthened always by His Hand,
To bring deliverance to our nations wide:

For all who mourn, and those now sad at heart,
That Thou in pity wilt their grief relieve;
And all those fallen—grant to them a part
In endless glory, and in Thy grace receive:

For those who suffer tortures in Thy Name,
By barbarous foe who does no mercy show;
That Thou wilt comfort, succour, and sustain,
And grant them all Thy pitying love to know:

Fo those who lead us all in these dark days,
That they will to Thee look, and in Thee trust;
O guide them through the dark and baffling ways,
To freedom from the proud aggressors' lust:

For strength for all who work by night and day,
No matter what their contribution be;
That Thou in mercy show them all the way,
To free the world for all who worship Thee.

—Dorothy Corbet,
in Canadian Churchman.

* * *

THE SWEET SINGER

Once upon a time, in the long-ago days, there was a large abbey on the stormy coast of Northumbria, which is a part of the island we know as Britain.

In this abbey lived a number of people who worked and studied under the care of the wise and gentle abbess, Hilda.

Every night when the evening meal was over and the torches were lit, and the watchmen made their rounds to see that no wild beasts came near the sleeping farm animals, all the people gathered in the great hall. There they would press close to the fire; old and young, clever and simple, rich and poor—all would come together.

They listened to the minstrels who sang them songs or noble deeds and exciting journeys; of knights and ladies and kings and battles. Sometimes the people themselves took turns at making the evening's entertainment, and the harp would pass from hand to hand until even the youngest had taken a part in singing for the company.

Caedmon was always unhappy on these evenings and when the harp came near his corner he would huddle into the shadows or slip outside, disappointed bitterly that he had no skill in verse-making and music.

One night he left the warm fireside and stole away quietly to the stable where the good old farm horses were sheltered. Flinging himself down in the straw, he felt as though his heart would break.

"Caedmon," said a voice softly.

He looked up, thinking it must be the abbess, Hilda. Surely no one else spoke in that sweet, low tone. His astonished eyes beheld a vision of radiance and beauty. An angel stood before him, shining in the stable's gloom.

"Sing Caedmon," said the angel.

Caedmon shook his head sorrowfully. "I cannot," he said, "I have no singing voice, and my thoughts are confused when I try to make verses, anyway."

"Sing Caedmon," repeated the angel. "Sing to the glory of God, and the songs will awaken in your throat."

Caedmon sang, the words and the music came to him like magic.

Then he fell asleep and in the morning he was afraid it was only a dream. But he started to hum a tune, and when his master questioned him in surprise at his sudden burst of melody, he told about his wonderful vision.

"Go and tell the abbess," advised his master. "You need not work on the farm today. Leave the horses and the ploughing. The abbess will be able to tell you what your dream is about."

So Caedmon went to the good abbess, feeling very shy and awestruck at approaching so great and wise lady. But she was kind and patient, and heard his story through without interrupting him. Then she asked him to sing for her, and he sang some of the verses he made in his dream.

"God has blessed you with a wonderful gift, Caedmon," said Hilda.

"Whether it was a vision you saw or a dream you had, matters not. God has seen fit to grant you the sweetest voice in all Northumbria. You must use it always to glorify God."

After that Caedmon sang every day. He sang songs of the Bible stories we love to read today. Some of his songs have been written down and kept all these hundreds of years.

—Canadian Churchman.

* * *

THE MIRROR

A bit of broken glass had caught the light
That made the eastern sky a sea of flame,
And he who saw it turned about to learn
Whence all the splendour came.

So, if a life that else were dull and drear
Glowed with the glory of a lightened face,
What marvel if men turned, to praise anew
The wonder of God's grace.

Lord, wilt Thou make a mirror of my life,
And let it ever show Thy radiance bright,
That dwellers in the dark may catch the gleam,—
And turn to see Thy light?

—W. E. Exley, in The Maritime Baptist.

* * *

HIS HOLD ON US

In some parts of the foreign mission field it is said that the natives divide the Christian into two classes, and call the religion of the one class the "monkey religion," and that of the other the "cat religion." There is a reason. The mother monkey carries her young as she jumps from tree to tree by having them hold on to her tail. If the little baby monkeys have sufficient strength to hold on tightly enough, all well and good. But if one through sickness or weakness should lose his hold, then good-by for little baby monkey. Now with the mother cat it is different. She takes hold of her baby kittens with her teeth, and their safety depends not upon the hold of the baby kitten on its mother, but that of the mother cat on the kitten. This is much better. It is not our hold on Him that makes us safe, but His hold on us.

—From the King's Business.

* * *

A MUSICAL NOTE

One afternoon Sir Arthur Sullivan, of Gilbert and Sullivan fame, set out with a companion for a house where he had been only once before, and on reaching the proper street could not remember the number.

"Never mind," he said, "I'll find it." He walked up to each door in turn and gave its boot-scraper a gentle kick. "Here we are," he said at last, "Listen —E Flat."

A WEEKLY REVIEW OF THE NEWS

"Food For Freedom"

A Call to Young People to Save Crops This Summer—Presiding Bishop Calls Attention to Church's Challenge

New York, N. Y.—Presiding Bishop Tucker has, in a personal letter, called the attention of all Bishops of the Church to the opportunity and challenge presented by participation on the part of thousands of young people all over the country in the "Food for Freedom" call to save the crops this summer.

Bishop Tucker points out that some of these boys and girls will be working individually on farms; others in Church-sponsored work camps; still others under inter-faith, inter-church, or secular auspices, and that in all events, "The Church must be concerned about them in their important war work."

It is pointed out, too, that many diocesan summer conferences have been cancelled because of rationing problems, thus depriving Church young people of a valuable source of inspiration and opportunity for Christian fellowship.

Bishop Tucker suggests that dioceses consider the planning of farm work camps combined with a summer conference program. He regards this as practicable in many areas, as many farmers prefer to have boys and girls of High School age work only a half day. They are unaccustomed to such labor, and cannot work effectively more than four or five hours, it is said. Financial problems are offset to a considerable extent by the remuneration received by the workers, and in some States the Department of Education is assuming financial responsibility for the training of supervisors under private agencies, including the Church.

Bishop Tucker wants it understood that as these thousands of young workers give their labor to beat the war problem of food shortage, the Church approves their effort and gives its hearty sanction. It recognizes also its obligation to minister to the spiritual needs of these workers, and Bishop Tucker hopes that dioceses and parishes all through the Church will seize this opportunity for a most practical, and a most needed service.

The Divisions of the National Council's Home Department are jointly interested in this situation. Suggestions, list of resource people, agencies and bibliographies are obtainable by diocesan leaders from the Division of Youth.

Already two special work projects are being opened by the Church, and others are taking form. One is in the diocese of Western Michigan, at Orangeville, where, under the leadership of Bishop Lewis B. Whittemore and Miss Bernice Jansen, a program is planned that aims to reach not only the youth of the diocese, but youth from all parts of the Fifth Province.

In Maine, Bishop Oliver L. Loring, the Rev. Russell Hubbard and Miss Genie Daly have a well-developed plan for work centering at Exeter, Maine. Final plans for these two projects are to be announced in the near future.

FORWARD IN SERVICE CHAIRMEN REPORT SUCCESSFUL WORK

New York, N. Y.—The Rev. Arthur M. Sherman and the Rev. C. Avery Mason of Forward in Service have, during the past few weeks, met diocesan Forward in Service Chairmen in all of the Provinces. They report that diocesan chairmen tell of a great amount of successful work going on under the banner of Forward in Service. They are not in a position to report detailed statistics, but are convinced of the soundness and wisdom of planning ahead the corporate work of Forward in Service for a given diocese.

Items of Forward in Service materials which have been particularly well received include: The Study Packets, particularly the one on Peace; about 7,500 of which have been sold throughout the Church. Many of the study groups have sent in Findings, some of which it is hoped may be made available for general review. Clergy have written requesting more than 12,000 copies of the suggested methods booklets; How to have a School of Prayer; A Preaching Mission, etc.

At the same series of Provincial conferences for Forward in Service chairmen, the tentative Plan of Action starting September 1943 was presented. Through the process of suggestion, criticism and revision, it is believed that the Plan of Action comes very close to being the voice of the Church.

The emphasis for the year starting September 1943 is Christian Community Service, a further step in the work of Evangelism. The four suggested methods of rendering such Community Service are:

I. The outreach of the parish through its regular worship services.

II. Christian Social Education.

III. Action. (What can the parish do in its community?)

IV. Emphasis of Christian Vocation.

Under the first heading, it is suggested that exploration shall be made to discover "the tremendous latent power in the forms of our Prayer Book." In Christian Social Education parishes are urged to conduct special programs in education and action, with special sermons, discussion groups and schools of Christian Social Action.

Under the third heading, it is suggested that the parish may discover what it is already doing in community work through worship, study, fellowship and work. Study may reveal facts about the immediate community; what is done by social agencies and other churches, and what are the unmet needs of the community. When the parish has proceeded in this manner, it will be ready to consider its relation with other churches and social agencies, and the possibility of further service with specific projects.

Under Christian Vocation, Forward in Service suggests that "Most of us will be called to do our part in building a more Christian world through the vocation in which we make our living. The problem how to make a Christian life within that vocation presents itself. It is recommended that a family conference week-end be called for December 3-5 in each parish to discuss the subject, 'Christianizing Your Vocation.'"

Sergeant Sends Gift for China

Bishop's Fund Receives Check from Soldier in General MacArthur's Forces

New York, N. Y.—Transmitted to the Presiding Bishop by his mother, Mrs. J. Everett Young, of Quitman, Ga., a remittance of $17.80 for the Presiding Bishop's Fund for World Relief from a Sergeant serving with General MacArthur's forces, is designated for "China Relief".

Sergeant James E. Young, member of an amphibian corps somewhere in the East, has evidently seen something of China, and wants to help the Chinese sufferers from war.

The Presiding Bishop, in his personal acknowledgment of the gift said: "It means more than financial assistance, as it indicates an interest based on or strengthened by knowledge gained in the Far East. Our prayers accompany you on the dangerous mission in which you are engaged."

* * *

BISHOP LARNED TAKES CHARGE

On Behalf of Army and Navy Appeal in Diocese

Brooklyn, N. Y.—Bishop J. I. B. Larned, Suffragan Bishop of Long Island, with the approval of Bishop DeWolfe, is taking personal charge of the diocesan appeal on behalf of the Army and Navy Commission. Bishop Larned is making many personal interviews and public addresses on the subject, and has written to all clergy of the diocese urging full cooperation in the effort.

"I am convinced that our Church is tremendously in sympathy with this whole effort," says Bishop Larned, "and that we will have no difficulty in obtaining from every unit the response desired by us all." He is asking that if possible the effort be completed within the next three months, and suggests special parish meetings on Sunday afternoons during Lent, or on week nights, to present the Army and Navy Commission's program and needs.

ST. MARK'S, LOUISVILLE, FIRST TO REPORT SPLENDID OFFERING

Louisville, Ky.—St. Mark's, Louisville, is one of the first parishes to send to national headquarters, a report on its special offering for the Army and Navy Commission.

Sunday, March 14, was set as the date for the parish offering and advance publicity was given from the chancel for several weeks. In addition, the Commission's folder and Offering Envelope were mailed to all families of the parish.

On March 14, the service was conducted by a lay-reader who is an Army Lieutenant. The sermon was preached by a Chaplain from Fort Knox, and the Offering was taken by three soldiers, members of the parish.

The result was an offering of $375

and an additional $50 was received by mail since the service.

The Rev. William H. Langley, rector, says, "I don't want to indicate that there is anything remarkable in an offering of $425. My point is that St. Mark's is not a wealthy parish, just a 'normal' parish, and I think the preparation we made more than justified itself."

* * *

MORE CHAPLAINS NEEDED

4,000 Required Before End of Year

Washington, D. C.—The Office of the Chief of Chaplains is asking for more Chaplains. "In the earlier months of the war effort," says a Department statement, "the number of Chaplain applications kept pace with the expansion of the Army. About last August requisitions from the field began to exceed the number of clergymen applying. We are just about two months behind our procurement needs. If the number were available we could today assign to duty 600 or more Chaplains. Approximately 4,000 Chaplains must be appointed before the end of this calendar year to meet current and anticipated needs. This number required to fill the gap between those now in the Army and those required breaks down roughly as follows: Protestant groups, 3,028; Roman Catholic, 959; Jewish, 69.

"Two hundred thirty-five of the above number should be Negro Chaplains of whom 200 could be assigned to duty today."

The statement notes that the Episcopal, Unitarian, Presbyterian U. S., Lutheran Mission Synod, Presbyterian United, and Baptist South are slightly ahead of their quotas, while "many of the Church groups are lagging behind the monthly requirements."

It is understood that while the Episcopal Church quota is more than filled, the present situation is such that additional Episcopal Chaplains will be appointed as presented and certified by the Army and Navy Commission.

* * *

MEMORIAL TO BISHOP BABCOCK PLACED

Boston, Mass.—A Bishop's Chair, memorial to the Rt. Rev. Samuel Gavitt Babcock, D. D., Massachusetts' first Suffragan Bishop, who died last June, is now in place in the chancel of the Cathedral Church of St. Paul. Designed by Charles Collens, Boston architect, the chair is executed in carved oak, matching in color the rich brown oak of the reredos, and—unusual feature—it carries Bishop Babcock's pectoral cross inset in the back. The use of the cross carries a special interest and is due to the generosity of Mrs. Babcock, the Bishop's widow.

The cross is designed on English Gothic traditions, and in the spirit of the goldsmiths' work of the 13th and 14th centuries. Medallions bearing emblems of the four Evangelists terminate the ends. A fifth medallion at the crux bears the Agnus Dei. The plain upper surface of the arms is illuminated with red enamel. A large amethyst flanked by two pigeon blood rubies marks the center of the lower arm. The foliated corners of the crux are studded with four diamonds; the body of the cross is of massive gold.

The inscription on the chair is worded: "To the Glory of God and in loving memory of Samuel Gavitt Babcock, 1851-1942. First Suffragan Bishop of Massachusetts, 1913-1938. Wise in Counsel—Strong in Faith—Loving and Beloved, he fought the good Fight of a Soldier of the Cross."

Dedication by Bishop Sherrill will follow.

Home-Coming at Trinity, Arlington

Enlarged and Remodeled Church to Be Dedicated on Palm Sunday

Arlington, Va.—Homecoming services are being planned for Palm Sunday at Trinity Church, at which time the newly enlarged and remodeled church building and parish hall will be dedicated. The Rev. Samuel B. Chilton, executive secretary and treasurer of the Diocese of Virginia, will be the preacher and dedicator. The Rev. Albert C. Muller, rector, will conduct the service. The offering will be for the building fund.

The choir at Trinity is now under the direction of Lieut. Douglas W. Overton, U. S. Signal Corps, formerly of the faculty of St. Paul's University, Tokyo. Lieut. Overton is an expert organist and thoroughly conversant with church music. The choir numbers more than a score.

Trinity Church is now capable of seating about 250 persons on special occasions. The old lines have been retained, a large chancel and sanctuary created, the porch enclosed in a vestibule, and ample rooms at the side and rear have been added to the structure. The cost has been over $13,000.

New furnishings, many of which are memorial pieces, will also be included in the dedication on Palm Sunday.

In the heart of some of the heaviest new construction in rapidly expanding Arlington, Trinity's congregations are increasing every Sunday. And the community has not yet reached its maximum growth.

Antecedent to the present Trinity Church was Arlington Chapel, located originally on the Arlington plantation of George Washington Park Custis, adopted son of General George Washington. This afterwards became the home of General Robert E. Lee. In later years there was also a community Sunday School at a point on Columbia Pike not far from the present site, but in the late 1800's the present structure was erected at a point some blocks nearer the Potomac River. In 1903 it was moved bodily to its present location, was later stuccoed and remodeled several times, and is now the much enlarged and remodeled structure which is about to be rededicated to a fuller service.

The late Bishop Potter, in a letter dated November 4, 1903, wrote to a student of the Virginia Seminary who was then working at Trinity. He said that he had had charge of Arlington Chapel while a student at the seminary between 1854 and 1857. "The peculiar interest of our work at Arlington consisted in the fact that it was upon the Custis Estate, that Arlington House, then owned and occupied by George Washington Park Custis, Esquire, the adopted son of General Washington, offered us, every Sunday, its hospitality; and that the family living with Mr. Custis in this house, consisted of his wife and children, the former being daughter of (as he was then) Colonel Robert Lee.

"Mr. Custis, who was an old man, often went to sleep when I spoke in Arlington Chapel," continues Bishop Potter's letter, "and was fortunate in being able to do so, for very poor preaching it was; but his son-in-law, Colonel Robert E. Lee, afterwards the great Confederate General, was always singularly alert and reverent in his bearing. I shall never forget the constant kindness I received from the inmates of Arlington House; and I have often wished that all candidates for Holy Orders might have the training which, ministering to the ignorant, the sick, and the forgotten of their fellows in that congregation, came to me there."

* * *

CATHEDRAL FIRESIDE SERVICE ADDED TO SOLDIERS' AND SAILORS' CLUB

Spokane, Wash.—The Cathedral of St. John the Evangelist, Spokane, has worked out a plan for a special Church tieup with the program of its Soldiers' and Sailors' Club. The Club is offering hospitality to 2,000 to 2,500 men and girls each month, with a program of parties, games, and conferences.

Now the Cathedral Fireside Service, Sunday at 5:30 P. M., has been added to the schedule and Dean Chas. E. McAllister says the response is most gratifying. The service is especially for the people who use the Club, and is informal, with familiar hymns, shortened evening prayer and a motion picture. "It begins to look like a possible solution of the evening service problem," Dean McAllister says.

The Soldiers' and Sailors' Club in the Crypt of the Cathedral was financed by the people of the congregation, who gave $3,000 and a grant of $1,000 from the Army and Navy Commission. The entire floor of the Crypt, including the great hall and six additional rooms are used. Heavy linoleum was put down; a stage with a black velvet cyclorama and a blue velvet curtain has been built. There is an amplifying system for music as well as a public address system.

There is a game room, a billiard room, a ping pong room and private conference rooms for soldiers and sailors to use when they meet their families. The rooms are open daily from nine to five, and there are activities three nights each week.

* * *

POLICY "TO FEEDING OF EUROPEAN CHILDREN" VOTED BY DIRECTORS

New York.—The Board of Directors of the Save the Children Federation, on Thursday, March 25, voted "That the policy of the Save the Children Federation from now on be favorable to the feeding of European children." Dr. Guy Emery Shipler, chairman of the Board, presided.

The resolution had already been passed by the Federation's Committee on International Service, and handed on to the Board for final endorsement.

Dr. L. Foster Wood of the Federal Council of Churches, is chairman of the Committee on International Service.

Four reasons were advanced in the discussion in favor of the resolution before action was taken. The first was the reported deplorable conditions among the children in the occupied countries.

It was then the general opinion that there is a change in public opinion favoring immediate action. Furthermore, the Board members were convinced that the feeding could be carried out without injury to the United Nations' cause if it were properly set up and controlled.

A fact that seemed to carry the greatest weight was the feeling that if something is not done soon, the United Nations will have no adequate human foundation on which to build peace. The reports of the low physical condition, undernourishment that is sapping the lives of the children and the ravages of disease carried great weight in the stand taken by the Federation.

* * *

CONFERENCE OF CHURCH WORKERS IN SOUTHERN MOUNTAINS LARGELY ATTENDED

Knoxville, Tenn.—In spite of travel difficulties, the annual Conference of Episcopal Church Workers in the Southern Mountains had a larger attendance this year than in most previous years. The increased attendance and active participation by all present in each session was due to the many new problems confronting the Church in this area, according to the Rev. Clifford L. Samuelson, assistant secretary in the Division of Domestic Missions and director of the Episcopal sessions. These new problems were dealt with by local Church leaders who found the Conference of value in helping them adjust their programs to meet changed conditions. The Rev. Charles G. Leavell, rector of Grace Church, Morganton, N. C., was program chairman of the conference.

The preacher at the opening session held at St. John's Church, was the Rev. David N. Peeples of St. John's Church, Marion, N. C. The Rev. Richard R. Beasley, rector of St. John's, and host of the conference, led a quiet hour.

Preaching to mountain people was dealt with by the Rev. Richard H. Lee of Luray, Va., and missioner in charge of several congregations in the Archdeaconry of the Blue Ridge. Mr. Lee, on the basis of his experience in preaching to congregations of mountain people for many years, pointed out that the content of sermons preached to these people must be carefully evaluated to meet the level of their spiritual needs and intellectual comprehension. "We must talk directly to the group," he said. "Find out their problems and speak of the things that concern them. There is no use in raising problems that have never been problems to them. They are intelligent, but they have not had much experience." In the discussion of Mr. Lee's presentation it was generally agreed that much of the terminology of the Prayer Book was beyond the comprehension of many mission congregations.

Diocesan organization for mountain work was described by Deaconess Edith A. Booth of Southwestern Virginia, the Rev. Benjamin C. DeCamp of Lexington, the Rev. Richard H. Lee of Virginia, Mr. George Wiese of Western North Carolina and the Rev. Joseph N. Bynum of Tennessee.

"The Clothing Bureau, Its Policy and Practice," was the subject of a lively discussion led by Miss Dorothy Stabler, secretary for Christian Social Relations and Supply Work in the Woman's Auxiliary. It seemed to be the general feeling that the benefits derived from the supply boxes were, the fulfillment of supplying the needs of the people; and providing financial help to the mission. The dangers were, pauperizing the people; making them "clothes-Christians" and the presentation of the Church as a merchandizing house. On the whole, it was agreed, the boxes accomplish a great deal of good, especially in opening the way for a personal ministry.

Considerable discussion was held on the place of the Church schools in Southern Mountain Work, conclusion of which was that this is such a vital matter it should be dealt with as a main topic in next year's conference.

At an evening dinner session, Mr. Samuelson spoke on the relation of Mountain Work to the rural work of the Church. The Rev. Grant Folmsbee described in detail the type of work he is doing in the Fontana Dam industrial area, where many of the laborers are from the Southern Highlands. Miss Elizabeth F. Upton, worker in the Pocosan Mission and school in Virginia, described some of her work with particular reference to the manner in which home mission work is similar to that in the foreign field. Miss Upton was in Japan for 29 years, in charge of an independent mission, largely social service, sponsored by the Episcopal Church and the Rockefeller Foundation.

At the business meeting of the Episcopal Conference, the program committee selected for the coming year was made up of the Rev. Rufus A. Morgan, Deaconess Amelia Brereton, and the Rev. Richard H. Lee.

At the close of its own conference, the Episcopal group joined with the general conference of Southern Mountain Workers which built its program around the general theme "The Impact of War on the Southern Highlands."

* * *

"ACCORDING TO THEIR NECESSITIES"

Philadelphia, Pa.—To aid in promoting the Church's work among the armed forces, both as to the Army and Navy Commission, and the program of the Diocesan War Commission, Pennsylvania is distributing among its parishes a special circular "According to Their Necessities", which is a particularly effective piece of literature for its purpose.

Featured is a design combining the Cross and the traditional Service Flag; there are short statements by Bishop Sherrill and Bishop Oliver J. Hart, who is President of the Pennsylvania Diocesan War Commission, and an appeal is made for $50,000, part for the Army and Navy Commission, part for carrying on "this war job at home".

Pictures and text explain the work of Chaplains and the necessity of the Church's war effort.

* * *

ANNUAL MEETING UNITED STEWARDSHIP COUNCIL

Philadelphia, Pa.—The United Stewardship Council of the Churches of Christ in the United States and Canada announces its annual meeting to be held in Philadelphia, April 14-15. Sessions are to be held in the Witherspoon Building auditorium. Delegates will make their headquarters at the Sylvania Hotel.

The Council program includes reports of all committee, address by the Rev. Dr. Ernest Fremont Tittle on "Christian Stewardship in the World of Today;" address by the Rev. Dr. G. Ernest Thomas on "Stewardship Cultivation in the Local Church;" and discussion of such problems as "Reaching Ministers' Meetings;" "Teaching Colleges and Seminaries;" "Increasing Cooperative Work;" "Giving of Persons in War Service."

* * *

MARY M. REED BEQUESTS AMOUNT TO $200,000

Omaha, Neb.—From the estate of the late Mary M. Reed, the Church in Nebraska will receive bequests amounting to a total of $200,000.

Mrs. Reed was for many years a member of Trinity Cathedral Omaha, and was active in many Church affairs, giving generously to many Church projects all through her life time.

Her will made these specific bequests: The Bishop and Vestry of Trinity Cathedral, Omaha, $50,000; Board of Trustees of Brownell Hall, $50,000; The Bishop Clarkson Memorial Hospital, $50,000; and the Cathedral Chapter of the Diocese of Nebraska, which is the holding corporation of the diocese, $50,000.

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MEXICAN CHURCH CONTRIBUTES

Sends Check to Army and Navy Commission

Boston, Mass.—Christ Church, Mexico City, the Rev. George Wyatt, rector, wanted to have a part in the work of the Army and Navy Commission, so arranged for a special offering to be received March 14.

The result is a check for $407.55, in Mexican currency, amounting to approximately $84 United States currency.

Christ Church ministers to foreign population, and Mr. Wyatt says, "The British members of our congregation were particularly happy to join in this effort for the Chaplains of the United States Armed Forces; and the offering represents the interest of us all in the work undertaken by the Army and Navy Commission."

* * *

DEEPLY GRATEFUL

New York, N. Y.—The Presiding Bishop has received a cable from the Rt. Rev. Edward Francis Paget, bishop of Southern Rhodesia, South Africa, expressing his appreciation for Aid-to-British-Missions from the Church in the United States. The Bishop's message:

"Just heard news of the generous help to this diocese from the American Episcopal Church, for which we are deeply grateful. Letter on the way."

National Council has set May 16 as "British Mission Sunday" in the Church.

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

ALTAR BREAD AND INCENSE
ALTAR BREADS — Orders promptly filled. Saint Mary's Convent, Box 311-C Kenosha, Wisconsin.

CHOIR GOWNS
Choir Gowns for Easter. Priced from $4.25 each. Lindner, 425-S. C., Fourth Avenue, New York. Leaflet mailed.

WANTED, POSITION AS HOSTESS BY woman of culture. Excellent references. Address R, care Southern Churchman.

JUNE OPENING FOR EXPERIENCED school secretary, one trained not only to take dictation, but to write good letters; capable of meeting public, and willing to carry responsibility without prodding. Year around position offering Christmas vacation and two weeks' summer holiday. Includes room, board and a salary commensurate with training and personality. Attractive opening for one who is not afraid to work. Give age and full details in first letter, and submit photograph. S. H., care of Southern Churchman.

WANTED, A DEPENDABLE SINGLE man, draft exempt, sober and honest, to manage or help on a small farm. Room, board, and fair salary. Treated as member of family. References required. Address F., Southern Churchman.

MIDDLE AGED LADY TO LIVE WITH small family in the country. Help with housework. Write to Mrs. Natl Emery-Route 1, Zionsville, Pa.

MOTHER'S HELPER; COMPETENT, REfined, to share general housework in modern, comfortable home, Lynchburg, Virginia. Good salary, congenial living, Address 3617 Manton Drive, Lynchburg. For Richmond interview, telephone 5-1830.

Personal Notes Of Interest

The Ven. B. B. Comer Lile has been elected acting secretary of the Diocese of Ohio to serve until the next Diocesan Convention by the Standing Committee and the Diocesan Council of the Diocese of Ohio. **The Rev. Paul R. Savanack,** secretary of the Diocese, has been given leave of absence on account of his service in the Chaplaincy Corps of the United States Army.

The Rev. Robert A. George, curate at St. Paul's Church, Akron, Ohio, has reported for training at the Naval Chaplains' School at the College of William and Mary, Williamsburg, Virginia.

The Rev. Henry A. Link, formerly in charge of the Missions in the Basin District of the Diocese of Wyoming, is now in charge of the Church of the Holy Communion, Rock Springs, Wyoming.

The Rev. Ian Robertson, rector of St. Matthew's Church, Cleveland, O., has announced his resignation, effective May 1, 1943.

Mr. William Lawrence Eccles, late of of the Phillips Academy at Andover, is to be the new Headmaster of St. George's School, Newport, R. I., a Diocesan Institution. He succeeds J. Vaughan Merrick, III., who has resigned because of ill health. One June 4 Mr. Merrick concludes fifteen years as Headmaster.

The Rev. John R. Wyatt, rector of the Church of the Ascension, Wakefield, R. I., has been chosen secretary of the newly formed Ministers' Association of Wakefield and vicinity. The Rev. Mr. Wyatt has arranged with the authorities of the South County Hospital to show on its bulletin board not only the names of the patients, and whether they are "Catholic" or "Protestant," but the name of the particular Church with which the patient is connected.

ORDINATIONS
Deacons

Warren Henry McKenna was ordained deacon by Bishop Perry in the Cathedral of St. John, Providence, 3 March, 1943. Preacher: The Rev. Massey H. Shepherd.
Phillips Academy at Andover, is tohro

William Arnall Wagner, Jr., was ordained to the diaconte by the Rt. Rev. Wallace E. Conkling, D. D., bishop of Chicago acting for the Rt. Rev. Francis M. Taitt, S. T. D., bishop of Pennsylvania, at St. Luke's Church, Germantown, on Thursday, April 1, 1943. The Candidate was presented by the Rev. Theodore E. A. LeVan.

The Rev. Mr. Wagner will become curate at Trinity Church, Aurora, Illinois.

St. Christopher's
Church Boarding and Day School for Boys. Preparation for College and Life. Campus of Thirty Acres. Special reduction to sons of clergymen. For Catalog, address: The Rev. John Page Williams, Headmaster. Box 11, Richmond, Virginia.

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THOUGHTS FOR THE THOUGHTFUL

"Learn thus, if thou wouldst bless others, to abide in Christ and that if thou dost abide, thou shalt surely bless."

Look not upon a life of holiness as a strain and an effort, but as the natural outgrowth of the life of Christ within you.

There is no proof of the reality of God's love and the blessing He bestows as the sight of hearts made glad. —Selected.

"The Jew will not again be easily led by his blind leaders who will try to offer him panaceas for his ills. He will remember that during the darkest hours of his history, it was only the Christian church and the nations influenced by its teachings that defended his rights as a human being."
—Jacob Gartenhaus.

Hate is a deadly blight that does far worse damage to the hater than to the hated; its only cure is the love of Christ and our fellows. When that Love comes in Hate goes out. They cannot keep house together.

A good example is the best sermon.
—Benjamin Franklin.

His heart was as great as the world, but there was no room in it to hold the memory of a wrong. —Emerson.

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What Has War Done to the Seminaries?

The war has reduced the enrollment of several Episcopal seminaries, and it seems likely that by next October all of them will suffer a marked depletion of student personnel. Dozens of young men who might otherwise have studied for the ministry have gone from college into the armed forces. Others have interrupted their theological studies to enter combatant branches and ambulance units. Many graduates of these same schools are serving as chaplains.

But a day is coming when the young men will return. We must be ready to give them the best in preparation for the Church's service.

The war and the taxation program have reduced the prospect of large gifts to the seminaries. Yet buildings must be maintained, and trained faculties, which cannot be assembled overnight, must be kept intact. In order to do this, the seminaries need many small gifts.

This advertisement is provided in the interest of all our Church Seminaries by the following institutions:

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"That this may be a sign among you, that when your children ask their fathers in time to come, saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever."

Joshua 4:6-7.

JUST as Joshua commanded the twelve men, one from each tribe of Israel, to take from the bed of the river Jordan, where the feet of the Priests stood firm, each man a stone and with these stones built a monument to commemorate the passing over Jordan—

So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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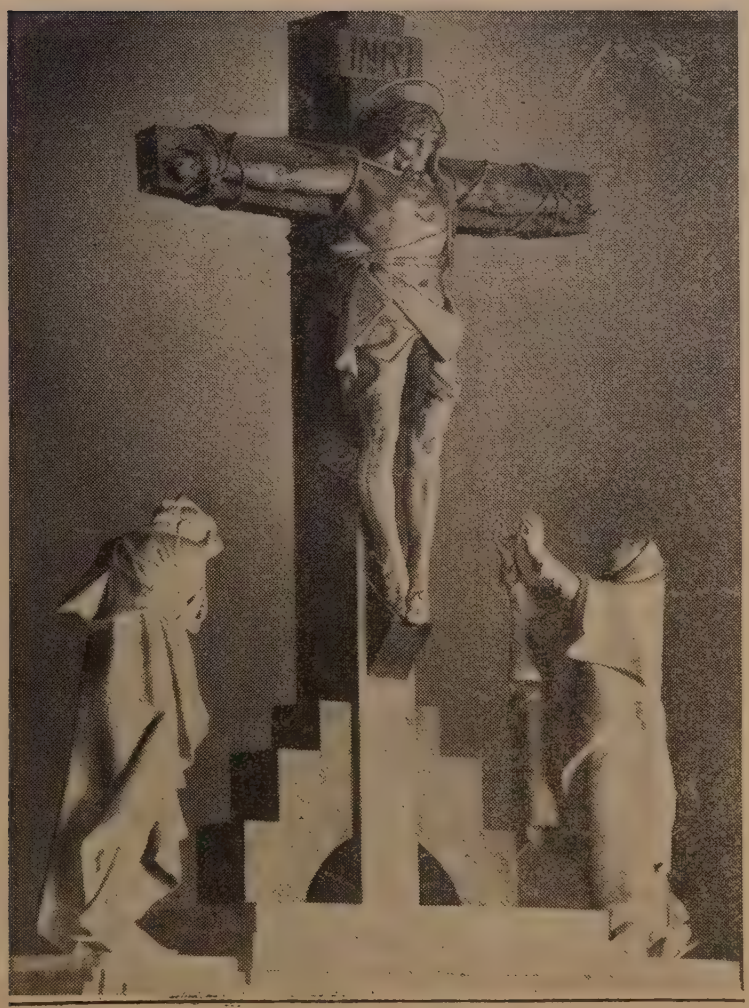
The Southern Churchman



On Good Friday—Ecce Homo!

The Holy Week drama reaches its climax. Christ is crucified. This unique artistic concept of the Crucifixion appears on the literature pertaining to the Good Friday Offering this year. The Offering, taken in parishes in most parts of the Church, is used to support the Episcopal Church's resident Chaplain in Jerusalem, the Rev. Canon Charles T. Bridgeman, and to assist in the work of the Jerusalem and the East Mission under the Church of England. Thus Church people in the United States aid in the extension of Christ's work in His own land.

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The SOUTHERN CHURCHMAN

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LETTERS

The P. E. Church

Mr. Editor:

"What is the 'P. E.' Church?" I asked of a non-Episcopalian. "The 'Protestant Episcopal' Church," he answered. "Well, suppose this proposed union of the Presbyterian and Episcopal Churches is successful—what would the 'P. E.' Church then be?" I asked. "It would be the 'Presbyterian Episcopal' Church," was his not unexpected reply.

Exactly! And would that not be a good case of "history repeating itself"? An unbiased examination of the New Testament will prove beyond question that the early church was presbyterian (for we read of Presbyters, the Presbytery, etc.) and it was also episcopalian (for we also read of Episcopoi—or Bishops, Over-Seers, etc.). I am not now concerned with the quibble as to whether or not these terms were interchangeable—whether or not an EPISCOPOS or bishop was merely a Presbuteros or presbyter or "priest" elected to an administrative office! I am impressed with the FACT that both Presbyters and Bishops were of the Early Church! It would be a decided gain if they could be wedded in the new church — the Presbyterian-Episcopal Church!

Thos. F. Opie.
Great Barrington, Mass.

Prayers for Prisoners

Mr. Editor:

May I ask the courtesy of your correspondence columns to seek information relative to prayers for prisoners? If anyone of your readers knows of a suitable book of prayers, would he kindly send me its name, etc., and, if possible, a copy?

If I cannot locate such a book, I have in mind compiling one myself. Therefore I would appreciate it very much if any reader of your fine paper—especially those who have had experience as chaplains in penal institutions—knows of any single prayer (of their own or not), he would send me with permission to use it. My idea would be to publish such a book, calling it perhaps, "PRAYERS FOR PENITENTS" and directed especially to prisoners. Any suggestions as to what other material to include in such a book would be most welcome.

Thank you for this courtesy,
Norman S. Howell.
St. Peter's Church,
Cheshire, Conn.

CHANGE OF WORD URGED

Nellie Custis Was "Foster" Rather Than "Adopted" Daughter of George Washington

Mr. Editor:

First, in connection with "Letters" in the Southern Churchman's issue of the 10th April, I want to voice my personal approval of Mrs. Geo. R. Michie's viewpoint regarding the merger of our Episcopal Church with the Presbyterian and commend the "Cordial Relation" attitude on the same page.

For years I was treasurer of the Washington Branch of the Association for the Preservation of Virginia Antiquities and during that time our Branch erected a table at Abingdon, the birthplace of Nellie Custis in which we stated she was "adopted" by her distinguished stepfather. The marker is still there, just off the Mt. Vernon Highway, but the statement we found to be incorrect. I copy Mr. Gartside's letter of March 21, 1941, with heading U. S. Department of the Interior, National Park Service, National Capital Parks, Washington. "It has been brought to our attention that the marker placed by the Washington Branch of your organization (addressed to Mrs. Wilmer) at Abingdon, may not be historically correct in the use of the word 'adopted' as referring to the relationship of Nellie Custis to George Washington. While it has some basis in tradition, unfortunately the statement does not stand the test of historical research.

"At Lee Mansion National Memorial we have used the word 'foster' rather than the word 'adopted' to refer to Eleanor Parke Custis and George Washington Parke Custis. The connotation of this word is such as would explain the situation as it actually existed, for they were reared by George Washington but there are no records extant that would indicate that steps for the legal adoption of the children were taken by the First President. The evidence is quite clear to the contrary, since George Washington established himself as Nellie Custis' legal guardian just prior to her wedding, in order that he might give his approval to the marriage.

"We wish to suggest, for your consideration, that the marker at Abingdon be changed to read 'foster' rather than 'adopted.' This would give uniformity to the story of the Custis family and be in line with historical records. Unfortunately, this service has no funds which could be used for this purpose, and we are asking that the Association have the work executed at its expense." I am taking this from the copy sent to me on Official Business. Unfortunately, I thought, the Association has not seen fit to act upon this suggestion, but I submit it in connection with your letter from Arlington, Va., in the same issue in connection with the Homecoming services to be planned for Trinity Church, which was "on the Arlington plantation of George Washington Park Custis, adopted son of General George Washington."

I note that Bishop Potter's letter of November 4, 1902, there quoted, in which he makes the statement may be due to this traditional misconception.

E. Bertha Chinn.
Washington, D. C.

* * *

BISHOP KEELER TO VISIT MISSIONS ON ISLANDS

Honolulu, T. H.—Bishop Stephen E. Keeler, in charge of the Church's work in the Hawaiian Islands by appointment of Presiding Bishop Tucker, announced to the district clergy conference that he expects to make visits during the next few weeks to parishes and missions on the Islands of Hawaii and Maui and a short visit to Kauai. Upon completion of those visits he will be obliged to return to Minneapolis. After caring for duties there, he expects to return to the Islands about the middle of July, to remain until time to return to attend the General Convention in October.

Places which Bishop Keeler has been unable to visit this spring will receive his first attention when he returns in July.

* * *

MEETING PLACE CHANGED

Durham, N. C.—The 127th annual convention of the Diocese of North Carolina, originally scheduled to meet in Salisbury, has been transferred to Durham and will be held in St. Philip's Church May 11-12, it has just been announced.

Between 150 and 200 delegates are expected to attend the convention, which will get under way the afternoon of the 11th. The convention will be presided over by the Rt. Rev. Edwin A. Penick, bishop of the diocese, assisted by the Rev. David W. Yates, rector of St. Philip's Church.

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HAVEN

By J. W. KENNEDY

THERE IS one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all." St. Paul's letters are shot through with just such pregnant summaries of basic beliefs—acorn creeds waiting for minds and hearts to provide the proper environment for becoming sturdy oaks, strong enough for a life-time of trial and tribulation. Paul knew what he knew and could express it in varied and certain terms. That is what we need to do—formulate positively and expressively the essential and foundational beliefs every Christian must hold. Belief in God as the Father is first and foremost, the God whom Jesus taught us to address as "Our Father." God is a Father, He must be also, at least, Life, Love, Light, and Truth. In St. John's Gospel and his first Epistle, you will find vivid pictures of God as being all of these things. He is Life, present earthly life and eternal heavenly life. St. John says, God actually became flesh and dwelt on the earth He had created and with the men He had given life. "All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John 1:3-5.)

The whole meaning of the Incarnation is that it is God's life that is in man, that sustains him, guides him, empowers him, keeps him moving and in contact with the everlasting flow of this all-of-life. John's magic words of God: "And this is eternal life, to know the Father"; "God is light, and in him is no darkness at all." When we set the goals of our creed-life along these lines, we must believe and relate all things to the limits, the boundless bounds, of life and light. Death cannot be of God. Darkness cannot be of God. If there is darkness and if there is death, God is not in them. His life is without ending. His light is without back-outs. That is why those who believe endure to the end and are saved from the despair and cowardice produced by death's rattling tread and the darkness at noon-day proclaiming a "lost" world. No mater what the outward eye sees, the inner sense is stronger and holds us firmly to our belief. God is our Father who has given us life never-ending and light ever-shining. No amount of death and darkness can destroy this belief.

LET US CARRY on to love and truth, both of the utmost necessity if we would endure the passage our time through this loveless, lying world, "Love is of God. God is love. His love is perfected in us. The God of love shall be with you. There is not fear in love. The (chief) fruit of the Spirit is love." Jesus summarized all of the law in this one word "love." Thomas Aquinas agreed when he concluded that "the essence of all things is the outflowing of God's love" into the word-ways, thought-ways, walk-ways of the world. Hold to this belief about God and the enabling power of it which He has given to us: "Love one another." If God is our Father, then all of us will love Him. If God is our Father, then all men are our brothers and we will (must) love them. **We can love them all** and hate for them simply cannot be. Christ is the fulfilment of God's love-life in this life and to Him we turn for our lessons on loving God and man—our Father and our brothers.

If we would know the essentials of our belief about God we must search the Scriptures. There will always be something new to discover about God as we read and ponder His Word. God's way for us today and every day is the death-free, darkness-free, fear-free ways of sons who possess in sufficient quantity portions of His nature.

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* * *

THE SUNDAY NEXT BEFORE EASTER

The Collect

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour, Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord.

Amen.

To the Great Army of

SHUT-INS

League of Intercessors

Praying Hands

LET US PRAY FOR GENERAL WAINWRIGHT AND HIS HEROIC BAND

"THAT A MERCIFUL GOD MAY NOT DELAY TOO LONG THEIR REDEMPTION"

From somewhere in Australia, in a statement commemorating the first anniversary of the surrender of American and Filipino forces on Bataan Peninsula, General Douglas MacArthur said on Friday, April 9:

"A year ago today the dimming light of Bataan's forlorn hope fluttered and died. Its prayers by that time, and it prayed as well as fought, were reduced to a simple formula rendered by hungry men through cracked and parching lips: 'Give us this day our daily bread.' The light failed. Bataan starved into collapse.

"Our flag lies crumpled, its proud pinions spat upon in the gutter; the wrecks of what were once our men and women groan and sweat in prison toil; our faithful Filipino wards, 16,000,000 souls, gasp in the slavery of a conquering soldiery devoid of those ideals of chivalry which have so dignified many armies.

Pray for Speed

"I was the leader of that lost cause, and from the bottom of a seared and stricken heart I pray that a merciful God may not delay too long their redemption, that the day of salvation be not so far removed that they perish, that it be not again too late."

An intercepted message from Lieutenant-General Jonathan Wainwright to the War Department gave MacArthur in Australia the fateful news of the collapse of American resistance on Bataan after three bitter, heroic months.

Twenty-four hours later MacArthur pencilled on a sheet of ruled notepaper his tribute to the Bataan force which "went out as it would have wished, fighting to the end of its flickering and forlorn hope. Nothing became it more than its last hour of trial and agony."

Probably not until the end of the war will it be known for how many of the 36,000 soldiers, marines, sailors and airmen on Bataan the General's tribute was an epitaph.

—*C. Yates McDaniel.*

TO THOSE WHO STILL ARE TORTURED, AND TO THEIR FAMILIES

Out of "the darkness that can be felt" will come The Almighty—who holds you all—and them—in the hollow of His Hand.

From The Saviour of the World on His Calvary—as you on yours—was wrung the cry—"My God! My God! Why hast Thou forsaken me?"

And after that—"Father, into Thy Hands I commend my spirit,"—as you will yours and theirs.

"One walks with you in the burning, fiery furnace, with a Form like unto The Son of God."

He is always in such places—all Gethsemanes—all Calvarys.

It may be that something Divine is being forged in you all—in this crucible of suffering.

And Behind—Beyond—Within—Above, all these awful things—glow gems of enduring and endless Beauty.

And above them all palpitates, and beckons, and shines God's Exquisite Ineffable Eternity—where all these things will be wiped out.

The only Person from whom you can learn to carry your crosses is The Saviour of The World, who bore the heaviest cross, that saved the World.

Perhaps your Cross will save many people, when they see the heroism with which you carry it, and know in Whose strength you are able to do it, and see the sympathy and understanding it gives you.

Pray that "No clouds of this life may hide from you the Light of that Love that is Immortal." Why does God let you live?

Perhaps it is to show you something mysteriously lovely—of His Love and Power.

That you may shed rays of light to those that are suffering as you are now.

He may have a great work for you to do!

"He will not leave you comfortless—He will come to you!"

"Earth—a fading glory—See His Star arise!"

The Hands of the Saviour of The World, who was nailed to His Cross, "For us men and for our Salvation"—are the only ones that can reach down into every human agony—with the Love that is deep enough—and wide enough, and high enough—to bring us all through these earthly sufferings—to "The Home not made with hands, Eternal in The Heavens."

Because He turned Death and Pain—and Defeat and Torture—into Victory and Glory—and all the Beatific Life above the grave, for all mankind on Easter Morn!

Thinking Good Friday

By J. V. COOPER

SUPPOSE THAT WE should just try to suppose for a moment, that it is all true! Of course, there are still not "Signs" enough to satisfy the Jews; and it is all "Foolishness" to the Greeks, and nonsense to our modern Scholars; but let us suppose that, as Scripture witnesses, Jesus Himself did create all things; both the high spiritual "Thrones and Dominions and Powers" of Heaven above; and all the low physical universe below: not only created them, but now "Holds together" the ALL by the power of His might. Let us suppose that it is true that God the Father did so love us; that He "Gave" that kind of an Eternal Son into all the horrors of that Cross dying; in an effort to turn us from the ways of the world, to the love and service of Himself. Just suppose that, and two things will happen. First: human beings will have a new value for us; possibly a greater value than we like to think. Indeed it is probable that man's primary rebellion lies right there, in a refusal to believe that he has so high a value in God's eyes, because he does not wish to live that way. Secondly: if we concede that that kind of a Father gave that kind of a Son to that kind of a death for us; then we must imagine that we are something less than human, if we refuse to try to do a little supposing about the sufferings that Father underwent "IN" and with His Son, as He hung there dying.

This whole subject is supposed to be fraught with many theological difficulties indeed; but it is a fair supposition, that they are all caused by our Scholars' insistence that, by His very nature as God, the Father can not suffer; that His Divine serenity is so secure, that nothing can ruffle it; and that the very thought that God could die is nonsense. And so we must turn aside from our supposing long enough to answer those contentions. And that is a dangerous thing to do, for these men have drawn out their arguments to such a length, that we are in danger of becoming so involved in the web of their reasonings, that our supposings will never get free again. And yet, all we need to do to clear ourselves, is to remember that all words, in different contexts, have different meanings. In one sense God can not suffer. That is, suffer any loss or diminution of any kind whatever. But to twist that into this other contention that God, in the depth of His Love, can not suffer with us in all our labors and sorrows, is a theological misuse of terms: the insistence that, in the face of all Scripture, we can not "Grieve" God; and that, within the Godhead, there are no intercessions for us "With groaning that can not be uttered." That would be a blank denial on the one hand, that our state in this world is serious and, on the other, that God's Love is LOVE.

AND AS FOR the contention that God can not die! In that sense neither can you and I. God is Eternal indeed, and nothing can stop His living forever. But you and I have been created to live forever too, for good or for ill, and nothing can stop us either. But there is another sense in which we can and will die. As spirits we inhabit this earth we call "Flesh," and we know that that earth can and will be cut away from us; and that, as spirits, we will feel intensely all the pains and agonies of that dissolution we call dying.

Similarly, God the Father is a Spirit too; and in Love He "Gave" that other Spirit, who is God the Son, to create for Himself, and to enter and inhabit an earthly "Flesh" and "Tabernacle," just as we inhabit ours. And just as we, as spirits, can and do feel all the pains of the flesh, and all the agonies of dying; just so Jesus, as a Spirit, was able and did feel all the pains of His Flesh, and all the agonies of dying. But with this difference, that His powers of feeling pain were utterly beyond anything a human spirit can experience; for His sensitiveness was God perfect on the one hand and, on the other, His Holy Flesh was coarsened not at all by sin, as our flesh has been coarsened and made incapable of feeling anything fully. But that isn't the only difference between Jesus' suffering experience and ours. The feeling Spirit in Jesus, that used that fleshly voice to plead for His crucifiers, was God. It was God's sweat. It was God's Blood. It was God's Love, that went out to the penitent thief. And who dares try to measure the degree of that Holy One's feelings of pains, as His Flesh was wrenched away?

BUT WE ARE SUPPOSED to be supposing; and we have not begun to suppose as yet. To do so we must try to imagine the depth of the Love of that Father for that Son to whom, as the expression of His Love, He imparted; not merely the Divine Nature, but HIMSELF in an interpenetrating self-giving so complete, that the Love-Union that resulted (With the Holy Ghost) makes of them both ONE GOD. And surely we can suppose to some extent about that, for it answers to all we know about love. If a man could give a woman all the Crown Jewels, it would not satisfy his love. No: he must give self in a spiritual wedlock, that also makes of those two one. Oh yes: for sin we fall woefully short; human love fails: we are disappointed in it; and yet the human heart yearns so earnestly to go forth to some other in that love-giving of self, that it never loses faith that it will work. Well: in God it did work in infinite perfection. Indeed: if we could weld into one all the love of all the men for all the women that ever were, and add to that all the love of men for men, it would still fall infinitely short of the Love self-giving of God the Father to and for His God Son: the co-hesive power that makes of the two ONE. And that Father "Sent" that Son to sense and feel all the agonies of the Cross for US. And that Father was "IN" and with that Son all the time. And that Father's Heart felt every pang that Son had to bear, with even a greater agony; and all for love of us. And what are we, if we can hear that story, and think only of the advantages that will accrue to us from that Sacrifice, and have no sympathy for that Father God in His suffering sorrows; and only because some men have dared to think that they are prepared intellectually to assure us that God, as God, can not suffer.

It is true that God can suffer no loss or diminution of any kind. All antiquity demonstrated that. But if, in this other sense, we permit men to persuade us, that The Father could not and did not suffer "IN" and with His dear Son; then neither can He enter into the sufferings of humanity. And who can measure the depth of the self-deception of any man who, because he is incapable of sympathizing with Him, who is his God; maintains that God could not enter into the sufferings of His own Son; and still insists that that same God will enter into his? It never did, it never will work that way. But this other kind of a God, who did suffer with His Son, and who does enter into our sorrows—Why: that Son voluntarily died in an effort to persuade us all to enter with Him into the joy of loving that Father too. That is the kind of a God our God is, Father, Son and Holy Ghost; and, thank God, there is no other kind.

Jefferson, Democracy, and Religion

By WILLIAM C. KERNAN

THE NEW JEFFERSON MEMORIAL, in Washington, D. C., was dedicated on April 13. On each of its four interior panels are inscribed selections from Jefferson's speeches and writings. Three out of the four bear unmistakable witness to the indisputable fact that free, democratic government rests upon religion from which it cannot be separated without losing its essence and its life.

One of the three selections is from the Declaration of Independence: "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights . . ." This is not the naturalistic doctrine of man according to which he is a creature of nature, nothing more. It is the Christian doctrine of man according to which he is a soul with a body, endowed by God with rights which must be guaranteed because it is by the exercise of his rights that a man expresses the life that is in his soul.

The second selection begins with this statement: "God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God?" The Answer, of course, is no. If liberty, like life, is not the gift of God, no man can claim it, nor can anyone insist that his liberty be respected by another who has physical power enough to deprive him of it. In a democracy we do not say that a man may remain free only so long as he has physical power enough to ward off the enemies who seek to rob him of his liberty. We say, on the contrary, that even the weakest should be secure in their liberty—and we can say this because of our conviction that liberty is something which the weakest share equally with the strongest for the reason that both have it as the gift of God. To lose this conviction is to lose all sense of moral obligation to build society in accordance with the will of God and the needs of men.

The third selection from Jefferson is this: "Almighty God hath created the mind free." This is, again, the affirmation that freedom is of God—and that, because it is, man who has it by the will of God cannot be deprived of it by the State or by the will of other men. From this principle are derived freedom of speech, freedom of the press, freedom of religion—yes, and freedom from want and freedom from fear. They will live and grow strong only so long as men retain their conviction that these freedoms do not exist of themselves, but that they are derived from the nature of God and from what God has made man to be.

JERUSALEM FOR PEACE CONFERENCE

By William T. Ellis

WHERE THE PEACE CONFERENCE is held will have a real effect upon what it will do. The Versailles Treaty would have been a different document had it not been a Paris product.

There is but one world center which ideally meets the needs of the gathering that may give us a brave new world—Jerusalem, "The City of Peace." It is central to East and West: most of the people who will be affected by the treaty dwell east of Jerusalem. There would be a widespread spiritual appeal in the choice of this home of the three monotheistic religions.

The tragic plight of the persecuted Jews would come in for adequate attention at a conference held in Jerusalem. The issue of Zionism—one of the most difficult of all the problems to be faced—could be considered in the light of the realities present under the eyes of the delegates.

And the Bible's ideals of a Kingdom of Heaven on earth would brood over the thinking of the delegates.

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller

Those who want to know what is going on in England, what the people feel, what the war industries are accomplishing, what the churches are doing, and what individual leaders have to say will find this book by Clifford Morehouse a delight. It is difficult to put down until it has been completely devoured. From the opening chapter, when he decided to go to England on a Lockheed-Hudson bomber, to his final trip home on a 3,000 ton motorship, when the captain sighted a submarine, this book is a diary of a churchman running around England with a press pass and the backing of the Ministry of Information. He was one of a party of four invited to the coronation of William Temple as Archbishop of Canterbury, and we are taken to the ceremony and receive a brief report of the Archbishop's views and actions (including fire fighting during a raid). We go with the author and Dr. Leiper to "the white cliffs of Dover" with its great underground tunnels. We see Canterbury the day after an air raid. We learn about how the women do their work in the steel mills. But the author never got caught in an air raid, although he slept through one in which bombs fell on the other end of the city. His wife says the safety of the author was due to her prayers. To this claim an irreverent friend remarked: "You might have let up on your prayers just once or twice, and let him have some fun." The book is profusely illustrated with everything from naked babies to scarred cathedrals.

Randolph Crump Miller.

YOUR CHILD'S RELIGION. By Mildred and Frank Eakin. Macmillan. $1.75.

This is a collection of factual stories drawn from Mrs. Eakin's experiences over a period of years, and they illustrate many of the difficulties and problems of religious teaching. It begins by wrestling with the central interests of God, prayer, Jesus, death, and the Bible. Then it takes up the church school, the church, the home, the community, other religions and races and nations, the underprivileged, and the future of the twelve-year-old. There is much wisdom, helpfully presented for parents and teachers, and a final chapter on some of the better and more progresive books in the field provides additional guidance.

R. C. M.

THE SERMON ON THE MOUNT. By C. F. Andrews, with a Foreword by Rabindranath Tagore and an Introductory Note by Agatha Harrison. New York, Macmillan 1942. 175 pages.

This book is published from a manuscript that was found among the author's papers, after his death in India. The study is carried only through the Lord's Prayer (Mt. 6:13) and the frequent repetitions confirm the impression that it is an unfinished first draft.

It would be easy to criticize the book for a few unscholarly traits, such as the repeated assumption that

(Continued on page 9)

EDITORIALS

The Permanence of the Spiritual

As Palm Sunday draws near it might be well for us to exercise our imaginations a little, and watch two gala processions.

First, let us pretend that we are on the streets of Rome in the spring 60 B. C.

It is a great day. A magnificent triumph is about to be celebrated. These grand occasions were not spontaneous outbreaks of enthusiastic welcome for the return of a victorious general.

They were regulated by laws of the Roman Senate. No one was accorded a triumph unless he had previously held one of three high offices. He must have been either Dictator, Consul or Praetor

Then, too, there were certain conditions concerning his military successes. The war in which he had been engaged must have been fought against a foreign foe. There must have been at least 5,000 of the enemy slain in battle, and the boundaries of the empire must have been permanently extended, and the war brought to a victorious conclusion.

In the case that we have in mind, all of these requirements had been amply fulfilled, for permanent conquests had been made in three continents, Spain, Northern Africa and Syria and Palestine in Asia.

As we stand to view this great procession, the streets are decked with garlands around us, and there is a keen decked with garlands around us, and there is a keen sense of expectancy, as the procession forms at the Campus Martius outside the city walls.

Now they come through the city gates led by the Senators and magistrates in their official robes of office. Next are hundreds of trumpeters, whose strident notes can be heard for a great distance, as they shatter the air with triumphant blasts. Now come the long lines of the spoils of war, prisoners, who were not sold as slaves, but saved to grace the triumph.

On this occasion among these prisoners are members of the household of Mitheadates, captured in the far Caucasus Also there is Aristobulus, a descendant of the fighting Macabees of Palestine. Among these spoils in this procession are precious vessels from the temple at Jerusalem.

Then come the animals for sacrifice, among them a herd of white oxen with guilded horns that gleam in the Italian sunshine.

Behind his veteran soldiers, the hero himself, in a chariot drawn by four beautiful horses, is clad in purple robes borrowed from the temple of Jupiter. He carries in one hand an ivory scepter with a golden eagle, mounted on the end of it. A slave stands behind him with a crown of gold held just above his head.

Our hero is in the very prime of life, forty-six years old. Who is he?

We have described in great detail this superb spectacle, giving the date and description of the spoils of war, an occasion quite unequalled up to that time in human history. Those who saw it must have felt that it could never be forgotten.

Yet we doubt if one in a hundred of our readers will recognize this conqueror ....., Pompey the great, although we have given every possible detail except his name. On the day of his triumph it would seem as though nobody could ever forget such a gorgeous spectacle.

Now let us watch another procession of a similar character. There is nothing very magnificent about it. The hero is riding an ass. There are a few hundred peasants going before Him, spreading palm branches and shouting, "Hosanna!! Blessed is he that cometh in the name of the Lord!"

Immediately our readers will recognize this group, although it left no mark in history. But it had a spiritual value, and that is what is really permanent, even in this material world.

We get a tribute to this permanence of the spiritual from a realistic conqueror of the last century, Napoleon Bonaparte, who is reported to have once said to Count Montholon, "Sir, who was Jesus Christ?" When the count remained silent Napoleon said:

"Then I'll tell you who He was. Alexander, Caesar and Charlemange and I have founded vast empires, but empires that depended on force to maintain them. Jesus Christ founded an empire on love, and to this day millions would die for Him. None else is like Him, for He was more than a man.

"I have inspired multitudes with such a devotion that they would die for me, but to do it I had to be visibly present, with the electric influence of my look, my words, my voice . . . But across the span of 1,800 years Christ, who is not visibly present, has raised the mind of man toward the majesty of God. He demands that which a father often seeks in vain from his children, or a bride from her spouse. He asks for the human heart . . . and forthwith the demand is granted. . . . This phenomenon is unaccountable, altogether beyond man's creative power . . . Nor can Time, the great destroyer, extinguish the sacred flame nor exhaust its strength. . . . This it is which proves to me quite conclusively the divinity of Jesus Christ."

R. C. M.

Ancient Religious Easter Customs Observed in Switzerland

By MARIE WIDMER

World famous is the impressive Good Friday procession at Mendrisio, near Lugano, Switzerland

THROUGHOUT the Christian world Easter, the anniversary of the Divine Resurrection, and the season of Nature's awakening, is the Festival of Festivals. Its promise of redemption and a new life has guided mankind for over 1900 years and is now a spiritual force which upholds war-torn nations in their fierce struggle for peace and liberty on earth.

Easter has always been a particularly happy season in Switzerland, the world's acknowledged scenic "Paradise on Earth." Landlocked and surrounded by belligerent nations, the little land, thanks to God and its efficient Army (now partly demobilized), has so far escaped the physical ravages of warfare. The Swiss are deeply grateful for this grace from Heaven. They consider their gigantic International Red Cross activities in behalf of prisoners of war of all nations, also their glorious labor of love for Europe's starving children a privilege. These charities are a repetition on a much enlarged scale, of what they did in the first World War.

War has brought restrictions, rationing and privations to the now 651-year-old Swiss democracy, but life goes on in utmost simplicity and in utmost confidence. In normal times the Swiss people have a pronounced weakness for festivals, and even in these days of stress, the observance of ancient traditions, as far as conditions will permit, are sacred to them.

Thus, the momentous biblical events that took place between Palm Sunday and the early morning of Easter are portrayed in various Roman Catholic parts of the country. In the lake of Lucerne region, the Entry of Jesus into Jerusalem on Palm Sunday is reverently depicted. Gaily trimmed "Palm trees," fashioned of the most perfect branches of holly which the boys of that region have been able to find in the forests, are carried by them to the Church on Palm Sunday. After the parish priest has blessed the palms, the palm carriers and congregation walk in procession around the Church.

On Maundy Thursday the humble rite of the washing of the feet is still performed in some localities. Here, too, a wooden replica of the Holy Sepulchre is mounded in the Church Choir and on Good Friday the worshippers, clad in deep mourning, pay their respects at this improvised shrine.

THE DRAMATIC EVENTS of the night before Good Friday and the eventful episodes of Good Friday, itself, have, through many centuries and up to the present day, been portrayed in different parts of Roman Catholic Switzerland, by means of large processions. Among these the processions in the quaint little town of Mendrisio near Lugano have, above all, retained the elements of the mystery plays, which members of the clergy presented to their congregations in the Middle Ages.

Good Friday in Switzerland is the holiest day of the entire year with Catholics and Protestant alike. It is the one day on which everybody attends Divine services and it is also the day of Confirmation in the Protestant churches.

An important ritual in Roman Catholic regions is the blessing of the fire on Holy Saturday. This ceremony is observed in especially vivid manner at Carona and in other parts of the Italian speaking canton of Ticino. Since a big pile of ashes is needed, the bonfire, which is near the church entrance, has to be of generous size. After the fire has died down the boys of the village collect the ashes and distribute them among the householders. The natives believe that they will keep disaster away for the ensuing year.

At present, eggs are severely rationed in Switzerland, but in normal times Easter eggs are a familiar accompaniment of that season. At Zurich, for instance, boys and girls then meet at favorite spots, such as the Rathaus Bridge, the Fischmarkt and the arcades along the venerable guild houses. All have an abundant supply of white or colored Easter eggs and presently competitions will decide who owns the strongest eggs. Experienced youngsters pick out hard-boiled eggs with a strong shell and good tip. When opponents "tip" eggs they are careful to protect their respective egg as much as possible with their right hand to avoid cracking the shell. As soon as an egg has both tips damaged it becomes the property of the contestant owning the stronger egg. Easter Monday, when there is no rationing, brings contests in the gath-

"Eiertütschen," or tipping eggs, is an ancient Swiss Easter custom preserved in the city of Zurich

ering up of a certain number of eggs on a given distance.

WHILE EASTER and blossomtime arrive together in Switzerland up in the highlands, the season of Spring Ski-ing is then at its best. But even skiers enjoy Easter Eggs frolics. For instance, at Villars, in the Vaudois Alps, and only in normal times, of course, contestants assemble early in the morning on the Chamossaire, 6,949 feet a/s, then take off for a downhill race which is packed with curves and thrills. At intervals, mostly after a breath-taking turn, a red flag has been planted in the snow, marking the location of a small basket containing one hard-boiled egg.

During his descent a contestant has to grab a total of five eggs, preferably without stopping. At the Finish the eggs are carefully examined, a cracked one bringing a penalty of 10 seconds and a totally crushed one a loss of 30 seconds. If he misses an egg he is disqualified in the race.

After passing the examination at the Finish, a contestant may eat one of the eggs. The remaining four eggs will be included in a festive salad served at Bretaye above Villars to the organizers and competitors of this rather unusual event.

The custom of distributing "Easter bread" is a distinctive feature of the tiny village of Saviese above Sion, in the Valais. In this primitive mountain realm, where the peasants eat dark bread all the year round, even in peace-time, an ancient tradition provides that every man, woman, and child receive a generous slice of white bread on Easter Sunday. The simple gift is highly appreciated and enjoyed by the recipients who, if they happen to be adults, are, in addition, treated to a glass of home-grown wine. Since white bread is now tabu in Switzerland for the duration of the war this "Easter bread" custom must necessarily also suffer an interruption.

BOOK NOTES

(Continued from page 6)

the Sermon was given, in its present Matthean form, to a crowd on a Galilean hill. Some will not enjoy the frequent endorsement of the Oxford Groups. Others may resent the strong note of pacifism, especially on pages 152-159. But one will do well to pass these by, for the book has two things of great value. One is the presentation of Christianity as "the Way," and it is done with imaginative insight and simple faith. The other, and best, feature of the book is the evidence, on every page, of the author's own deep Christlikeness. That would have been abundantly clear, even without the splendid eulogy by Rabindranath Tagore, which makes up the foreword.

On pages 52-63 is the author's own translation of the Sermon. It is very good, and seems to have depended on a fairly good Greek text.

Pierson Parker.

LIBERAL THEOLOGY: AN APPRAISAL (Essays in Honor of Eugene William Lyman). Edited by David E. Roberts and Henry P. Van Dusen. Scribners. $2.50.

People who think liberalism is a form of Unitarianism or false optimism or humanism should read this volume and discover that liberal Christians are seeking to discover, test, and state religious truth, and that the liberal movement has a long and respectable history. Professor Lyman, in whose honor sixteen scholars have written these essays, is himself a liberal, and the opening essay by Marshall Horton states clearly Dr. Lyman's thought on religion. The refutation of the charge of Unitarianism comes in Dean Van Dusen's excellent chapter on "The Significance of Jesus Christ." The denial of false optimism is found in John Bennett's chapter on "The Christian Conception of Man." The power to know God and the power of God is expressed in articles by John M. Moore, Rufus Jones, and David E. Roberts. And William Adams Brown's article makes it clear that liberals now make the Church central. "Eternal Life" is considered by Douglas C. Macintosh. There has been a liberal spirit running throughout the Jewish-Christian tradition from Old Testament times, and this volume makes it abundantly clear that it is still an important factor in Christian thinking. This Religious Book Club selection should be read by all intelligent Christians who want to know the secret of liberalism's abiding appeal.

R. C. M.

A WEEKLY REVIEW OF THE NEWS

A Work That Needs Help

8,000 Students Located Where Life Is Abnormal, Lonely, Disillusioning

Chungking, China.—A young Chinese recently ordained in Shanghai, the Rev. K. H. Ting, is assuming a difficult new responsibility in free China. Ten miles out of Chungking, the western war-time capital, half a dozen national universities and schools with a total of 8,000 students are located at a place with the most unlikely name of Shapingba. Life is abnormal for these young people; illness, inadequate food and clothing, and other difficulties have left many of them lonely and perplexed and disillusioned. No ordained minister has been working there.

The only religious work has been that of four Christian Association secretaries, three men and one woman, with one more woman who comes out from Chungking Sundays. Their only working space is on the second and third floors of a rented building which houses a tea room, a postoffice, a public bus station and several lively families living one family to a room. The effect of such surroundings on services is easily imagined. Committees have to meet in small bedrooms. Holding a Bible class means closing the library.

Notwithstanding shortage of staff and space, the team of five have managed to carry on Sunday services in Chinese and English, Bible classes, library, game rooms, chorus and considerable relief, besides personal friendliness and counseling. Money for all this has been given by the National Student Relief committee and other sources in Chungking. The secretaries are working on the space problem, and they have asked Mr. Ting and his wife to come. David M. Paton, the student secretary sending this information, says Mr. Ting is one of the ablest and most alive of the younger secretaries. David Paton himself is the son of Dr. William Paton, well known British secretary of the International Missionary Council and editor of the International Review of Missions.

Christian leaders in China and abroad, including the secretaries now struggling with the situation, are anxious that this student work should be strengthened on its religious aspect.

Editor's Note: The Southern Churchman would like to start a Fund for the above so worthy a cause. A gift of $10.00 has already been given. Anyone wishing to add to this may contribute through the Southern Churchman, let's say, "The Rev. K. H. Ting Fund," and it will be forwarded through the Presiding Bishop's Relief Fund.

* * *

MR. JUNKER VISITS DIOCESE OF VIRGINIA

Richmond, Va.—As a result of the Rev. Curtis Junker's visit to the diocese many fine things are happening. Mr. Junker presented to the youth at various conferences throughout the diocese the United Movement of the Church's Youth, known as UMCY. Mr. Junker is the Field Secretary for the Youth Commission of the National Council; his visit was sponsored by the Diocesan Youth Commission.

At the meeting in Charlottesville, one of the members of the National Youth Commission, now stationed in the armed forces there, spoke very convincingly on the "Rule of Life." The young people were so deeply impressed by his witness and Mr. Junker's talk, that they are anxious to have another meting, which will be planned.

In Richmond, there was a definite feeling of the members that they wished to follow up their conference with some action. They have planned to use the Richmond Council of the Young People's Service League as the medium to reach other youth in the Church in this area. This group sponsored a religious service through the Army Chaplain at the Richmond Air Base. They sang hymns, recited poems, and had informal prayers in many of the hospital wards there. As a result of this, they have been invited, both by the chaplain and the "boys," to come back again.

In Alexandria the conference on the UMCY resulted in immediate action. The group decided after the service of preparation to meet for corporate Holy Communion the following morning. This was attended by almost the entire conference present the night before. Fellowship at breakfast was had with the conference members the guests of the clergy. Another result was that representatives from each church were chosen and are to meet to plan for the youth work in this congested area.

In Arlington there was a fine Council group which is well organized. It was felt that they had high hopes to sponsor the "Rule of Life" and to really have a fine Easter sunrise service. We know that this group will do much to further the work of the youth in their district.

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CENTENARY ANNIVERSARY OF DIOCESE OF ANTIGUA

To Be Held in May

San Juan, P. R.—The Rt. Rev. Charles B. Colmore, bishop of Puerto Rico, will attend the Centenary Anniversary of the Church of England Diocese of Antigua in May. The Rev. H. M. Piggott, St. John's Church, Christiansted, St. Croix, Virgin Islands, a native of the Island of Antigua and formerly a priest of that diocese will also attend the anniversary observance.

Bishop Colmore states that the first bishop of the diocese, Daniel Gateward Davis, was consecrated in Westminster Abbey on St. Bartholomew's Day, August 24, 1842, but his enthronement took place on May 12, 1843. The celebration of the diocese, therefore, will be held in May.

Bishop Colmore attends at the urgent invitation of the Rt. Rev. George Hand, Bishop of Antigua. Bishop Hand said that as Bishop of Puerto Rico, Bishop Colmore represents the Virgin Islands which were a part of the Diocese of Antigua until the year 1919. Bishop Colmore will preach on May 12 at St. John's Cathedral, Antigua. Bishop Horace N. V. Tonks of the Windward Islands, will attend also.

While in Antigua, Bishop Colmore will be the guest of His Excellency the Governor, and Lady Jardine.

May 2-9 to Be Observed

Christian Family Week—National Family Week Coinciding—Promoted by Office of Civilian Defense

New York, N. Y.—The Office of Civilian Defense has taken up earnestly the promotion of observance of the week of May 2-9 as National Family Week, coinciding with the Christian Family Week observed by Churches generally for the past several years. In a statement signed by Dr. Harry C. Munro, of the Inter-Council Committee on Christian Family Life; Fr. Edgar Schmiedeler of the Catholic Conference on Family Life, and Rabbi Israel Goldstein, President of the Synagogue Council of America, the purpose of the observance is defined as "The spiritual strengthening of family life to meet successfully the wartime and post-war conditions which tend to menace and disrupt families. The disturbances of family life growing out of war conditions constitute an emergency which requires the attention and concerted action of religious and all constructive community forces. National Family Week is designed to focus public attention upon the necessity of emergency measures for the conservation of family life in such a time. The observance was initiated and is sponsored jointly by representatives of the various religious communions. The U. S. Office of Civilian Defense is cooperating with the sponsoring groups in bringing to bear upon the program the resources and facilities of those federal agencies concerned with family life and welfare."

The Rev. Dr. D. A. McGregor of the National Council's Division of Christian Education, comments upon the fact that a Government agency can join with religious groups in such an observance and also that it is a remarkable quality of our democracy that permits a Government agency to say in an official statement:

"Family Week emphasizes the spiritual foundations of the family. The place of religion in establishing and maintaining the home and in fulfilling family life; the right of every child to spiritual nurture; the interdependence of home and church or synagogue as they seek common values and share in the responsibilities of religious education. The resources of religious faith and practices must be mobilized to enable families to meet the anxieties, privations, separations and bereavements of war."

The OCD, with the Children's Bureau and other Governmental agencies, has prepared suggestions for observance in the Church, in the Home, and throughout the Community. In the Church, special sermons are recommended; lectures and discussions on child health, schools' wartime needs, rationing, juvenile delinquency; stimulation of interest in existing projects in or near the church, such as child clinics, counselling service for mothers, recreation programs for young people on night shifts; neighborhood survey and

visitation of new families; initiation of new projects, such as keeping playgrounds open for the summer, equipping a nursery, enlisting high-school age youth for farm work; a survey of families in the Church's neighborhood; seek out relocated families; special program for different age groups; social get-togethers for wives of men in the services; pageants, plays; special efforts to recruit needed volunteers for work on projects; distribution and circulation of Church and Government publications; special Church services.

In the Home, the recommendations include a Family Council to improve family morale and discipline; getting acquainted with neighbors; offer of services to Volunteer Offices; make your home a V-home; start new hobbies and projects for the family; read and discuss your Church's literature on Christian Family Week; plan for selection of literature and radio programs coming into the home; enlist family in efforts for social and economic betterment for families through upholding right to a living wage, maintaining standards of work for youth, supporting school programs; promote religious activities of family through observance of special fast days or other days of the ecclesiastical calendar; celebrate family anniversaries in a religious manner; have family prayers in common.

In the community, it is suggested that Defense Councils be asked to aid in getting up the Family Week Committee, representing defense council committees and major religious groups; recruit volunteers through the Churches for needed tasks touching family life; adopt a project for special recognition and emphasis by the whole community, such as food for families among our Allies, with special note on Victory gardens, farm labor recruitment and conservation programs; playgrounds for children in depressed areas; enrollment of every citizen in a Nutrition Course; community gatherings with outside speakers; radio programs, special programs prepared in transcription for use of local stations; the Family Week committee to become a continuing group whereby social workers and religious leaders may meet regularly for exchange of experience and for planning; lectures, discussions, forums on a community-wide basis; exhibits of informational materials on local projects in such fields as child health, foster care, housing, extended school services, consumer education, nursery schools, recreation.

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BISHOP TUCKER TELLS OF PRIMITIVE MEDICINE IN ORIENT

New York, N. Y.—Speaking briefly at a pre-view of the motion picture film, "The Forgotten Village," Presiding Bishop Tucker told of the barbarities of primitive medicine in the Orient before the advent of medical missions. "In all non-Christian lands," Bishop Tucker said, "medical missions are centers of health reform; sanitation, public health, control of epidemics, high standards of professional ethics, legislation to control the practice of medicine. In addition to their own work mission doctors are making a great contribution to medical education and the training of native doctors."

Bishop Tucker recalled having heard Marquise Okuma say "of another contribution of Christian missions: 'If Christianity had done nothing else than teach the Japanese the meaning of the Christian home, it would have fully justified all expense and labor devoted to the Christian missionary enterprise.'"

Class Studying Basis of Peace

Group of Young People Meeting in Cathedral Send Report of Findings to National Council

Louisville, Ky.—A group of about twenty, young married people, young business men and college students, are meeting at Christ Church Cathedral, Louisville, to study the Bases of a Just and Durable Peace. They meet twice a month, and the class was organized last September.

A "preliminary report of Findings," has been prepared and sent to the National Council. It begins with the theses that in the present world conflict, "The Church should be the Church," not entering into politics or attempting to perform the functions which only the state is qualified to perform. The Church has, however, the right and the duty, to speak to secular society regarding the Christian principles necessary for just and lasting peace. It is proposed, first, that a study shall be made of the Christian principles of such a peace, by all parishes and missions of the Church; secondly, that the Church shall enter into peace negotiations at the end of the war, in an advisory capacity, which, the group believes, could be best done through a qualified representative, such as Archbishop Temple or Presiding Bishop Tucker.

"Christians of the United States must also lead the nation to repentance for past national sins, such as the Japanese Exclusion Act," the group declares, adding that "if we of the Church have a right to speak to the world on the necessity for world unity, we must clean our own house first by working, individually and collectively, toward the organic unity of Christendom."

The group developed the advantages of the formation of a supra-national Government, beginning with the present Allied Nations. Such a government would control the settlement of international disputes, preservation of public lic order, safeguarding of public health and welfare, maintenance of economic opportunity, direction of population movements, and the assuring of equality to racial minorities.

"Orientals should be allowed to enter the United States on a quota basis after the war," the group believes. Further, that "in view of the tide of revenge and hatred which may spread throughout this country and Japan at the end of this war, representatives of American-Japanese who are now practicing democratic living in the Western allocation camps, should be allowed a voice at the peace table."

The group insists upon disarmament of nations, except for a world police force sufficient to prevent further uprisings of ambitious or revengeful nations.

Other findings favor an interim peace of five to ten years between armistice and a final peace treaty; some form of planned economy under control of the world government, with limit or abolition of tariffs; and a democratic handling of the problems arising out of colonial possessions.

The group is continuing its study, and expects to produce findings on the social and economic bases of a just and durable peace, at the close of the second half of its study course.

DIOCESE OF GEORGIA

Gift of Property to St. John's Church

Savannah, Ga.—Through the gift to St. John's Church by Dr. and Mrs. John K. Train of the purchase price, St. John's has been able to acquire a large portion of the improved property just across the street from the church. Included in the transaction are a two story house, that has been used by the Department of Christian Relations of St. John's Church as a social service center for a number of years, and a store and several garages. For the present the house will continue to be used for Social Service work and the store and garages will be rented. At some time in the near future the parish expects to erect a large modern parish house, as the present one, attached to the church building, has long since been outgrown.

Both Dr. and Mrs. Train and their family are life-long communicants of St. John's and the gift was given by Dr. and Mrs. Train "in deep appreciation of what St. John's has meant to us and our family."

Special preachers at the noonday Lenten services at Christ Church this year were: The Rev. Louis Melcher, rector of Trinity Church, Columbia, S. C.; the Rev. John A. Wright, rector of Christ Church, Raleigh, N. C.; the Rev. Karl Rieland, D. D., of St. George's Church, New York City; the Rev. Ernest Risley, rector of St. John's Church, Savannah; the Rev. John B. Walthour, chaplain, U. S. Military Academy, West Point, N. Y.; the Rev. David Cady Wright, D. D., rector of Christ Church, will take Holy Week.

While in Savannah, the Rev. Karl Rieland of St. George's Church, New York City, was the guest preacher at St. Augustine's Church (Colored), at one of the Lenten evening services, the Rev. George E. Harper, vicar.

During his mid-week evening Lenten Service, the Rev. Howard McCullen Mueller, rector of St. Michael's Church, is giving informal talks, followed by discussions, on Prayer.

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PASSENGER OF FREIGHTER MET BY COMMITTEE

Chillicothe, Ohio.—When a little Portuguese freighter from Lisbon quietly tied up at a Philadelphia wharf the other day, there stepped down her gangplank a young woman whom the Episcopal Church Committee for Refugees has been waiting for and interested in since December, 1939. Miss Ilse Rehfeld, formerly a buyer in one of Berlin's large department stores, fled from Germany to France when Belgium was invaded, walking some of the way barefoot along the roads of Europe. When France fell, she reached Marseille and there the American Friends Service Committee and the Unitarian Service Committee in France assisted her. Three times preparations for her departure were almost complete but fell through. Then she was placed in a concentration camp, and upon the withdrawal of American consuls from Vichy and Marseille, her future looked dark.

Somehow she reached Lisbon and finally the United States. She went directly to her fiance, Henri Monti, in Chillicothe, Ohio, and was married there on March 29 by Rabbi Victor E. Reichert. Mr. Monti has been working ceaselessly for her release these past four years, through every possible avenue, Jewish and Gentile, including the State Department. "But I owe most," he

says, "to the Rev. Frederick D. King, rector of St. Paul's Church, Chillicothe, who put me in touch with his Church committee in New York." The committee made the successful contacts with the Friends and other agencies in Europe.

* * *

QUEEN ELIZABETH URGES REVIVAL OF CHRISTIANITY

London.—Queen Elizabeth in an empire-wide broadcast on Sunday, called upon British women for a revival of religious spirit, and warned that "our precious Christian heritage is threatened by adverse influences."

She praised women's part in war work, predicted they would play an important role in rebuilding the post-war world, and said "it is on the strength of our spiritual life that the right rebuilding of our national life depends.

In these last tragic years many have found in religion the source and mainspring of courage and selflessness they need.

"On the other hand we cannot close our eyes to the fact that our precious Christian heritage is threatened by adverse influences."

Pleading for resurgence of spiritual thinking, the Queen declared "our homes must be the place where it should start.

"It is the creative and dynamic power of Christianity which can help us to carry the moral responsibilities which history is placing on our shoulders."

* * *

PURPOSE OF THE CHURCH

In a time when the Bible is so little emphasized in the home it becomes more and more the duty of the church to supply the Word of God and make up the deficit. Perhaps the question to put to our clergymen is how much they read their Scriptures in the past year and how well did they convey that wisdom and light to a people sorely needing guidance and comfort. Here, as chief interpreter, is the clergyman's main responsibility. Here alone can we apply full condemnation if he admits to "slovenliness" and "lack of discipline."

—"Topics of the Times," New York Times.

* * *

BISHOP'S FUND RECEIVED $17,547 IN TWO MONTH PERIOD

New York, N. Y.—The Presiding Bishop's Fund for World Relief has received and allocated the sum of $17,547.86 in the period from January 25 to March 25, 1943. Of this, $9,332.11 has gone to China, distributed as follows: Church Committee for China Relief, $5,495.11; Mme. Chiang Kai-shek "War Orphans," $2,223.00; Free China, $114; Kimber Den's work, Co-operatives, $500; Bishop Y. Y. Tsu in Kunming, $500; Bishop T. K. Shen in Sian, $500.

Allocations included also: American Bible Society, $1,000; American Committee for Christian Refugees, $1,000; American Friends Service Committee, $200; Episcopal Committee for European Refugees, $450; Central Bureau Inter-Church Aid (designated for work in Switzerland), $500; International Missionary Council (Orphaned Missions), $500; War Prisoners' aid, Y. M. C. A., $1,000; World Emergency Fund, Y. W. C. A., $500; U. S. Committee for Care of European Children, $250; World Student Service Fund, $250; Russian War Relief, $1,000; Greek War Relief, $1,000; Puerto Rico, to Bishop Colmore for relief program in Puerto Rico, $500; Miscellaneous, $65.75.

OFF TO A GOOD START

In April of 1942 we reported that a new high record of collections for the first three months of the year had been set with a figure of 85 per cent of amount due on Expectations. A new high was reached this year with a percentage of 95. A few dioceses have as yet sent in nothing. An ever increasing number of dioceses are adopting the plan of remitting each month one-twelfth of their Expectations.

Lewis B. Franklin,
Treasurer.

The contributions received in the two-month period represent 566 different gifts from individuals and parishes all over the country.

* * *

HARPER SIBLEY ELECTED CHAIRMAN OF NEW CHURCH COMMITTEE

Rochester, N. Y.—Harper Sibley has been elected chairman of the new Church Committee on Overseas Relief and Reconstruction, which will coordinate the work in this field of some 20 religious bodies. Mr. Sibley is widely known in the field of public service. He has served as president of the national U. S. O., chairman of the International Y. M. C. A. and of the Church Committee for China Relief, and as trustee of the Carnegie Foundation for International Peace. He was formerly a member of the National Council, and is a member of the Executive Council of the Diocese of Rochester. He was recently elected treasurer of the Federal Council of the Churches of Christ in America.

Mr. Sibley is director of many business organizations, including the New York Life Insurance Company, American Surety Company, and Western Union. He is a past president of the Chamber of Commerce of the United States.

* * *

GIFT TO HOSPITAL

Result of Study of Latin America

New York, N. Y.—A baby incubator for St. Luke's Hospital, Ponce, Puerto Rico, is being provided by a gift, just received by the National Council, from the Mission Study Class of the Evening Branches of the Woman's Auxiliary in Brooklyn.

Mrs. Stanley Andrews, treasurer of the Woman's Auxiliary of the Diocese of Long Island, forwards the gift with the information that it is a direct result of the study of Latin-America as recommended by the Presiding Bishop and sponsored by the Woman's Auxiliary and Forward in Service.

With military and naval activity bringing a tremendous new population to Puerto Rico, every variety of hospital equipment is welcome at St. Luke's, which is busier now than at any previous period of its history.

* * *

BISHOP FREEMAN'S CONDITION

Washington, D. C.—The many friends of the Bishop of Washington, the Rt. Rev. James E. Freeman, will be glad to know that his condition is progressing favorably and that the assurances of his medical advisers is most encouraging.

His indisposition, necessitating cessation from his official duties, has been diagnosed as a form of nervous and physical prostration, which a complete rest and care will overcome and restore him to his former vigor.

Repeated examination has established that there is nothing organically wrong. This reassuring note will be welcomed by the very many whose solicitous concern has been felt not only by the churchmen of the diocese of Washington but of the church at large.

In the meanwhile his office is functioning as usual and provision has been made for securing Episcopal service by bishops of neighboring dioceses.

* * *

DIOCESE OF NEW YORK

Large Classes Receive Confirmation

New York, N. Y.—On the Quinquagesima Sunday evening, March 7, in St. Martin's Church, the rector of the church, the Rev. Dr. John H. Johnson, presented the Confirmation Class of 170 candidates, who were confirmed by Bishop Charles K. Gilbert. This is one of the largest confirmation classes to be presented by St Martin's, although not the largest. In all, approximately 2,000 persons have been presented for confirmation in this church in the course of 15 years, since St. Martin's was organized as a new church. Included in this class were 111 girls and women and 69 boys and men.

New York.—St. Luke's Church, Convent Avenue and 141st Street, which was recently consolidated with St. Martin's Church, held its first confirmation service on Sunday morning, March 28, at 11 o'clock. Bishop Gilbert officiated and preached the sermon. There were 85 persons confirmed in the class. The rector of the two churches is the Rev. Dr. John H. Johnson.

* * *

PRESBYTERIAN CHURCH CONTRIBUTES TO RUSSIAN RELIEF

New York.—Receipt of a contribution of $2,500 for Russian War Relief from the War-Time Service Commission of The Presbyterian Church U. S. A., was announced by Howard Chandler Robbins, co-chairman of the Religious Committee of Russian War Relief.

"The Presbyterian Church," said Charles T. Leber, in a letter accompanying the gift, "is aware of the great suffering of the Russian people and the heroic fortitude which they have evidenced during these recent years of crisis.

"The War-Time Service Commission of the Presbyterian Church hopes that this small gift may be followed by other contributions toward bringing peace on earth and goodwill to men."

Mr. Robbins announced that the funds will be used to purchase medical supplies for Russian wounded and refugees from still-invaded Soviet territory.

* * *

PORTLAND CHURCHES CARING FOR CHILDREN OF WOMEN IN INDUSTRIES

Portland, Ore.—Portland churches have inaugurated two new enterprises in cooperation with the war effort; one a recreation room for soldiers and cadets, the other a day nursery for children of women engaged in war work.

All Saints, Portland, has fitted up a large basement as a recreation center, with fireplace, comfortable chairs, writing desks, ping pong tables and other game equipment. A renovated store just across the street is used as a dormitory for 100 meterorology cadets being trained at Reed College, so that the recreation room was immediately popular.

Trinity Church, Portland, is making sure that women who go into indus-

tries may know that their children under school age are receiving good care in their absence. Volunteers operate the day nursery from 7:30 A. M. to 6 P. M. The Wilcox Memorial Hospital Auxiliary contributed equipment and assisted in organization plans. The Junior League gave money for supplies, and Trinity Church supplies free room, heat and light.

Charges are made in proportion to the income of the parents in the war projects. If both parents are employed the fee is higher than if the mother is the sole support of the child.

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REV. WM. J. GORDON, JR., SAILS FOR ALASKA

New York, N. Y.—The Rev. James Thayer Addison, D. D., in charge of the Department of Foreign Missions, has received word from the Rev. William J. Gordon, Jr., that he was sailing from Seattle for Alaska. Mr. Gordon was appointed for missionary service by the National Council and will work at St. Peter's Church, Seward.

Mr. Gordon is 24 years old, born at Spray, N. C., and educated at the Virginia Episcopal School, Lynchburg, Va., and the University of North Carolina, from which he was graduated in 1940. He went from the University to the Virginia Theological Seminary, securing his Bachelor of Divinity degree in January of this year. He was ordained immediately after graduation, at St. Luke's Church, Spray, N. C., where his father is rector.

* * *

C. P. C. HELPS RESTORATION OF CHINA'S LIBRARY

New York, N. Y.—The Church Periodical Club is undertaking to help in the restoration of the library in Central China College, acceding to a request received by the National Council's Overseas Department from Dr. Francis C. M. Wei, president of the College.

The Rev. Dr. James Thayer Addison, vice-president of the National Council, and in charge of Overseas work, has agreed to check lists of books received by CPC, to make sure that books given are suitable for the library. After book lists have been checked, the books will be sent in, and stored in New York until shipment to China becomes possible, and the University is permanently resettled.

* * *

UNITED SERVICE ORGANIZATIONS REPORT

The circulation of religious material to servicemen at USO centers in continental United States has shown the second largest gain in all of the personal services rendered by the organization. The latest over-all USO report, covering the month of December, records a 46 per cent increase in this division of USO's religious activities. In actual numbers, 294,445 service men received this material which is given out upon request only. In the USO overseas operations, there was an increase of 77 per cent in the requests and dispersal of the material.

In the listing of group services, USO reports that 3,107 religious sessions in the continental United States in December were attended by a total of 315,363 men. Overseas, 21,312 men attended 263 sessions.

Following is a list of group activities of all types, showing the comparative number of sessions and attendance for the same month:

	Sessions	Attend.
Religious programs	3,107	315,363
Forums, lectures, etc.	1,039	74,435
Health and athletic activities	6,944	373,676
Social activities (Excl. of dances)	9,585	1,518,374
Dances	5,858	2,278,441
Dramatic and musical programs	3,303	589,977
Movies	4,427	810,201
Radio Broadcasting	499	52,844
Trips	290	10,688
Other	2,422	191,008

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Norfolk, Va.—It has been brought to the attention of Bishop Brown of Southern Virginia that a number of women and girls affiliated with the Episcopal Church in other dioceses have come into Southern Virginia where they are now engaged in Defense activities or in some other employment. Bishop Brown is anxious that such persons shall not lose contact with their church and has appointed two ladies on a committee to receive their names and addresses.

Any one knowing of women or girls moving into Southern Virginia will please write to Mrs. W. B. Stell, 5231 Powhatan Avenue, Norfolk, Va., or to Miss Maude Cutler, diocesan director of Christian Education, 618 Stockley Gardens, Norfolk, Va.

Mrs. Stell and Miss Cutler will be glad to call upon any of these new people and to do anything possible to help them to feel at home in our midst.

GIFT FROM CHURCHWOMAN

New York, N. Y.—A gift of $750 for the Bishop Rowe Memorial Building, and an equal amount for St. Timothy's Hospital, Cape Mount, Liberia, has been received by the National Council from an aged Churchwoman of New York City.

The donor says that she helped to found St. Timothy's Hospital, and that her gift may be used for needed supplies or in any way considered best.

* * *

COLLEGE STUDENTS HOLD WEEKLY SERVICES

Yellow Springs, Ohio.—A little group of students of Antioch College have been holding Church services weekly. The Rev. Percy A. Smith has given them a Communion Service once a month, but the students have been running the services themselves for the most part. R. G. Adams, a boy from New York City, has geen reading the services and supplying leadership for the project.

The group has sent $20 to Church headquarters in New York as its offering. The gift has been placed in the Presiding Bishop's Discretionary Fund.

The late Rt. Rev. Paul Jones was, up to the time of his death, College Pastor and Associate Professor of Religion at Antioch.

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MEMORIAL TO CHAPLAIN SCHUYLER DEDICATED

New York, N. Y.—Bishop Manning, on March 31, dedicated the chancel and altar of The Chapel of Christ the King, Home for Incurables, New York City, in memory of the priest and chaplain from 1927-1939—Rev. Philip Schuyler. The architect—Wilfrid E. Anthony; art work done by Robert Robbins.

Funds were contributed by friends and relatives of Chaplain Schuyler, by the official boards of the hospital, and by the patients.

The present chaplain, Rev. Fessenden A. Nichols, organized the work soon after the death of Dr. Schuyler.

FOREIGN

From The Spiritual Issues of the War

INTERESTING WARTIME DEVELOPMENT IN MANCHESTER CATHEDRAL

London, England. — An attractive booklet has been published by the Dean and Canons of Manchester Cathedral, entitled "Prayers for the United Nations." In a foreword the Dean, Dr. Garfield Williams, explains that at the beginning of the war they decided to make Manchester Cathedral a "powerhouse of prayer," and that prayer, "as it was related to the multitudinous needs of war, should never depart from the spirit of the Lord's Prayer." They started a daily intercession service in the famous chapel of the Manchester Regiment. The service, which is quite short, makes a special effort "in realization of the presence of God and directed to the hallowing of His Name, the coming of His Kingdom, and the knowledge and doing of His Will, and then goes on to directed intercession related to the practical needs of the individual and the nations in time of war."

The Dean explains that the famous chapel of the Manchester Regiment has been blown to pieces by enemy action. For a time the Cathedral was a shambles —the East End destroyed, the organs smashed. The intercessions, however, never ceased, but were held in an adjoining church. Now part of the Cathedral is habitable again. 'It is axiomatic," says the Dean, "that there is no chance whatever of the United Nations being used to build up a better world unless they learn to pray for one another."

The book of Prayers for which Canon Peter Green is largely responsible, is attractively printed and covers all the needs of war. It provides special prayers for individual countries among the United Nations, for the Jews, for the oppressed nations of Europe, for native populations in war zones, and for the various groups of wartime sufferers. The spiritual needs of Italy and Germany are not forgotten.

"THE PADRE'S HOUR"

Interesting Religious Experiment in Scottish Division

The Moderator of the General Assembly of the Church of Scotland recently visited a Scottish Division on the invitation of the Divisional Commander who had decided to inaugurate a period of one hour's religious instruction per week for all his officers and men.

The first meeting of the tour took place on a Saturday morning when, under the chairmanship of the Divisional Commander, the Moderator and the Bishop of the diocese addressed all officers. On the following day the Moderator preached at six Church Parade services conducted by Chaplains of the Division, and in the evening he addressed several hundred officers and men in a canteen at Divisional Headquarters.

On the Monday the visit was extended to all the remaining Divisional troops, and short addresses were given at a number of central points.

The Moderator was received cordially wherever he went, and his sermons and addreses constituted a splendid preparation for the Religious Instruction les-

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

CHOIR GOWNS

Choir Gowns for Easter. Priced from $4.25 each. Lindner, 425-S. C., Fourth Avenue, New York. Leaflet mailed.

JUNE OPENING FOR EXPERIENCED school secretary, one trained not only to take dictation, but to write good letters; capable of meeting public, and willing to carry responsibility without prodding. Year around position offering Christmas vacation and two weeks' summer holiday. Includes room, board and a salary commensurate with training and personality. Attractive opening for one who is not afraid to work. Give age and full details in first letter, and submit photograph. S. H., care of Southern Churchman.

WANTED, A DEPENDABLE SINGLE man, draft exempt, sober and honest, to manage or help on a small farm. Room, board, and fair salary. Treated as member of family. References required. Address F., Southern Churchman.

MIDDLE AGED LADY TO LIVE WITH small family in the country. Help with housework. Write to Mrs. Natl Emery-Route 1, Zionsville, Pa.

MOTHER'S HELPER; COMPETENT, REfined, to share general housework in modern, comfortable home, Lynchburg, Virginia. Good salary, congenial living. Address 3617 Manton Drive, Lynchburg. For Richmond interview, telephone 5-1830.

sons, known as The Padre's Hour, which began within the next few days.

For these lessons the men are divided into groups which are dictated by a variety of circumstances, and the numbers vary from a score to over a hundred in each group. The Padre's Hour is part of the working day. It opens with a talk by the Chaplain from a syllabus prepared by the S. C. F. of the Division, and questions and discussions follow.

For the first course of ten lessons the subjects are as follows:—I. What is man? II. What do we know about God? III. What is the Bible? IV. What is in the Bible? V. What was Our Lord like, and how did He live? VI. What did Jesus teach? VII. Why did Jesus die? VIII. How is Our Lord's work continued? IX. If a man die shall he live again? X. What does it mean to be a Christian? It is anticipated that this course will be completed in about fifteen weeks.

While there are occasions when questions are few and slow to come, most Chaplains report keen questioning and obvious interest among all ranks. Perhaps the best way in which to show the variety and range of the questions asked and the degree of religious knowledge which they reveal is to quote a few:—(1) Why is God always represented as male? (2) Jesus Christ led His followers safely over the Red Sea and then caused the waters to drown the Egyptians. Was this a Christian action? (3) How do you justify the ownership of slum property by the Church? (4) If the scientists were to succeed in creating life, where would the Church's teaching stand?

Few of the questions asked are wholly irrelevant to the lesson. Social and economic matters take their natural place in discussions, and in only a few instances has there been a tendency to over-emphasize them. Most Chaplains report that they have had no frivolous or ill-natured questions.

The general outlook is suggested by the phrase preceding many questions—"Without disrespect to the Church . . .", and by the common response after a question has been answered, "Thank you, sir. I didn't know that before."

There is extremely little real hostility to the Church. The commonest attitude might be accurately described as disappointment or impatience.

Religious discussion is being continued in billets, canteens, offices, and workshops for hours and days after the lessons, and so produces new quetions for the next Padre's Hour. An interest in the things of the mind and the spirit is being aroused and will grow and inevitably spiritual results are emerging.

FRENCH ROVERS CARRY ON

The monthly magazine of a Rover Scout movement in the Protestant Church of France publishes some interesting material in the September/October number of its magazine L'Equipe. Much of the magazine is devoted to the practical services which the Rovers can render in such matters as cutting wood and generally bringing succour to the cold and hungry, particularly to the refugees. There is a full program for the training of leaders, including provision for physical, intellectual and spiritual training. Under the last head are included study circles on various books of the Bible, notably the Epistle of St. James and the minor prophets.

Several pages are devoted to an objective resume of Rosenberg's book, "The Myth of the 20th Century." At first it might seem that the magazine was lending itself to the circulation of enemy propaganda. In view of the rest of the text, however, it is fairly clear that the object of printing this resume is something quite different. In the summary of Rosenberg's book is a complete exposition of the myth of German racial superiority, and there can be little doubt that when this is read by any patriotic young Frenchman the effect will be to stir him up in exactly the opposite direction. At the same time the Vichy Government cannot easily protest, as on the face of it the printing of the article might seem in line with the policy of collaboration.

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Personal Notes Of Interest

Bishop and Mrs. L. Harrington Littell, recently arrived on the Marilord from Honolulu, have decided to reside in New York City, and are occupying an apartment at 110 Morningside Drive, near the Cathedral and Columbia University.

Miss Louise Reiley, formerly Superintendent of Nurses of the Church General Hospital, Hankow, China, will soon join the staff of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, according to announcement by the Rev. Dr. James Thayer Addison, head of the National Council's Overseas Department.

Miss Reiley, like other missionaries who were compelled to leave China, hopes to return after peace, but meantime is eager to help with the work in Alaska. She has secured transportation and is expected to leave for the field about the middle of April. She had been in China since 1936.

ORDINATIONS

Priest

The Rev. Ernest F. Edmunds was advanced to the priesthood on March 28, 1943, in Christ Church, Warren, Ohio, by the Rt. Rev. Beverley D. Tucker, D. D., bishop of Ohio. The Rev. Robert W. Fay preached the sermon and the Ven. B. B. Comer Lile presented the Candidate. The Rev. Mr. Edmunds will continue to serve as assistant at Christ Church, Warren.

Deacon

Lloyd E. Gressle was ordained a deacon on March 27, 1943, in Christ Church, Shaker Heights, Ohio, by the Rt. Rev. Beverley D. Tucker, D. D., bishop of Ohio, The Very Rev. Corwin C. Roach, Ph. D., dean of Bexley Hall, preached the sermon and the Rev. Edmund G. Mapes, retired rector of Christ Church, presented the Candidate for Ordination. The Rev. Mr. Gressle will be rector of St. James' Church, Wooster, Ohio.

Francis Paul Davis was ordained to the diaconate and the **Rev. F. Graham Luckenbill** to the priesthood, by the Rt. Rev. Hunter Wyatt-Brown, D. D., Bishop of Harrisburg, in St. Paul's Church, Lock Haven, Penn., on the Feast of the Annunciation, March 25, 1943.

The preacher was the Rev. Howard S. Wilkinson, D. D., rector of St. Thomas' Church, Washington, D. C. Mr. Davis was presented by the Rev. Herbert Koepp-Baker, Ph. D., of Pennsylvania State College, and Mr. Luckenbill was presented by Canon Stuart F. Gast, rector of Christ Church, Williamsport, Penn.

Mr. Luckenbill is rector of St. Paul's, Lock Haven, and Mr. Davis, a former Methodist minister, is assistant to Dr. Koepp-Baker, rector of St. John's, Bellefonte. The address of Mr. Luckenbill is 13 West Water Street, Lock Haven, Pa., and that of Mr. Davis, 12 West Lamb Street, Bellefonte, Pa.

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ORDINATIONS

Edward Leonard Conly of Trinity Church, New Orleans, and **John L. Womack** of St. James Church, Baton Rouge, La., were ordained to the diaconate in Christ Church Cathedral, New Orleans, on April 6, in the first double ordination in recent years in the Diocese of Louisiana.

The Rt. Rev. John Long Jackson, bishop of Louisiana, performed the rites. Mr. Conly was presented by the Rev. R. S. Coupland, rector of Trinity Church, and Mr. Womack was presented by the Rev. Philip S. Werlein, rector of St. James Church. The Rev. Joseph S.

Ditchburn of Baton Rouge read the Epistle; the Rev. Robert S. Manning of Bunkie read the liturgy and the sermon was delivered by the Rev. Van S. Garrett, rector of St. James Church, Greenville, Miss., and former assistant rector of Trinity Church

Following the ceremonies, the ordinands were entertained at a luncheon at the Pontchartrain Hotel by Bishop Jackson and members of the diocese.

The Rev. Mr. Womack is a native and lifelong resident of Louisiana. Following his graduation in 1339 from Louisiana State University, he attended the General Theological Seminary and the University of the South, Sewanee, Tenn.

The Rev. Mr. Conly is a native of Texas and was graduated from the University of Texas. He was in business in New Orleans for several years, following which he entered the General Theological Seminary in New York from which he was recently graduated.

DEATHS

Rev. W. I. Rutan

The Rev. Waldemar Ivan Rutan, rector of Christ Church, Coudersport, and All Saints, Brookland, Penn., Diocese of Harrisburg, died after an operation for the removal of a tumor on the brain, in the West Pen Hospital, Pittsburgh, Pa., April 4, at the age of 54.

Father Rutan was born in Brooklyn, N. Y., and attended Nashotah House and the eWstern Theological Seminary. He was ordained priest in 1920. Before assuming his last charge last August, he had been for four years rector of Trinity Church, Shamokin, Pa., and for ten years previously chaplain at the Valley Forge Military Academy.

He taught in St. Andrew's School for boys, in charge of the Order of the Holy Cross, St. Andrew's, Tennessee; and served at Trinity Cathedral, Cleveland, Ohio; St. Luke's, St. Albans, Vermont, and St. John's, Norristown, Pa.

The Rev. Donald E. Veile, assistant rector of Calvary Church, Pittsburgh, Pa., read the burial office April 6, and burial was in the cemetery of the St. Barnabas Brotherhood, Gibsonia, Pa.

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The Rev. O. Wendell McGinnis, rector of the Church of the Incarnation, Cleveland, Ohio, has accepted a call to the rectorship of St. Paul's Church, Duluth, Minnesota, effective May 1, 1943.

Please Make all Checks Payable to the Virginia Conference Orphanage.

Our Orphanage

G. I. McALLEN, Supt
Methodist Orphanage,
Richmond, Va.

THE COMMON TOAD

Whenever you see a toad what do you think of? Repulsive things, perhaps, like snakes, lizards, giants with horrid faces, or something that wears a strange skin and has awkward arms and legs.

Or perhaps you think of funny things when you see a toad. It certainly looks funny enough, squatty and speckled, something like a plump clown in a circus.

Whether ugly or funny, it is lucky for us that the toad is colored like the dirt. He is protected by his brownish coat, though you might wish him covered with a bright one. If he were handsome and brilliant in colors, he would be seen too easily by the insects he wants to catch as his food. "Beauty is only skin deep"; ugliness may be also!

It is also lucky for you that his hands are so pudgy, though you might wish his four ugly-looking fingers were more beautiful. But he needs those thickish hands to steady him whenever he tries to hit his target. His target is always some bug or fly, and the arrow he shoots with is his tongue.

We forget all about his ugliness when we learn how useful the toad really is. His work is to catch and devour thousands of garden insects. And thousands of them every month. All sorts of them, beetles and crickets, weevils and grasshoppers, yellow jackets and ants, moths and snails, bugs and caterpillars.

Insects eat fruit and vegetables by the ton every year; but insects are food for the toad. If there were too many insects there would soon be too little food left; you would be starving while beetles and caterpillars were getting fat on leaves of lettuce and apple blossoms and potato vines. So unless the toads ate the insects, boys and girls and their parents also would not have so many fine pears and juicy peas and good potatoes for their dining table.

One toad can devour seven houseflies in a minute. One toad can eat up ten mosquitoes in sixty seconds. Small bugs disappear very rapidly when the toad gets busy in the garden. His tongue flashes out and gets an insect so quickly that you can hardly see it swiftly go out and swiftly go back in again, each time with a beetle or ant on its sticky surface.

Perhaps you have never seen the toad working so hard. That is because it eats most while you are sleeping, and may be hidden all day in a hole it has kicked out under your cabbage leaves or beneath your garden steps. But you can watch it under the electric light in the street, and see how quickly it jumps whenever a moth drops down, burned by the light above, or injured by striking the globe up there. Nor does it need to move very much for the food the light sends down by the air-chute. No wonder the toad is fat and well-fed.

It has been reckoned that every toad is worth thirty dollars a year to a farmer or a gardener. They are like the birds that protect us safely from our insect enemies and provide us great quantities of wholesome food day after day.

A foolish or cruel boy might kill a toad. A wise one would save it and be thankful for its usefulness, even if it looks so ugly. You may have heard about a famous English warrior named The Duke of Wellington, the very general who conquered Napoleon, the greatest fighter of France, when he won the battle of Waterloo. The great Duke had a toad in his garden and he had watched it eat insects so that he knew it was a valuable little friend of his; so much so that before the Duke died he left a special wish that the toad be cared for and allowed to stay in the garden with the fruit trees and vegetables it saved for the house table. Never harm the toad. He is homely and humble but helpful and created for our protection.—Our Dumb Animals.

ANIMALS IN THE DARK

Generally speaking, animals see better in darkness than persons do. But they see better in daytime too; the difference between the cat's sight and ours, for instance, at night is not as great as is generally supposed and some actions of animals in the dark, commonly ascribed to superior sight, are governed more by other senses.

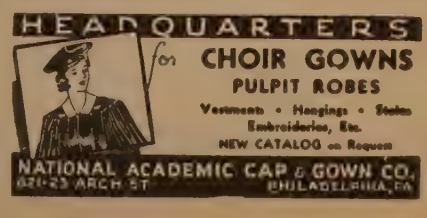
Our cat likes to chase pebbles when I throw them, but when I do this after dark she doesn't seem to see any better than I do. Standing close to my hand when the stone leaves it, she starts, but is immediately confused.

Man has not explained exactly how migrating birds find their way. A certain type of plover nests in Canada. At the end of the summer these birds fly 2,500 miles over the ocean to guide America, with no landmarks to guide them. Is it possible they can sense the north-south magnetic lines of force? Experiments so far have proved nothing.

How is it that fish avoid colliding with objects in the dark? Along each side of the body are microscopic organs affected by the pressure of the water. If the fish is swimming toward a rock, the water presses against its body and it turns aside.

But that cannot explain the ability of bats to fly through intense darkness without hitting anything. It is suggested by a professor that the skin on a bat's face is probably much more sensitive than our own, thus enabling the bat to feel the pressure of air when flying toward a solid object that might injure it.

—L. E. Eubanks,
in Our Dumb Animals.



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THOUGHTS FOR THE THOUGHTFUL

God is the cure for despondence, discouragement and depression. We are to trust in His promises and trust in His love. Let nothing come between us."
—George W. Truett.

Death is not the end; it is only a new beginning. Death is not the master of the house; he is only the porter at the King's lodge, appointed to open the gate and let in the King's guests into the realm of eternal day. And so shall we ever be with the Lord.

The four freedoms of President Roosevelt are all great freedoms, and we should strive for their realization and extension throughout the whole world. But the greatest of all freedoms is the spiritual freedom found in Jesus Christ, who said: "Ye shall know the truth."
—Ex.

"Labor earnestly in prayer to stand perfect and complete in all the will of God. Be a soldier that asks for nothing but the orders of the commander."

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EVEL
ONE

Vol. 109—No. 17 24 APRIL 1943

The Southern Churchman

Ye seek Jesus of Nazereth . . .He is Risen—*St. Mark 16:6*

A NATIONAL CHURCH PUBLICATION

The SOUTHERN CHURCHMAN

Rev. Beverley M. Boyd, Editor
Mrs. R. Tate Irvine, Associate Editor
Rev. G. MacLaren Brydon, Associate Editor
Mrs. Conrad H. Goodwin, Associate Editor

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

AN EASTER CAROL

The women to the Garden came,
Just as the sun arose in flame,
And lighted up the garden fair
With flowers of beauty everywhere

But then a still more glorious sight
Awaited them, for angels bright
Within the sepulchre were seen
Where Jesus' lifeless form had been.

The angels spoke to them and said,
"Your Lord is risen from the dead;
Go bring to His disciples word
The glorious tidings you have heard."

They fled with swiftly flying feet,
Their news of gladness to repeat,
"The Lord is risen; come and see."
But they replied, "It cannot be."

And yet they ran, because they knew
The wondrous story might be true,
And to the sepulchre they came,
Not far off from the cross of shame.

Empty, deserted, was the spot,
The glorious angels saw they not,
The linen clothes alone they saw,
Which filled their minds with hope and awe.

Then back unto their home they went,
Still wondering what these marvels meant,
And should they the glad tidings heed,
That Christ the Lord was risen indeed.

Meanwhile the mourning Magdalene
Still lingered in the garden green,
When silently the Master came
And when He called her by her name

She knew Him, and with joy untold,
Amid the lilies green and gold,
She knelt upon the humble sod
And worshipped Him as Son of God.

That was a wondrous day, I ween,
Which broke upon that garden green,
And gave the flowers a glad surprise,
As if they were in Paradise.

The centuries have passed and gone
Since that first Easter sunlight shone,
But we can still rejoice and sing
The glory of our risen King.

Frederick W. Neve.

LETTERS

Easter, 1943

Dear Friends:

EASTER. It is God's victory: victory eternal of the spirit over flesh: a blessed Easter to be sure, for now in faith we share in that Divine Triumph of the living Resurrected Christ.

In daily workaday experiences, even in war, our Easter faith finds expression in resurrected hopes and purposeful living. Easter is just that, you know: resurrection and life: in fact, Divine purposeful Resurrection and Divine purposeful Eternal life.

And by the Will of God and through His Power comes the fulfillment of our Easter faith: fulfillment in Everlasting Life. Ours forever is this Everlasting Life, in and through Our Lord. Even now and eternally. Just because: CHRIST IS RISEN forevermore. And made like Him we have faith in Him and live in Him eternally: now and forever.

A blessed Easter is this victory of God. A blessed Easter our very own. Our blessed Lord lives.

Mason Hurd.

Denver, Colo.

Approves Suggestion

Mr. Editor:

I want to comment on the article in the last issue by Dr. Sweet. I agree with him entirely that expenses of delegates to the general convention should be paid for by the diocese and in that way clergy and laymen who are unable to pay their own expenses would be allowed to attend the convention if they were elected by local Diocese.

E. P. McNeill,
Treasurer Diocese of Mississippi.

* * *

"Blessed are they whose prayers in deeds find wing,
Whose hands the gifts of love and mercy bring,
And in His lowly children see their King."

—Emily H. Miller.

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HAVEN

By J. W. KENNEDY

THE DAILY check-back on deeds done that ought not to have been done and deeds undone that ought to have been done is humbling and, if we are thoroughly honest, it brings a painstaking examination into the why we did or didn't do it and the earnest desire, born of sorrow, to make up for it. God's mercy is great and gives us the opportunity to amend our lives according to His word as well as to get an unhindered look at our true self in relation to our possible best. This picture of the past leads to the discovery of the changes needed for the future and, if we are willing, becomes a part of the day's plan—understood, felt and ready to apply. All of this has come because of a discussion with a group recently on The Technique of the Devotional Life. We discussed the meaning of devotion, why we need times of devotion, and a few methods of procedure. In thinking back, I realize the gaps that were left because of that word "technique". It is dangerous business to spend too much time on the bare bones of the devotional life, no matter how important these are at first for the beginner. If that session could be followed up, we should spend our time on that One to whom we give devotion and because of Him some of the things we must be devoted to. No technique of the devotional life will produce soul-satisfying results unless we know and believe what Jesus knew and believed about the good Father God of all mankind; and unless the radius of the radiance cuts across the circle of our thinking, our feeling, our doing through the busy round of every day. We left unspoken a discussion of the fruits of devotion, such as inner harmony and peace, controlled speech, shareable joy, a constant sense of Presence, and above all the miraculous power of love (remembering all Paul said it means).

WE HAVE SHARED a portion of our quiet time. Now we turn to our Bible reading. Perhaps there will be some connection between the results of our check-back and chapter 10 of The Acts. We have here the story of Cornelius, a Gentile, and Peter who, because he was obedient to a heavenly vision, took a step in the direction of solving the problems of race. Peter strikes the universal "we are our brother's brother" note even before Paul. But we want something from this chapter that ties in with our devotional life and the method of daily check-back just mentioned. There are at least two such phrases which struck me. The first one is in verse 9—"Peter went up on the housetop about noon to pray"; and the second one is in verse 42—"He also directed us to announce to the people and bear solmn testimony . . ." Perhaps if we followed Peter's lead of praying at noonday we would not have so much to make amends for each following morning. Many times a day—certainly at noon and at night—we should refer back and recapture the reality and inspiration of our dawn experience in God's Presence. Just as Peter was guided for the rest of the day and night from this noon-time of prayer so may we be brought back at least to the time of God's originally revealed intent for us. Peter undoubtedly failed at times to announce and bear solemn testimony, but in this chapter he did. We check back to see if we have been wholly obedient to the will of God for us made manifest to us. Not only this but the further demand of all self-examination, "was it my best, my highest—was it maximum?" Peter discovered, apparently from the record in this chapter, that in order to keep his life under the controlling and directing Spirit of God he must pray frequently and practice constantly.

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To the Great Army of

SHUT-INS

League of Intercessors

Praying Hands

AN HOROLOGY
By
Bishop Andrewes

O Thou, Who hast put in Thine own power the times and the seasons: give us grace that in a convenient and opportune season we may pray to Thee; and deliver us. Thou, Who for us men and for our salvation, wast born in the depth of night: grant us to be born again daily by renewing of the Holy Ghost, until Christ Himself be formed in us, to a perfect man; and deliver us.

Thou, Who very early in the morning, at the rising of the sun, didst rise again from the dead: raise us also daily to newness of life, suggesting to us, for Thou knowest them, methods of penitence; and deliver us.

Thou, Who at the third hour didst send down Thy Holy Spirit on the apostles: take not the same Holy Spirit from us, but renew Him daily in our hearts; and deliver us.

Thou, Who at the sixth hour of the sixth day didst nail together with Thyself upon the Cross the sins of the world: blot out the handwriting of our sins that is against us, and, taking it away, deliver us.

Thou, Who at the seventh hour didst command the fever to leave the nobleman's son: if there be any fever in our hearts, if any sickness, remove it from us also; and deliver us.

Thou, Who at the ninth hour, for us sinners, and for our sins, didst taste of death: mortify in us our members which are upon earth, and whatsoever is contrary to Thy will; and deliver us. Thou, Who didst will the ninth hour to be the hour of prayer: hear us while we pray at the hour of prayer, and grant unto us that which we pray for and desire; and deliver us.

Thou, Who at the tenth hour didst grant unto Thine apostle to discover Thy Son, and to cry out with great gladness, We have found the Messiah: grant unto us also, in like manner, to find the same Messiah, and, having found Him, to rejoice in like manner; and deliver us.

Thou, Who didst, even at the eleventh hour of the day, of Thy goodness send into Thy vineyard those that had stood all the day idle, promising them a reward: grant unto us the like grace, and, though it be late, even as it were about the eleventh hour, favourably receive us who return unto Thee; and deliver us.

Thou, Who at the sacred hour of the Supper wast pleased to institute the mysteries of Thy body and blood: render us mindful and partakers of the same yet never to condemnation, but to the remission of sin, and to the acquiring the promises of the new testament; and deliver us.

Thou, Who at eventide wast pleased to be taken down from the Cross, and laid in the grave: take away from us, and bury in Thy sepulchre, our sins, covering whatever evil we have committed with good works; and deliver us.

Thou, Who late in the night, by breathing on Thine apostles, didst bestow on them the power of the remission and retention of sins: grant unto us to experience that power for their remission, O Lord, not for their retention; and deliver us.

Thou, Who at midnight didst raise David Thy prophet, and Paul Thine apostle, that they should praise Thee: give us also songs in the night, and to be mindful of Thee upon our beds; and deliver us. Thou, Who with Thine own mouth hast declared, at midnight the Bridegroom shall come: grant that the cry may ever sound in our ears, Behold, the Bridegroom cometh, that we may never be unprepared to go forth and meet Him; and deliver us.

Thou, Who by the crowing of the cock, didst admonish Thine apostle, and didst cause him to return to repentance: grant that we, at the same warning, may follow his example, may go forth and weep bitterly for the things in which we have sinned against Thee; and deliver us.

Thou, Who hast foretold Thy coming to judgment in a day when we think not, and in an hour when we are not aware: grant that every day and every hour we may be prepared, and waiting Thy advent; and deliver us.

Thou, Who sendest forth the light, and createst the morning, and makest Thy sun to rise upon the evil and the good: illuminate the blindness of our minds by the knowledge of truth, lift Thou up the light of Thy countenance upon us, that in Thy light we may see light, and at length in the light of grace the light of glory.

Thou, Who givest food to all flesh, Who feedest the young ravens which cry unto Thee, and hast held us up from our youth until now, fill our hearts with food and gladness, and establish our hearts with Thy grace.

Thou, Who hast made the evening the end of the day, so that Thou mightest bring the evening of life to our minds: grant us always to consider that our life passeth away like a day: to remember the days of darkness, that they are many, that the night cometh wherein no man can work: by good works to prevent the darkness, lest we be cast into utter darkness; and continually to cry unto Thee, Abide with us, Lord, for it is toward evening, and the day of our life is far spent.

The work of the Creator is justice; of the Redeemer, pity; of the Holy Ghost, inspiration, Who is the other Comforter, the Anointing, the Seal, the Earnest.

The Presiding Bishop's Easter Message for 1943

He is risen! This message which brought joy, hope, courage and power to the disciples is still the basis for our Easter greetings. Why does belief in the Resurrection of Christ give new meaning and power to all of our other beliefs? First and obviously, because it gives us a sure answer to that ancient question, "If a man die, shall he live again?" "I go to prepare a place for you . . . that where I am, there ye may be also."

The Resurrection reveals to us a Christ who can fulfill this promise. It changes a wistful hope into a sure hope. It enables us to say with St. Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." These words have a special relevance to us who live at a time when suffering, anxiety and sacrifice are not confined to a few, but have become the universal lot of mankind.

The Easter message, however, brings us more than the assurance of life with Christ after Death. It opens up to us the possibility of life with Christ here on earth. The purpose of Christ's presence with us is not simply to assure us that our present sufferings will be compensated for by the glory to be revealed in us in the life beyond the grave. The risen Christ said to His disciples, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations."

The power of the risen Christ is relevant to our earthly tasks. Easter is a promise of victory for the cause of righteousness in this world. It teaches us that the sacrifice of the loyal follower of Christ is not simply the martyr's protest against a wrong which cannot be remedied here on earth. It is rather a guarantee that the sacrifice of love and loyalty is the sure means by which the victory of the right can be attained here on earth.

The individual who makes the sacrifice may not indeed see the victory consummated during his lifetime here below. He has, however, the assurance that he has added one stone in the building of an edifice that some day is to be completed. He has made a positive contribution to the answer to his prayer. "Thy kingdom come on earth." He dies with the promise still unfulfilled, but he sees the coming victory by faith, and "being persuaded of it, salutes it," as he passes on to occupy the place that Christ has prepared for those who have fought a good fight. When the day of triumph finally comes, he himself will share in it as one of those who have shared with Christ in the effort and sacrifice that have transformed the kingdoms of this world into the Kingdom of God.

It Cannot Happen Again in This Country

The fact that Easter, this year, falls on the latest possible date, on which it can occur, concentrates attention on the method by which that date is chosen.

Of course most of us know that Easter always comes on the Sunday after the first full moon following the equinox, but very few are aware of when this plan for locating the greatest festival of the Christian year was adopted.

It goes back to that inspiring Church Council that gave us the Nicene Creed.

That gathering of Church leaders, who met in northern Asia Minor at the city of Nicea in A. D. 325, were more practical than we might have expected them to be.

First, they decided that there must be a bright moon, for this great occasion to light the pilgrims, on their way to the sacred places of worship.

Second, it must fall on a Sunday, the first day of the week, when the empty tomb was found in the garden near Jerusalem.

Third, so great a Christian celebration should link up with the great pagan festivals associated with that equinox, the return of spring.

So they put the celestial trinity, sun, moon and earth to work to adopt the Sunday after the first full moon, after the sun's rays fall vertically on the equator of the earth, making the days and nights of equal length.

This year there was a full moon at 5:08 P. M. and the next lunar month began April 4, therefore Easter falls on the 25th, and the Jewish Passover, which is also dominated by the moon, was on April 18th, our Palm Sunday.

It was fifty-seven years ago when Easter fell on this late date (1886) and it will not happen again during this century, so let us take advantage of warm weather of late April, and have the largest congregations ever.

R. C. M.

* * *

THE BISHOP OF VIRGINIA'S INVOCATION PRAYER

Presiding Bishop Henry St. George Tucker was invited to deliver the invocation at the dedication of the Thomas Jefferson Memorial in Washington, D. C., on April 13. Bishop Tucker is Bishop of Virginia, which Jefferson called "My Country," so that Bishop Tucker's prominent place in the dedication service was considered particularly fitting.

The Presiding Bishop's Prayer:

Almighty God, Our Heavenly Father, who hast revealed to us through Thy Son the knowledge of the truth which makes men free, we yield Thee hearty thanks for raising up Thy servant, Thomas Jefferson, to be a leader in the cause of freedom to which this nation was dedicated at its birth. Grant that this building may serve both as a memorial of his devoted service to the cause of liberty, and as a reminder to us of our responsibility for maintaining and setting forward the freedom which is our heritage. Guide, we beseech Thee, our nation and all the nations of the world into the way of justice and truth .

Give wisdom to those who are charged with the re-

(Continued on page 9)

Rejoice and Be Glad at Easter

By FRANK A. JUHAN

THE LORD IS RISEN! This was the joyful cry that sprang from hearts that had been wrung with dreadful despair and disappointment two days before. The disciples saw Him dead and buried and then suddenly they cry, "He is risen! We saw Him, we talked with Him, we ate with Him and He is alive again—Our Christ is not a dead hero—He is a living Lord!" Think of it! Was there ever an experience more glorious? Despite what skeptics may say to the contrary, the story is true. All down through the ages, even to us, can be felt the thrill of this experience, of the Disciples, to whom of a sudden there came the convincing evidence that their Master was indeed risen from the dead, was alive, triumphant, and still in closest touch with them, directing, instructing, inspiring, empowering them.

Easter, therefore, is not a time of wistful hope; it is rather the celebration of a blazing, glorious, transforming, and triumphant fact. Jesus did not create the hope of immortality—that has always been stamped deep in the instinct of men. What Jesus did was to verify the hope with the authentic seal of actual demonstration. He took the hope of immortality out of the dark valley of possibility up to the shining peaks of certainty.

Furthermore, the fact is a dynamic fact—the Resurrection has altered the course of history, has changed the ideas and customs of people, has put a song in the hearts of men, has vanquished death's sting and has robbed the grave of its victory. Therefore, when men answer fearlessly and faithfully the call of the Risen Lord to follow Him, they are answering a call to the long view of life everlasting. Therefore, Christian men and women are members of a family and a fellowship that is unbroken by death. Therefore, we know when we bury our dead that we are sending them through the gates of death into light and peace and life more abundant. The Lord is risen. Do we know it? Is the Resurrection real to us?

If we do, then we know something of the power, something of the dynamic of the fact of Easter. This is the Day which the Lord hath made! The Day of all Days! Rejoice and be glad in it!

The Message of Easter

It is a difficult matter to convey to young people the real meaning of Easter because they are not thinking in terms of death and resurrection. But Easter is our guarantee of a 'continuing life." Jesus promised "Where I am, there ye may be also."

A thing cannot continue unless it is already going on. So we emphasize not death but ongoing life.

The message of Easter is that death does not stop life. It puts an end to the physical body, but it does not stop the growth and development and activity of the permanent personality part of what we call life. The personality is given a new body changing the medium through which it expresses itself—but it goes on living in this new body.

Easter makes manifest that we can make life here fine and worthwhile through prayer and worship and sacrament and service.

Let us then build life here, so that we can prepare for enjoying it in the Father's nearer presence.

—C. S. Quin, Bishop of Texas,
Chairman Division of Youth.

The Meaning of Democracy

By EDWARD L. PARSONS

CHRISTIANITY AND DEMOCRACY! What have they to do with one another? The answer is "Everything!" Here is the way it goes. If you turn to the Bible you discover that from end to end it is concerned with freedom. In the Old Testament the story turns on it,—out from Egypt, defense against oppressors, out from Babylon, and, interpreting all this history, the words of the great prophets, which may be summed up as the mission to "preach good tidings to the poor, to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound." It was with those words that Jesus opened his ministry in his small hometown of Nazareth. The Gospels breathe this spirit. St. Paul's letters are full of it; "the glorious liberty of the children of God"; "the freedom for which Christ made us free!"

The point is of course that men must be free because they are children of God. They have worth. They can be trusted. This is clear in Jesus' teaching. He never laid down a law. He told men great truths often in the form of stories. He let them do their own thinking. Life must grow from within, not be imposed from without. The Early Church carried this spirit into all its development. It is a picture of group life, of conference, of mutual trust. Real Christianity is not a code of laws but the free life of the children of God.

And this obviously is the meaning of democracy: the same spirit, the same trust in the dignity of man, the same confidence that the way of life is found in mutual respect, in conference, in cooperation. Democracy, like religion, often fails because men fail; but the goal it sets is the goal which religion has given it. Democracy roots in religion.

AND IS THIS IMPORTANT NOW? A faith in democracy because it is socially opportune, safer, kinder, pleasanter,—a Hitler can shatter that in a moment. We need a faith that goes back and down to the root of things, is bound up with the universe, is knit to the eternal things of God, in a word is religious. That was the faith of the Founding Fathers. They believed that the freedom for which they had fought and to which in the Constitution they gave political expression had something very definite to do with God. It belonged to man because of God's ordering. When they fought for it they fought believing that it was God's will that men should be free and live in what we in modern phrase call a democratic order.

It is such a faith that our fighting men need today. One of them writing in the Saturday Review recently cries: Give us "a literature that sings of faith." Men who are summoned to give their lives want a cause which has an "eternal" meaning. They want a faith deep-rooted in the very nature of things. They want to fight **with God**. That is why Christianity has everything to do with democracy. That is why we need it for the war and for the peace which is to follow.

* * *

The triumphal procession on Palm Sunday was but a glimpse of the victory that shall be. Pray then with St. Paul that you "may know Christ and the power of His Resurrection and the fellowship of His sufferings being made conformable unto His death".

—E. F. K.

EDITORIALS

The Day of Hope

Easter is a day of hope: Easter is more than a day of hope;—it is "The Day of Hope." There is no other day in the calendar of the Christian year comparable to it. As Studdert-Kennedy was fond of saying, "To the man who has burned his bridges behind him, and is thoroughly convinced of its true significance Easter is the most thrilling day of the year." Easter, the day of hope, thrills the true believer with an ecstasy that uplifts, inspires, and blots out at least temporarily the failures of the past. Therein lies a great danger.

The world has always needed an Easter. The world has always needed a day of hope. The world needs a Resurrection Day! The need for such a day is as great, if not greater, today than ever before in the world's history. Millions are in the miserable "slough of despond." Poverty, pestilence, death ride the high waves of destruction that engulf all mankind today. There are no homes safe from the terror of sudden death. The evil machinations of men have brought to pass in our generation total war, with its "blitzkrieg" tactics that have obliterated the old fields known as the theaters of operations and the combat zone. The combat zone is an over all zone now. Total war means total destruction. We need a day of hope to remind us that man has a spiritual destiny.

On the other hand, at this period in the history of the world, which history we cannot escape, as nations or as individuals, we find ourselves facing a great paradox. The very machines that now are destroying are the same machines that in most instances can be turned into engines of beneficent mercy. The argosies of the skies, now winged with death, can become carriers of good will. The ships travelling the highways of the sea, loaded with death dealing ammunition, can become vessels laden with the good of peaceful commerce. The very ether waves that now spit out their messages of hate, can become turned to voices that will speak only an earnest desire for good will.

In this mad maelstrom which is ours today, and of our own making, this day of Hope bursts like a gleam of refreshing light, in the midst of great darkness. We need this day of hope.

From thousands of homes, where sudden death has struck, because of this madness, this day is needed. From thousands of homes where sudden death will strike, before this terror is past, there is need of this day. Those who have died and those who are about to die will not have died in vain, if you and I live by the faith of this day of radiant hope.

There lies a plain duty for each thinking Christian. You will be in your pew on this Easter Day. You will be inspired by the beauty of the ritual, the glory of the Easter canticles and hymns, God's servant in the pulpit may have his lips blessed as did Isaiah of old, and you will receive inspiration from his message. You will kneel in humble reverence at God's table and receive the strengthening spiritual food that comes from communion with Him. You will leave His House with a fine sense of satisfaction. For at least a brief while the discordant voices of the world's unholy din have been blotted out. There is the danger, of missing the full meaning of this day of Hope.

We must be sure that the satisfaction that takes hold upon us is not self satisfaction. That complacency does not seize us. That we have not catered only to our own spiritual appetite. It is so easy to do that. May we make sure each one of us, as we worship on this Holy Day, that we ask God to send us forth as His warriors, to emblazon new pathways for Him. May we make sure that we are honestly convinced that His way emboldens us to say to friend and foe alike, there is no way but the way of Him, who said, "I am the Resurrection and the Life."

May we in humble reverence turn back to the quiet Garden of the first Resurrection morn, and see with a new vision its true significance. That day when, as one has written, "the veil that hides the spiritual sphere from mortal sense is rent, and for a short while the reality of the heavenly realm is revealed. Man's destiny is God. At the tomb he does but exchange his earthly worn-out garment of corruptible flesh for an incorruptible mode of being with which God clothes His people for their exalted and eternal life with Him.

May we hear again the voice of the Angel of Life in the presence of death and destruction, "He is not here; He is risen. Jesus lives and you shall live, too."

And hearing these voices speaking of life eternal, may we pattern our lives by the radiancy of the exultant hope they give us!

This day of Hope belongs to the world. Not to you and to me alone in our respective groups. But to the world it belongs. We are charged specifically as Christians, to make its message known to the world. If we fail to catch that meaning in this day, then the emptiness of the Hope, becomes its great tragedy.

God grant that we use with thankfulness the blessings of this day of Hope which the Lord has made, and rejoice and be glad in it all the days of our earthly pilgrimage.

Dr. Morris Tells How Work in Brazil Began

The Author of this Sketch, the Rev. Dr. James Watson Morris, is retired and now lives in Richmond, Virginia. He is a former rector of Monumental Church and former Dean of the Theological School at Porto Alegre, Brazil.

Also now located in Virginia is a former missionary to Brazil, the Rev. Watkins Leigh Ribble, rector of The Falls Church. Mr. Ribble, who was born at Santa Maria, Brazil, formerly taught Greek and Philosophy at the Theological Seminary at Porto Alegre. He was accompanied to that field by the Rev. Dimmock Gasson of Alexandria.

AT THE VIRGINIA Seminary by 1889 in the opening of a Mission in Brazil had become so intensified that two members of that year's graduating class offered to go as pioneers.

As it was understood that the Board of Missions could not well undertake such a new venture, although funds were in hand to send and sustain two missionaries for at least a year in the field, the applicants appealed to be sent out independently, trusting to voluntary offerings. At the advice of the faculty, however, they were led to apply to the American Church Missionary Society, an accredited auxiliary to the Board of Missions, to sanction the movement and to send them out.

The Society having after due consideration acceded to the request, preparations were made to send away the missionaries as soon as possible after graduation and ordination. But a short time before graduation, one of the applicants was laid aside by what seemed hopeless illness, and the other was so seriously injured on the athletic field as to be crippled for months. It seemed that the whole mission must be abandoned and numbers of eager and faithful supporters disheartened. This, however, was not to be.

I realized that the solution was in my hands. Therefore, under advice I went to New York, obtained from the Board of Missions release from my engagement with it for Japan, and applied to the Society to be sent to Brazil. I had no doubt that He who had guided so far would provide the other man needed.

That night a wire came to me from Lucien Kinsolving, saying that he was applying to the Society for Brazil. A hard decision for a man so eminently fitted as he for a distinguished career at home; but a decision which both he and the charming woman who became his wife ever claimed to have been the richest and the happiest of their life.

Thus suddenly and unexpectedly we two were called to a high enterprise, chosen by us **because chosen for us!**

Made deacons at the Seminary with our class, advanced in Richmond to the priesthood by our revered Bishop Whittle in Grace Church one morning, and commended to God and His Word of Grace at a great mass meeting in St. James' Church that night, we went our way.

At beautiful Rio de Janeiro and at bustling Sao Paulo we were greeted enthusiastically by the brethren of other missions. We were welcomed as fellow workers in a great field. We were rejoiced over, prayed over and counselled. Made strong by such brotherly fellowship, we proceeded to a small interior village for instruction in the language under a young Brazilian, just ordained by the Presbyterian Church.

There we remained some six months and while there on November 15 we heard of the declaration of the republic and the banishment of the good Dom Pedro II.

Thence we voyaged some thousand miles south to the state of Rio Grande do Sul, landing at Porto Alegre, the fair capital of that state. The date was April 21, held festival now throughout the Brazilian Church, the year, 1890.

Way was open to us at once. A lay preacher and teacher, Vicente Brande was awaiting us. He supported himself by a small primary school, diligently teaching his pupils the way of life and holding Sunday School on Sunday morning, with service and preaching at night. He asked us to take him and his school under our direction. We determined to test Vicente by working with him and in his school. We soon found the man faithfully teaching his children the Word of God and preaching vigorously the simple Gospel. He had gathered a little group of diligent attendants at his Sunday service and Sunday School.

We rented a commodious house in Vicente's neighborhood, giving the school better quarters and containing a hall suitable for services. This little hall was our simple chapel, the germ of the now flourishing Trinity Church in Porto Alegre.

Under better conditions the school grew. Then we began regular services in the school hall on Sunday mornings, and at night in a small rented hall in the center of the town. We were thus busy, our two catechists, Bonaventura and Vicente conducting the school and helping in public services.

The Sunday School was colorful. It was Brazilian, Spanish, Portugese, Italian, German, Indian, and African. Very well behaved, eager to hear Bible stories and to sing simple hymns. In short, by the autumn of 1891— which is **March** in Southern Brazil—we had a growing congregation at the school, while two others had been opened up to us already.

A small mission of the Presbyterians in the city of Rio Grande was, about this time while Kinsolving had gone home to be married, transferred to our care. As Vicente was well acquainted with the people down there, I delegated him to take care of the mission until

the Kinsolvings arrived. I visited them once each month.

Under the Kinsolvings, with Vicente's assistance, it soon became the first strong congregation of our Mission.

Prior to this, I had had to send Bonaventura and family to reside at a place called Santa Rita, about 30 miles by river steamer from the city. There a large family named Fraga, and its numerous connections, had asked to become a community under our care. This was brought about by Antonio Fraga, the youngest of many brothers, who visited us in Porto Alegre and became an ardent reader of the Bible and a keen evangelist, and who after a while became a catechist under John G. Meem in Pelotas.

For this large group of interested enquirers there was need of one to instruct in the Gospel. This Bonaventura did well, but of course one of us visited the neighborhood regularly. Calvary Church at Santa Rita was our first church building and has just had its 50th anniversary.

In September, 1891, William Cabell Brown and Mrs. Brown, John G. Meem and Miss Mary Packard reached Porto Alegre. Of course, their time had to be given to study of the language; but very soon Miss Packard in the school and both Brown and Meem in the teaching and Church activities could help at once. This help of the new missionaries aided the expanding work in Porto Alegre: especially as Americo Cabral was definitely at work in the mission service.

At the time of the Episcopal visitation of our beloved Bishop of West Virginia, Dr. George W. Peterkin, in 1893, growing stations were established at the three Lake Cities, Rio Grande, Pelotas and Porto Alegre, also at Santa Rita. Each of the four original missionaries had his field of operation and assistant.

Bishop Peterkin made deacons of the four Catechists, confirmed about 150 adults, and ordered the Mission. This was the first stage in the Beginnings of the Brazilian Church—the change under Bishop Peterkin from a Mission to a Missionary District.

The second stage was the visitation of the Anglican Bishop of the Falkland Islands, Dr. Stirling, in 1897. He advanced to the priesthood our deacons, confirmed a large number and went away much impressed by what he witnessed.

The third stage was marked by the consecration of Dr. Lucien Kinsolving, the first Bishop of Southern Brazil, in 1899. This was characterized by wider extension of the Church in Rio Grande, establishment of the Japanese Mission, beginning of missions at Sao Paulo and Rio, and the beginning of the Theological Seminary under Dr. Brown.

The fourth stage is still in progress, beginning with the Episcopate of Dr. W. M. M. Thomas, in 1928, stressing Christian Education, the building of churches, crowned by the consecration in 1940 of Bishop Suffragan Dr. Pithan—the first bishop ever consecrated in Portuguese language. He is also our first native bishop and the promise of a National Brazilian Church.

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INVOCATION PRAYER

(Continued from page 5)

sponsibility of government, and to the people give courage, faith, and sacrificial devotion. Establish among the nations of the world that peace which is the fruit of righteousness, and grant the speedy coming of the time when the kingdoms of this world shall become the Kingdom of our Lord and Saviour, Jesus Christ. Amen.

BOOK NOTES

By the Faculty of the Church Divinity School of the Pacific. Edited by Randolph Crump Miller.

CHRISTIAN FAITH AND WORSHIP. By W. Norman Pittenger. Morehouse-Gorham. 50 cents.

This is a small devotional guide which includes not only prayers and other material for private devotions but also an explanation of the liturgy of the Holy Eucharist. There are sections on the Christian rule of life, certain basic facts of our religion, self-examination, and related themes. There is a great need for this kind of thing, but the majority of our parishes probably will not be able to use the present book. There is, for example, a section on private devotions before the (reserved) Blessed Sacrament—a custom not very general in the Protestant Episcopal Church. Also, Mr. Pittenger remarks that the Eucharist is called "for brevity's sake" the Mass (p.34). The average Churchman, even though he might agree with Mr. Pittenger's Eucharistic doctrine, does not call it the "Mass." and the word "Mass" is in no case an abbreviation of the term "Eucharist," as any Roman theologian would be quick to inform Mr. Pittenger. Some of the ceremonial practices which the author seems to recommend would be alien to the customs prevailing in most parishes. While these matters are not central, they will have an effect upon the usefulness of the book to parishes not specifically Anglo-Catholic. The average rector probably feels the need of a simple, lucid manual of this kind, but he would want something a bit less esoteric and with a less pronounced Mediterranean flavor.

George W. Morrel.

THE WORLD'S GREAT CATHOLIC LITERATURE. Edited by George N. Shuster. With an Introduction by William Lyon Phelps. Macmillan. $3.00.

The writers represented in this volume have two distinctions: they are all Roman Catholics and they are all dead. There are some famous names in the list: Eusebius the historian, Augustine the theologian, Bernard the mystic, Venerable Bede the historian of the early English Church, Thomas Aquinas the theologian, Chaucer, Thomas á Kempis of **Imitation of Christ** fame, John Henry Newman who deserted the Church of England, Heywood Broun who was a very last minute convert, Gilbert K. Chesterton, and even "anonymous." The selections are excellent, including some Biblical passages, excerpts from the early church, the middle ages, the early renaissance, religious humanism, and many relatively modern selections. It has 30 pages of biographical notes and an index of authors. Professor Phelps of Yale has written a gracious introduction for President Shuster of Hunter College. Protestants as well as Catholics will gain both pleasure and instruction from this excellent anthology.

R. C. M.

AMERICA'S PROGRESSIVE PHILOSOPHY. By Wilmon Henry Sheldon. Yale University Press. $3.00.

Professor Sheldon is one of Yale's great teachers, whose efforts have gone mainly into teaching as such rather than the writing of books. The occasion of this book was the Powell Lectures at Indiana University, a lectureship which has brought us many fine books by such writers as Hocking, Perry, Pratt, and Gilson. In this volume, Dr. Sheldon gives a lucid but necessarily technical statement of the new process-philosophy which has come to birth in the writings of such men as Whitehead, James, Bergson, Dewey, and others. It is the author's claim that "process-philosophy is not only genuinely novel but also fertile in a sense not yet realized." It is a philosophy which does not refute its rivals, for it "shows how the rival views may all be compatible with one another and with itself. For it reveals a certain principle of growth at the heart of nature; and growth means increasing compatibility of different functions." One reviewer saw some symbols in a later chapter and assumed that the book was for professional philosophers only, but anyone familiar with traditional philosophic terms will find this book richly rewarding. It has possibilities for theology also, as anyone acquainted with the writings of Wieman and Charles Hartshorne will be quick to realize. There is no index.

R. C. M.

A PAGE FOR THE CHILDREN

Mrs. Conrad H. Goodwin, Editor

THE RESURRECTION

Dark was the night when they laid away the Master,
All hope was gone and their Lord was in the tomb.
The lilies in the garden of Gethsemane had withered,
And all was cold and silent in the empty supper-room.

Gone was the multitude, shouting loud "Hosanna".
Gone were the children with their joyous happy word.
Gone was the glad acclaim, "Messiah Son of David,
Welcome Him that cometh in the glory of the Lord."

It was morn. The sleeping city lay in solemn silence;
Light was swiftly coming, herald of a new-born day.
Shadows from the cypress trees were long within the garden,
Where a tomb lay empty with the stone rolled away.

Breaking bonds that held Him, Christ arose that Easter morn.
Conquered death and sorrow, bringing balm to hearts of men;
Bringing hope to those that, weeping, felt all hope was gone;
Bringing joy and blessing into shattered lives again.

After dark comes dawning, to the broken heart a psalm;
Lilies bloom where shade was deepest, songs dispel the night;
Resurrection morn is breaking—take fresh heart again;
Rise above your earthly fetters, vested in His light.

—M. T. Hollingsworth.

* * *

A FRIEND OF JESUS TODAY

By Joan Parker

Class V—Bible, St. Catherine's School, Richmond, Va.

I know someone who is trying to be a friend of Jesus today, and she is working hard for Jesus.

She loves God, and she loves other people. She is helping Jesus in His plan to make this a better world. She is my Mother.

This friend of Jesus is kind, understanding, patient, loving, compassionate and childlike. She is always trying to help me to live as a friend of Jesus. She teaches me how to be a good girl.

One of the reasons I love and admire this friend of Jesus, my Mother, is when I do anything bad she takes time from her busy life to explain the wrong I have done. Then she prays with me for the help from God I need. If I do that bad thing again she punishes me, because she thinks it will help me. So I know my Mother is a friend Jesus can count on today. I have promised her that Jesus can count on me, too, for Jesus needs friends today.

* * *

BECAUSE JESUS LIVES

About six o'clock one Friday evening a rich man stood outside a tomb in a beautiful garden. The birds were singing their good-night songs. A little breeze sighed, and then wandered away.

The tomb had been cut out of the solid rock; and the rich man had meant to sleep there some day himself. But that day he had stood by the cross on Calvary, and had watched the Son of God. He had listened to His low-murmured words. And then he saw Him die.

For a long time the rich man had loved Him; but he had been afraid to let anybody know.

"Oh," he said to himself, "if I had only done something for Him when He could see and hear, so He would know that I loved Him! But," he added quickly, "I will do something yet!"

At that, he hurried back to the city and into the palace of Pilate.

"The Healer is dead," he said in a low voice. "Let me have His body that I may lay it to rest."

Pilate looked at the rich man curiously. "Take it," he said.

Tenderly the rich man, with his own hands, helped to take the limp body down from the cross. He wrapped it in a long white cloth, and laid sweet-smelling spices in the folds. He wrapped another cloth about the head, like a turban. Then gently, very gently he laid the sleeping Jesus in the rock-hewn tomb.

At the front of the tomb there was a large stone that rolled in a groove and closed up the entrance. It was easy to roll in place, but would be hard to move away again.

There were Jewish men who hated Jesus; they had done all they could to hurt Him, and it was their fault that He had had to die at last.

On Saturday these Jews went to Pilate and said, "That Man told His friends a wild story. He said that after three days He would come out of the tomb and be alive again. Send soldiers to the tomb to watch; perhaps His friends will come and steal the body and carry it away—and then say that He has come to life."

"I will send the soldiers," said Pilate.

Very early Sunday morning the Roman soldiers sat about the tomb in the garden.

"What a foolish order," grumbled one—"to watch a tomb and see that the dead man does not get out!"

"It does seem foolish," said another thoughtfully. "But you know He was not like other men. I sometimes wonder if something will happen yet!"

"What?" cried another in astonishment. "You, a Roman soldier, saying a thing like that!"

"But I saw Him die," answered the soldier. "I have seen many die—but never one like Him."

At that instant the ground began to rumble beneath their feet. Every Roman soldier among them fell headlong to the earth—and in a moment all were fast asleep.

A little later, when faint daylight was just beginning to steal through the trees, a group of women came softly into the garden. As they came near to the rock tomb, one whispered to another, "Who will roll away the stone for us?"

A moment later, they stood beside the tomb. The light was faint, but they could see—the stone had been rolled away! And there, sitting upon the stone door, was an angel with a face like lightning, and a robe as white as snow.

"Fear not," said the angel gently, seeing the fright in the women's faces. "I know you are looking for Jesus, who was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly and tell His friends that He is alive again. He will meet them soon in Galilee."

And the women, trembling, hurried away to tell what they had seen. And as they went Jesus Himself came walking through the sunrise to meet them!—Marian Madison, in Burning Bush.

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NESTING-TIME

Robin, cardinal and wren,
To the valley and the glen
Spring and Summer come again—
Build your nests anew!
Build them strong and build them high
Up against the golden sky,
Where the winds of Heaven cry;
Make them sure and true.

Linnet, jay and oriole,
Make each nest a lovely goal
To be reached with heart and soul.
Where the willows grow
You may nest all free from care
By a streamlet cool and fair
In the secret woodland where
Hunters never go.

—Our Dumb Animals.

A WEEKLY REVIEW OF THE NEWS

Family Prayers Campaign Launched

Family Altar League and Christian Business Men's Committee to Join Hands

Chicago, Ill.—A national campaign to bring about a rule of the early day—the custom of family prayers—will be launched soon, following joining hands by the Family Altar League and the Christian Business Men's Committee, it is announced from the Chicago headquarters of the former organization.

The main effort will be to encourage churches and church organizations, such as Men's Brotherhoods, Young People's Societies, and women's groups to establish daily Bible reading and prayer among their members. Both the Family Altar League and Christian Business Men's Committee leaders feel that the local church should be the unit of activity.

The joint organizations will be prepared to offer guides to churches which may want to carry on a campaign to enroll their families in the observance of the family altar. This will include methods of instituing the family altar, literature on the blessings to be secured by regular devotions in the home, and things to avoid in the conducting of family prayers.

The Family Altar League was founded in 1907 by the late evangelist William E. Biederwolf, and for many years functioned primarily through the service of evangelists. The Christian Business Men's Committee, composed entirely of laymen, carries on its work of evangelization in many cities. It originated in Chicago. Both organizations are nonsectarian but strictly evangelical. However, the program has been to encourage Christians of all denominations to enrich their home life and to deepen their dedication to Jesus Christ by fellowship with Him daily at the family fireside.

The headquarters of the Family Altar League is 189 W. Madison Street, Chicago, Illinois.

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DATE OF CONSECRATION

Rev. Duncan Gray to Become Bishop of Mississippi in St. Andrew's Church, Jackson

Jackson, Miss.—The Rev. Duncan Montgomery Gray, formerly of Meridian, is to be consecrated Bishop of the Diocese of Mississippi on May 12 at 10:00 A. M., at the St. Andrew's Church in Jackson.

The following Bishops and officials of the Diocese will take part in the consecration: The Rt. Rev. Henry St. George Tucker, consecrator; the Rt. Rev. T. D. Bratton and the Rt. Rev. R. Bland Mitchell, co-consecrators; Rt. Rev. Frank A. Juhan and the Rt. Rev. John Long Jackson, presenting bishops, the Rt. Rev. Charles Clingman, preacher; the Rev. Charles L. Widney and the Rev. Edward McCrady, attending presbyters; the Rt. Rev. C. C. J. Carpenter, litany; the Rt. Rev. Edmund P. Dandridge, epistle; the Rt. Rev. John Moore Walker, gospel; the Rev. Val H. Sessions, evidences of election; Garner G. Green, evidences of ordination; the Rev. Walter B. Capers, consents of standing committees; the Rt. Rev. James M. Maxon, consents of bishops; the Rt. Rev. Walter B. Capers, master of ceremonies, and the Rev. George R. Stevenson, registrar.

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CHURCH ACTIVE IN JAPANESE CAMPS

Albuquerque, N. Mex. — The Rev. George Wood of St. Andrew's Church, Las Cruces, New Mexico, has only a B card for gas but he manages to visit the detention camp for Japanese at Lordsburg, 119 miles each way, and St. Columba's Mission, Lake Valley, 85 miles in another direction.

Bishop James M. Stoney of New Mexico, writes: "We now have three Japanese camps and the Church is active in all three. At Fort Stanton are a few who were in various parts of New Mexico and are now kept in 'protective custody.' The Rev. L. E. Stueland of the Marine Hospital at Fort Stanton, looks after them. Most of those at Lordsburg, where I recently had a confirmation, are being transferred to Santa Fe, where the Rev. C. J. Kinsolving of Holy Faith Church will look after them as best he can. Lordsburg will not have prisoners of war with practically no Christians. The officers there are splendid fellows; however, many Churchmen among them, and Mr. Wood will continue to go twice a month for the present."

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WORKER APPOINTED FOR UNIVERSITY EPISCOPAL STUDENTS

Syracuse, N. Y.—Mrs. Walter N. Liddiard, of Syracuse, has been appointed worker among Episcopal Church students at Syracuse University, and took up her new work April 1. Up to this time she had been working with the Syracuse Housing Authority, and she had been previously a nurses' aid for the Red Cross, and a Girl Scout counsellor. Mrs. Liddiard was a Junior Case Worker for the Syracuse Department of Welfare from 1937 to 1942. She is a graduate of Keuka College, Keuka, N. Y. Her husband is at present with the American Red Cross in the Hawaiian Islands.

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CHURCH INVESTS IN WAR BONDS

New York, N. Y.—The national organization of the Church bought $1,424,000 in Government war securities today (April 15). The purchases were of certificates of indebtedness and war bonds.

Part of the purchase is for the permanent investment account of the Church; a part was from funds held for construction work in foreign mission fields which cannot be proceeded with until after the war; and part was from the United Thank Offering, a fund raised by Churchwomen during the past three years, which will be presented at a service during the next General Convention of the Church, in Cleveland next October, and expended for missionary projects during the succeeding three years.

Purchases were made by the Domestic and Foreign Missionary Society of the Church, which is the corporate title used in such transactions. Treasurer Lewis B. Franklin said that Church officials were happy to be able to help the second war loan drive in this way.

Testify to Value Of the Bible

"The Christian, the American Way"—Bible Society's New Seal Campaign Under Way

New York.—The American Bible Society's fifth annual Seal Campaign is now under way. The new seal is printed in three colors on a white background and features the slogan "Stand by the Bible — the Christian, the American Way." The design illustrates the open Bible surrounded by the national colors, and with an honor guard of a soldier, sailor, and marine.

Professor Emeritus William Lyon Phelps of Yale, a vice-president of the Society, has written with regard to the Seal Campaign, "For five years now these little stamps have served the double purpose of calling attention to America's own need for the Bible, and of providing funds for distributing it all over the world.

"It is our glad privilege as Christian Americans to keep that good news speeding on its way. Now, above all other times, the supply must be kept flowing."

An enthusiastic user of the Society's seals recently wrote that the first letter on which she had used them brought splendid results. A Mexican mother living across the street from her home, because the seals came while the family was having a new baby, said they were going to join the Mexican mission. "Four souls saved with three stamps," wrote the lady.

The Bible Society is gratified to find that each year an increasing number of people make use of the seals.

Their appearance on correspondence, church bulletins and elsewhere is a testimony to the value of the Bible in American life, and an incentive to more thoughtful and regular reading of God's Word.

Another important purpose accomplished is that the purchase of the sheets of seals at one dollar increases the capacity of the American Bible Society to match itself with the challenging opportunities presented by a world that is hungry for the Bible, at the very moment when in many areas the Bible is hard to get.

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ALASKAN-JAPANESE SHARING IN BISHOP ROWE FUND

New York, N. Y.—Alaskan-Japanese are sharing in the Bishop Rowe Memorial Fund. Bishop S. Arthur Huston of Olympia sent to the National Council the sum of $651.45, with the promise that there is more to come, and pointed out that $10.25 is especially noteworthy, as it was sent to him by Alaskan-Japanese, formerly members of St. John's, Ketchikan, and now at the relocation center at Minidoka, Idaho.

Says Bishop Huston, "As our own Japanese Christians are in that Center, the Alaskan group sent their offerings to me to be included with those of this diocese. I was of course much impressed by this gift from the Japanese in memory of their former Bishop, and felt that it was worthy of special mention. It comes from a very small group, and it is a much more generous offering than the sum would indicate."

China Recognizes Long Service

The Generalissimo Sends Gift to Teachers Who Have Served Many Years

New York, N. Y. — Generalissimo Chiang Kai-shek, as president of the Executive Yuan, has sent to Mrs. E. P. Miller and Mr. John Coe $1,500 each (National Chinese currency), in recognition of their long service in Hua Chung (Central China) College for over ten years.

This advice comes from Dr. Francis C. M. Wei, president of the college, to the Rev. Dr. James Thayer Addison. Dr. Wei adds that "with the depreciated value of the Chinese dollar the gift represents only a small amount of money, but we are happy to receive it because it is an official recognition of the services of teachers who have served for many years in the college."

Listing similar gifts from the Generalissimo to workers of the London Missionary Society, the Methodist Missionary Society and others, Dr. Wei modestly adds, "and myself."

More than a year ago the Ministry of Education awarded certificates for long service to all the people who had served long terms in the college. At that time awards were made to Mrs. Miller and Mr. Coe, as well as to Dr. Wei, who has served at Boone and Hua Chung for 32 years. He explains, however, that the Government does not recognize the status of the college until after the registration of 1931.

Dr. Wei says that news continues to be encouraging from the Western Front near the Yunnan border, and "everybody feels confident that we shall be able to continue our work here without any interruption until we move back to Wuchang after the end of the war."

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RESOURCES OF MODERN PSYCHOLOGY AND PSYCHIATRY MADE AVAILABLE TO CLERGY

Boston, Mass.—Resources of modern psychology and psychiatry are now available to the clergy of the Diocese of Massachusetts and a clinic is in operation. A statement of purpose by the Committee, sponsored by the Diocesan Department of Social Service, reads:

"This clinic is for the individual whose way of thinking entails for himself or for those with whom he associates an appreciable degree of suffering that could be avoided if he thought differently. Where the condition is severe, or becomes so, the advice and treatment of a psychiatrist will be followed. For our clinic, we have in mind the lighter forms of neuroses (psychoneurosis) or conditions which are generally agreed to be the result primarily of the way the individual thinks."

Mention is then made of a nominal fee, to be paid by those financially able to do so. The establishment of the service follows a series of monthly talks to the clergy by an eminent physician and psychologist. The Rev. Howard P. Kellett is executive secretary of the Social Service Department and a member of this special committee, headed by the Rev. Dr. S. Whitney Hale as chairman, which aims to make available to the Church in Massachusetts the resources of modern psychology and psychiatry. The special committee likewise includes Ralph Barrow, trained social worker, and head of the Church Home Society, two eminent physicians specializing in mental diseases, and John C. G. Loring as consulting psychologist.

New Brochure Issued by Department of Social Service

Boston, Mass.—"Our Work as a Divine Vocation" is the title of the newest brochure in attractive form issued by the Department of Social Service of the Diocese of Massachusetts. It emphasizes in sequence the inevitable, indispensable, beneficial, creative, dignified, sacramental, communal, challenging aspects of work. The Pamphlet opens with one of the "Ten Proposals for Lasting Peace": "The sense of Divine vocation must be restored to man's daily work." It closes with a prayer from the worker, preceded by a statement of the dual nature of our offerings to God—our work, symbolized by the money it has earned; ourselves, our souls and bodies, which again include our work, so important a part of our lives. And before that again, comes this appraisal:

"As our civilization changes, we must have standards by which to ascertain whether we are progressing or regressing. Such a standard is the Christian teaching about man's dignity as a child of God who is meant for creative, socially valuable work, with a decent wage in good surroundings. Think about this standard of work . . . do all you can in your own locality to protect and further those conditions of work which make the sense of **Divine vocation** possible. When such conditions are secured, it will still be necessary to continue to remind ourselves of the Divine nature of our vocation, for men have a way of forgetting God, even in the midst of conditions which do much to suggest His presence. But for many men in our present society, no such conditions prevail."

This pamphlet, and its forerunners on Race Relations, War Time, Men in the Service, Marriage, Meditations for a given season—to paraphrase their titles, are issued anonymously by writers of loyal hearts and minds trained in Christian perceptives. They have gone through the mill of drastic criticism before each pamphlet is published. The prices are five cents each; $2.50 a hundred.

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G. F. S. HOLDS ANNUAL FESTICAL SERVICE

Detroit, Mich.—Miss Hallie Randolph Williams, formerly headmistress of St. Agnes' School for Girls, in Kyoto, Japan, was the speaker at the annual Festival Service of the Girls' Friendly Society of Michigan, at St. Paul's Cathedral on Sunday, April 11. Miss Williams, now at St. Andrew's Community Center, Maryus, Gloucester County, Virginia, is National Chairman of Missions for the GFS. The Very Rev. Kirk B. O'Ferrall, D. D., dean of St. Paul's, conducted the service and introduced Miss Williams.

Nearly 400 attended the service, with the members of the Girls' Friendly Society, veiled in blue, marching in procession into the Cathedral. The annual offering for Missions was taken at this service.

The President of the GFS in Michigan is Mrs. Thomas M. Weber, chairman of the Social Relations Committee of the National GFS. Mrs. Weber is a daughter of the late Bishop Charles D. Williams, fourth Bishop of Michigan.

Bishop Rowe Fund Grows

Treasurer of National Council Receives Gifts from All Parts of Church

New York, N. Y.—Money and pledges for the Bishop Rowe Memorial Building Fund continue to come to the National Council treasurer from all parts of the Church. The goal is not yet in sight, but there is much of encouragement in the treasurer's last statement on the Fund's status:

At the end of March cash received amounted to approximately $7,000.

Pledges and commitments approximate $15,000, making a total of about $22,000.

Folders and Offering Envelopes are still available from the National Council, and parishes, dioceses and Church organizations are being urged to report to the Council on their plans, so that Bishop Bentley may have fairly accurate information as to the progress of the Fund from month to month.

Diocese of S. Ohio Remits Three Months' Receipts

New York, N. Y. — The diocese of Southern Ohio has remitted $4,041.41 to the treasurer of the National Council for the Presiding Bishop's Fund for World Relief, the remittance covering receipts in the diocese for the last three months. In addition, the diocese was credited with a remittance sent direct to the National Council, so that the diocesan total is $5,041.41 for the period. This is the largest single diocesan contribution to the Fund received to date.

Woman's Auxiliary Has War Luncheon to Raise Funds

Darien, Conn. — Through a war luncheon, the Woman's Auxiliary of St. Luke's Church, Darien, raised $23.50, which it has sent to the Bishop Rowe Memorial Building Fund.

Mrs. J. Ralph Jacoby, president of the Woman's Auxiliary in the diocese of New York and co-chairman with George Wharton Pepper of the National sponsors' committee on the building fund, addresed the group, reviewing Bishop Rowe's work in Alaska and explaining how the new building will facilitate the administration of the work of the District.

Convention Offerings to Go to Fund

Iron Mountain, Mich.—Bishop Herman Page, of Northern Michigan, has designated the offerings at the diocesan convention for the Bishop Rowe Memorial Building Fund. Each parish and mission of the diocese has been asked to send in its offerings for this fund for presentation at the convention.

The convention will be held at Holy Trinity Church, Iron Mountain, and it will be Bishop Page's first diocesan convention.

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MAN IN SERVICE CONTRIBUTES

New York, N. Y.—For the second time in less than a week, the Presiding Bishop's Fund for World Relief has received a contribution from a man in military service. In each instance the donor has expressed his concern for the needy in all parts of the world, and his desire to add his contribution for their relief.

EPISCOPAL CHILDREN'S HOME UNDERGOES CHANGES

New Orleans, La.—Changes made in the policies and program of the Episcopal Children's Home, following study by the National Council Church Mission of Help and the National Council's Division of Christian Social Relations, brought special mention of the institution in the annual report of the New Orleans Community Chest. Said the report:

"Another change, which might be considered revolutionary by some, relates to services to children sponsored by the Diocesan Council of the Episcopal Church. For more than 83 years this program was limited to institutional care for children. In recent years, the Board of the Home gave careful consideration to modernizing its program to meet changing needs and conditions. When the property occupied by the Home on Jackson Avenue was sold about two years ago, greater impetus was given to the view held by progressive leaders that the time had come to change from an institutional program to that of placing children in foster homes. The decision to make the change was more significant since it required state-wide consent and evidenced the advanced thinking of lay and secular members of the Church.

"The new program has been in operation about six months and its development will be watched with interest since it is the first step of its kind taken by a denominationally sponsored child welfare program."

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CARNIVAL COMPLETES LATIN-AMERICA STUDY

Ardmore, Pa.—Just before Lent opened, the children and young people of St. Mary's Church, Ardmore, completed their study of Latin America with a gala Carnival.

The younger children had their Carnival in the afternoon. All came in costume. A program was presented for parents, which included dramatization of one of the stories in "Manuel and Isabella in Cuba," singing and dancing, and the "Quiz Kids." After the program there was a grand march, with prizes for the prettiest and most original costumes. These were won by a girl wearing the colorful costume of the Bahamian women, and a boy dressed as a Spanish grandee.

Supper, featuring Latin American dishes, was enjoyed by many family groups. Hand painted doilies and menus in Spanish made the tables very attractive.

The evening program by the older children, consisted of Latin American songs by the choir, an "Information Please" on Latin America in which the audience shared, and a motion picture of the Church's work in Puerto Rico. Following the program dancing was inaugurated by the popular South American "Conga."

One end of the auditorium was turned into a colorful street marked with stalls, chocolate, cocoanut, nuts, oranges, novelties. All hard to get, and eagerly bought.

The proceeds were over $100 for the Lenten Offering, plus "the satisfaction of a job well done, and a never-to-be-forgotten good time for all who came."

At St. Mary's, of which the Rev. J. G. Armstrong, 3rd, is rector, the Friday morning Holy Communion service in Lent is attended by numbers of school boys and girls, with a sprinkling of teachers. The girls wear bright kerchiefs on their heads and the deep window silsl are piled with school books and lunches in brown paper bags. After the service there is time for a hurried breakfast together at a nearby restaurant, and the young people go on to school.

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BISHOP STIRES CHURCH OF THE AIR SPEAKER

New York, N. Y.—The Rt. Rev. Ernest Milmore Stires, retired bishop of Long Island, will be the Easter speaker on the Episcopal Church of the Air this year. He will speak from Columbia station WABC, New York City, 10 to 10:30 A. M., Eastern Wartime, on Easter Day, April 25.

Bishop Stires has selected as his topic, "From Death to Life." The message will be carried by the Columbia network, and music will be furnished by the Columbia Mixed Quartet.

DIOCESE OF FLORIDA

Church Students Get Out News Letter for University Students in Armed Forces

Jacksonville—A news letter, to keep students in the armed forces in touch with activities of the University of Florida and the Episcopal Center is being published by Episcopal Church students. Bill Corry and Dick McDermott are co-editors. This is being done at the suggestion of the student vestry.

At the beginning of the second semester at the University this year there was a considerable drop in student enrollment and the Episcopal Church group has suffered proportionately. Where we formerly counted on approximately 300 students, now we have 125 students and there will be a further decrease during the year as military demands make further inroads into student ranks.

A new college program has been set up by the Government through which the Army will send military students to the University for academic training along specified lines. The first contingent reached the University March 1, and already plans have been made by the Church group to reach them. The chaplain has been in touch with the commanding officer and there is every assurance that the Army hopes religious work will be maintained among these new men by college chaplains. An open house every Sunday has been started for O. C. S. men who are also on campus.

The following men have been elected to the vestry during the year: Harry Burress, Miami; Grover Baker, Miami; John Benton, St. Petersburg; John Crisp, Sarasota; Gerry Ely, Tallahassee; Blake King, Miami; George Kramer, Leesburg; Merrill Stevens, Newington, Conn.; Warren Spencer, Washington, D. C., and Shelby Wells, Sarasota. There are now 16 men on the student vestry, among them many freshmen who have been elected by virtue of their interest in and work with the Student Center.

Officers of the vestry who were recently elected are: Senior warden, James Marr; junior warden, Frank McCoy, St. Petersburg; secretary, Joe Henry, Tallahassee, and treasurer, Harry Burress, Miami.

St. Mark's to Celebrate 21st Ann.

Jacksonville—St. Mark's Church (Ortega) and its rector, the Rev. Douglas B. Leatherbury, will celebrate their twenty-first anniversary May 15.

When this parish celebrated its seventeenth anniversary thirty-four candidates (or two for each of the seventeen years) were confirmed by the Bishop.

This year members of St. Mark's and their rector aim to present forty-two candidates (two for each of the twenty-one years) when the Bishop makes his annual visitation May 23.

Church School Offering Goes to War Sufferers

The Church School at Mandarin gives its offering the second Sunday of each month to be used for the alleviation of war suffering.

The School sends $2.50 to help support an English girl whose family cannot provide for her. The rest of the money goes to the Presiding Bishop's Fund for World Relief. Already $10 has been sent to the English girl, and $12.60 to the Presiding Bishop's Fund.

All Saints' Church

Jacksonville—All Saints' Church has grown from 311 to 423 communicants in the last two years, through two large Confirmation classes. The Rev. Alan R. Chalmers is rector.

After refinishing the interior of the church last summer, the parish has just completed redecoration of the rectory. The parish's missionary giving has increased by 250%.

Good Shepherd

The Y. P. S. L. of the Good Shepherd Church aided the Woman's Auxiliary in furnishing a recreation room for soldiers at Camp Blanding. The League painted twelve chairs and furnished paint for the room.

A Church flag has been given to St. John's parish, Jacksonville, Florida, by Mrs. Arabelle W. Taylor.

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GROUND BROKEN FOR NURSES' HOME

Molokai, T. H. — Ground has been broken for a Nurses' Home at the Shingle Memorial Hospital, on Molokai, Hawaiian Islands, according to information received from Bishop S. Harrington Littell. The Office of Civilian Defense has let the contract for the building which will have accommodations for eight nurses.

Bishop Littell advises also that St. Mary's Mission and the Mission of the Good Samaritan in Honolulu have cleared off all financial obligations on property bought to meet growing needs. St. Mary's had secured a next-door lot, just before a Japanese temple was about to buy it. Most of the cost, $8,500, was contributed by people of the community, many of them not members of the Episcopal Church.

The Good Samaritan Mission built a rectory some years ago, with funds borrowed by the Board of Directors of the District. Monthly payments were made to reduce the debt, and when the balance was down to $500, the American Church Building Fund made a grant in that amount to clear the rectory of all encumbrance.

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COUNSELLORS FURNISHED FOR ARMY UNITS

Pastors Serve as Counsellors But Not in Lieu of Chaplains

Kansas City, Mo. — Kansas City Council of Churches have rendered a splendid and necessary service to the soldiers and auxiliaries of the WAAC stationed in Kansas City. Through the office of War Service Commission, the

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 10 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

CHOIR GOWNS

Choir Gowns for Easter. Priced from $4.25 each. Lindner, 425-S. C., Fourth Avenue, New York. Leaflet mailed.

WANTED, A DEPENDABLE SINGLE man, draft exempt, sober and honest, to manage or help on a small farm. Room, board, and fair salary. Treated as member of family. References re-required. Address F., Southern Churchman.

HELP WANTED

MIDDLE AGED LADY TO LIVE WITH small family in the country. Help with housework. Write to Mrs. Natl Emery-Route 1, Zionsville, Pa.

MOTHER'S HELPER; COMPETENT, REfined, to share general housework in modern, comfortable home, Lynchburg, Virginia. Good salary, congenial living, Address 3617 Manton Drive, Lynchburg. For Richmond interview, telephone 5-1830.

WANTED, MOTHER'S HELPER, WHITE woman between 16 and 70 years of age, for light housework and to help with baby. Good home and good wages. Address Mrs. Thomas S. Matthews, 17 Hibben Road, Princeton, N. J.

WANTED — TWO HOUSEWORKERS, White. Experienced cook and maid. Must be neat in appearance, healthy, clean, dependable, cheerful, under forty years old. Good home and good salary. Three adults in family. References required. Address Post Office Box 59, Wilmington, North Carolina.

Rev. Randle R. Mixon, director, ministers of the city are volunteering their services as counsellors in two of the units stationed here.

The two units under the Army Air Corps Technical Training Command have furnished rooms in their quarters where the minister may come at certain periods to be available for service. This service is being rendered alternately by Protestant, Catholic, and Jewish men. According to the officers in charge this fills a real need and is being well received by the enlisted men. Personal problems arise from time to time about which a man is accustomed to speak to his minister or chaplain. The enlisted men have the privilege of the best counsel that Kansas City ministers can afford.

The plan in brief is that the minister, priest ,or rabbi shall be in the conference room for a set period on given days in the week. The room is private, which is an advantage both to the person in charge and to the service to the men. It is contemplated to put the plan into operation in other hotels and barracks where service men are stationed.

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AID TO BRITISH MISSIONS REACHES CENTRAL AFRICA

New York, N. Y.—Acknowledgment of the Aid to British Missions given by the Church in the United States has reached the National Council from the noted Universities Mission to Central Africa. The Rev. Canon G. W. Broomfield, D. O., General Secretary of the Mission, reports receipt through the Missionary Council of the Church of England of £821. 16s. 9d., the last installment of the Mission's share of the 1942 gift.

With the acknowledgment comes the statement: "We are immensely grateful for this. The help given to us during the last two years has made an enormous difference to our burden and has made it possible for us to carry on the work of the Church in our part of Africa with very little reduction."

Another acknowledgment received is from the magazine, Occident and Orient, published in Cairo. This is for $25 sent by the Church Missionary Society, London, to help what is regarded as a thoroughly useful enterprise.

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DR. RANDOLPH RESIGNS AT VIRGINIA EPISCOPAL SCHOOL

Lynchburg, Va.—At the recent meeting of the Trustees of Virginia Episcopal School, at Lynchburg, the Rev. Oscar deWolf Randolph, D. O., tendered his resignation as rector of the school and this was accepted with regret by the Trustees. He made his resignation effective June 30, the end of this fiscal year.

Dr. Randolph came to V. E. S. September 1, 1928, and thus will have served fifteen years as its rector.

A graduate of the University of Virginia in 1907 and Virginia Seminary in 1910, he was ordained priest in 1911. After serving churches in the Diocese of Virginia, he was rector of R. E. Lee Memorial Church at Lexington, Virginia, from 1911 to 1917 and the Episcopal chaplain of the cadets of Virginia Military Institute and the students of Washington and Lee University, both at Lexington.

From 1917 to 1919 he was Captain and Major in the United States Army. Following this, he was rector from 1919 to 1928 of St. Mary's on the Highlands at Birmingham, Alabama, coming from there to take charge of Virginia Episcopal School.

The degree of Doctor in Divinity was conferred upon him in 1929 by Washington and Lee University.

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SUMMER WORK CAMP ORGANIZED UNDER CHURCH

Bar Harbor, Maine.—First summer work camp to be completely organized and set up under the Church's sponsorship is that centering at Exeter, Maine. The Rev. Russell S. Hubbard, canon missioner and diocesan director of youth work, as well as rector of St. Saviour's parish, Bar Harbor, announces that the work camp will open June 15. The plan calls for about 20 girls and boys, minimum ages sixteen to seventeen, to live in dormitories in a large farm house under supervision of a married couple. Arrangements have already been made with farmers of the surrounding country for the young people to work a half day on five days a week. The other half of each day will be devoted to recreation and study of rural life. Saturday and Sunday will have a special religious instruction emphasis.

The young people are to be paid a minimum of 25 cents an hour. They will do all kinds of manual labor on the farms. They are expected to pay for their board and room from the money they earn. Living expenses are guaranteed, but whether much more is earned will depend upon the number of hours worked, and bonuses. The whole program is planned in cooperation with the Farm Security Administration and the Office of Civilian Defense.

"This is an excellent opportunity for young people in urban areas of New England to do agricultural labor in a Church-sponsored camp," Mr. Hubbard comments.

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RECTOR WOULD MERIT "E" PENNANT

Whitehall, N. Y.—The Rev. Carlos A. Aveilhe, rector of Trinity Church and Episcopal chaplain at Great Meadow Prison, Comstock, on March 14 multiplied his already long list of appointments and accomplished a record-breaking schedule. He had Holy Communion at his parish Church and at the prison, 7:30 and 9:00 A.M.; Morning Prayer and Sermon at Trinity at 10:00, then conducted the service and preached in the Presbyterian Church at 11:00, the pastor being ill. He held adult and children's Confirmation Clases at 4:00 and 5:00, and conducted a Lenten School of Missions, comprising four village Churches, at half past six, and preached at a union service of worship in the Presbyterian Church an hour later. Two days previously the World Day of Prayer, with an attendance of 125 women, was held in Trinity Church; and on Ash Wednesday the church was packed to the doors when people of other communions came to join in Evensong, Litany and Penitential Office. Mr. Aveilhe has a parish Communion service Wednesdays and Fridays, a Victory Service on Wednesday afternons and alternating services of Evensong, Litany or Compline Friday evenings. In addition, he visits the prison regularly and holds services there.

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BISHOP PHILLIPS CARRIES ON

Roanoke, Va.—On April 15 the Rt. Rev. Henry D. Phllips, D. D., bishop of the Diocese of Southwestern Virginia, concluded a series of most interesting and helpful lectures which he has been giving on the Thursday mornings in Lent at St. John's Church. "Intimate Talks on Personal Religion," they were based in general on the Gospels of St. Mark and St. Luke.

At the meeting of the Men's Club of St. John's Church on the evening of Tuesday, March 30, Bishop Phillips exhibited and discussed some excellent motion pictures which he made on a visit to the Holy Land in 1936, while rector of Trinity Church in Columbia, South Carolina.

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"CHRISTIAN WORK BRIGADE" GIVES ANY NEEDED AID

New York, N. Y.—J. Merle Davis, of the International Missionary Council has found an entirely new Church organization in Mexico. It is a Christian Work Brigade whose aim is to give aid where aid is needed. Members wear a tiny spade as the insignia of the brigade. The sick and unfortunate of the community are discovered and helped. Their fields are plowed or harvested; their cattle tended; little children cared for and sewing and nursing done for ailing mothers. In cases of fire, flood or disaster, houses or barns are rebuilt, walls set up, fields and gardens cleared. "Service in the Name of the Master" is the motto of the organization, the

members of which include young and old, men and women, boys and girls.

Mr. Davis does not locate the organization other than to say it is in the Puleba State, and that it is the idea of a wide-awake evangelical pastor.

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MADAME CHIANG'S PARTING HOPE

San Francisco, Calif.—"My one great hope as I leave America," said Madame Chiang Kai-shek, "is that my visit will have established greater understanding and a more enduring friendship between the citizens of America and my own people."

Mme. Chiang made this statement in the course of an interview with the Rt. Rev. Karl M. Block, bishop of California, who was one of the very few people privileged to have a private interview with America's notable visitor.

The Diocese of California is the only jurisdiction in this hemisphere where the Episcopal Church has two Chinese congregations ministered to by Chinese priests.

About a year ago Bishop Block solemnized in Grace Cathedral, San Francisco, the marriage of Mr. and Mrs. T. V. Soong, the groom being the youngest brother of Mme. Chiang.

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THE CHURCH IN GERMANY MOVES FORWARD

(From The World Council Courier)

From authentic sources has come word of a most significant development among the confessional groups of the Protestant Church in Germany. These groups are working out, under the leadership of Bishop Wurm of Wurttemberg, a basis of agreement and a plan of common action to rebuild church life. It is hoped that the effect of these negotiations will be the creation of a "united front" of all Protestant Christians in Germany with the exception of the small group of "German Christians" who accepted the Nazi ideology. The purpose of this development is to create a common defense against Nazi pressure, to restore the spiritual leadership of the Church and to overcome the old differences between the more militant group which is represented by fraternal councils and the more moderate group represented by the confessional bishops.

It will be recalled that when Hitler first began his rise to power he was resisted by a very large majority of the Confessional Church in Germany. Then, when the Nazi power began to be felt there was a division into three gorups. One group (referred to in the above report as the so-called "German Christians"), relatively small in numbers, supported the Nazi ideology. In contrast, another small but very influential group, of whom Pastor Niemoller and Bishop Wurm are the best known in this country, remained steadfast in their resistance to Hitler and have continued in this heroic stand ever since. The larger group, of whom Bishop Marahrens is one of the leaders, tried to take a middle-of-the-road or compromise position. They endeavored to maintain a ministry to individuals which would not incur the opposition of the state.

It now appears that this large "moderate" group, having found that compromise with the Nazi power gets them nowhere and is sapping the vitality of the Church's whole witness, and also seeing the doom of the Hitler regime, is now striking hands with the brethren who have led the fight in resistance to Hitler. That the "united front" is being built under the leadership of Bishop Wurm and his colleagues speaks volumes to those who are familiar with the situation in the German churches. It would give promise of there being in Germany a Christian group of no inconsiderable size which has the spiritual foundation upon which a new order can be built.

A Strange Enthronement

The new Bishop of Coventry, England, Dr. Neville Vincent Gorton, was enthroned among the ruins of the Cathedral which was demolished by German bombs in November, 1940. The British Broadcasting Corporation described the occasion as "the strangest enthronement ceremony a Bishop ever had." The processional cross of Coventry was made from three large nails salvaged from the debris and was carried before the Bishop whose episcopal throne consisted of an oak seat placed upon blocks of fallen masonry.

When the new Bishop stepped onto the site of the Cathedral, he was formally told that the Cathedral Church had been laid waste and its glory departed. "It is my heart's desire," Bishop Gorton replied, "that this Cathedral Church should rise again."

A Moving Confession and Plea for Forgiveness

The Quisling party in Norway still finds the Church a rock against which the waves of oppression only break in futile foam while the rock stands firm! Recently, the Uranienburg Church in Oslo was the scene of a dramatic incident when a Pastor Hansteen, who had gone over to the Quisling regime, renounced his action and sought reinstatement in the group of the faithful. The church was overfilled. After a sermon by a Pastor Tybring, Pastor Hansteen entered the pulpit and spoke as follows: "I have reached the conviction that it is a sin and an injustice to a congregation to force it to accept a pastor whom it absolutely does not wish to have. (Note: Congregations have uniformly refused to accept the ministry of Quisling's appointees.) I have made myself a party to this injustice by accepting the appointment as pastor of this congregation. I have prayed to God for forgiveness for whatever sin I may have committed and today I beg the same from this congregation.

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Personal Notes Of Interest

The Rev. Robert L. Stevenson, appointed a missionary to China, has left for the Hawaiian Islands, where he will serve until such time as he can proceed to China. For the present he will serve as assistant to Archdeacon Willey at Kanai.

Mr. Stevenson was born June 7, 1916 in St. Louis. He was educated at the North China American School, Tungchow, China, and the Roosevelt High School, Ypsilanti, Mich. His college courses were taken at Yenching University in China; the University of Grenoble, France; the American University of Beirut, Syria; and the University of Missouri. The reason for his attendance at the long list of colleges was that his father was a medical missionary to China, who spent a year's leave of absence studying in France, and for a year thereafter was loaned to the mission in Syria. He thought it essential that his son should have at least some college work in America, so Mr. Stevenson, Jr., took his senior year in Missouri, where his grandparents live.

He is a graduate of the Virginia Seminary, and has been ordained to the diaconate.

The Rev. Laman H. Bruner, Jr., has tendered his resignation as assistant to the Rev. Dr. Alfred R. Berkeley of St. John's Church and as minister-in-charge of St. Peter's Church. both at Roanoke, in the Diocese of Southwestern Virginia. and acepted a call to be rector of St. Michael's Church at Geneseo, New York, in the Diocese of Rochester, effective May 31.

A native of Buffalo, the holder of a B. S. degree from the University of the State of New York and a graduate of the Episcopal Theological School at Cambridge, Mass., Mr. Bruner was ordained deacon at Cambridge on June 3, 1942, and immediately came to Roanoke. He is to be ordained to the priesthood in St. John's Church, Roanoke, on Wednesday, May 26 and—almost immediately—goes to Geneseo.

The Rev. Clifford L. Samuelson, assistant secretary of the National Council's department of Domestic Missions, addressed the Women's Division of the Church Service League on April 21 in the Cathedral Church of St. Paul, Boston, Mass. To Mr. Samuelson's main interest of the Church at work in rural communities has been added the expanding need in centres of war industries and work camps.

Miss Mildred S. Capron, secretary to Bishop Ziegler and treasurer of his missionary district, presented the Church at work in the mountains and canyons and on the plains of Wyoming through her own superlatively good motion pictures. Miss Capron's schedule of engagements in Boston, Mass., April 6-11, inclusive, was a hard one and aroused deep interest.

ORDINATION

Deacon

John Richard Caton was ordained a deacon in the Chapel of Lawrence Hall, Chicago, Ill., on April 10, 1943, by Bishop McElwain, acting at the request of the bishop of South Dakota. The candidate was presented by the Rev. John W. Norris and the sermon was preached by the Rev. Dr. Paul S. Kramer. The Rev. Mr. Caton will continue as a student at Seabury-Western Theological Seminary for the rest of this academic year and will then go to South Dakota.

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EASTER—1943

No easy Easter this! No one today is thinking in terms of a pagan spring flower festival. The forces of evil are making themselves felt. The forces of good, as on that Friday when Jesus was hung on the cross, are suffering defeat. But they were not defeated then—nor will they be now. With Easter comes a sense of victory—God's victory—the victory of good over evil. Caiaphas and his crowd left the scene of the crucifixion to gloat over their success. But in one moment all that was changed. Jesus rose victorious over death! The darkness of today will give way as the truth of the Easter message is carried to all men of all races. The winning of the Peace and the Christianizing of all departments and all areas of life go hand in hand.

—E. F. K.

THOUGHTS FOR THE THOUGHTFUL

OUR EASTER THANKS

Thank God for the dear ones safe today,
Safe at home on the happy shore,
Where the smile of the Father beams for aye,
And the shadow of pain shall fall no more.
Thank God for the hearts that have done with sin,
For the eyes that shall never be blind with tears;
Thank God for the beautiful entered in.
For the perfect rest of the deathless years.

Thank God today for the pilgrim feet
Which have trodden the last of the toilsome way;
For the strong, for the frail, for the babes so sweet,
Who have left forever the crumbling clay;
Who have changed earth's trial and loss and moan
For the victor's palm and the voice of praise;
Who dwell in the light of the great White Throne,
And join in the songs which the ransomed raise.

Thank God today for the hope sublime
Which fills our souls in the darkest hour;
Thank God that the transient cares of time
Are wreathed in the glory of the fadeless flower.
Thank God for the rift of the desolate grave,
'Tis the soldier's couch not the captive's prison;
He hallowed its portal who died to save
And we write o'er its arch: "The Lord is risen."

"Is life a sea? O, no, 'tis steadier far.
Is life a land? O, no, too fast 'tis driven.
It is, beneath its guiding heavenly star,
An island floating towards the coast of Heaven."

—J. S.

"I have read in Plato and Cicero sayings that are very wise and beautiful, but I never read in either of them: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' " —St. Augustine.

"In Nature there's no blemish but the mind,
None can be called deformed but the unkind.
Virtue is beauty." —Shakespeare.

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RESURRECTION

Have you ever thought what a blessing it is that Easter comes in spring? It would be so difficult to enter into Easter teaching in the dark days of November, when the heart feels cold and withered, but springtime reminds us that God is good: it speaks to us of Hope and Resurrection. In Christ is Resurrection life; power to rejoice, power to live; in the highest, truest sense. "Because I live ye shall live also." Resurrection joy is ours:—Life more abundantly flowing in, we know not how; Resurrection life to be gradually received as He sees fit. And if you wish to have this bright Resurrection life, begin each day by looking to Jesus. One text thought over on our knees in the morning links the heart to Jesus during the day. A word of Jesus selected in the morning is like a flower to carry with us through the day, and to make each day, each week thus remind us of Jesus, is the way to rejoice in the Lord, and "the joy of the Lord is your strength".

—Rt. Rev. G. W. Wilkinson, D. D.

* * *

"Children of wealth or want, to each is given
One spot of green, and all the blue of Heaven." —O. W. Holmes.

"God doth suffice! Oh, thou, the patient one
Who puttest faith in Him, and more beside,
Bear yet the load, under the setting sun
The glad tints gleam, thou wilt be satisfied."

—Edwin Arnold.

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The Southern Churchman

Man Turns to the Word of God

A FIGHTING man speaks from the floor of a storm-tossed raft . . . "Is there a Bible among us?"

On a burning African desert a voice reads quietly . . . and a thousand heads bow reverently.

In the silence of night on a Kansas farm mother finds solace in its thin, worn pages.

Quietly . . . its words of comfort are spoken in solemn requiem . . . as rough hands grown tender lower a hero's body overside.

In the search for peace through generations . . . man has turned to the Bible. For the things men live by are found in this book that is the Word of God.

In its pages . . . men have found help for their deepest needs. Comfort for their shattered spirits. Light for their darkest hour.

Always, the Bible has inspired the noblest courage and the most sublime actions of man. Heroes have dedicated their lives to its principles. Martyrs have died with its words on their lips.

Now an anguished world turns to this book that has molded the life of man. For its lessons of mercy, humanity, tolerance, charity. For a restoration of the spirit torn with grief. For a return of the hope and faith grown weak under the whip of despotism.

And here in its pages to seek the flame that lifts men's souls. The courage to face tomorrow. The faith, that in good time . . . the sound of war will end . . . and men shall live again in brotherhood and peace.

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A NATIONAL CHURCH PUBLICATION

The SOUTHERN CHURCHMAN

Rev. Beverley M. Boyd, Editor
Rev. G. MacLaren Brydon, Associate Editor
Mrs. R. Tate Irvine, Associate Editor
Mrs. Conrad H. Goodwin, Associate Editor

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

LETTERS

Proud to Be a Soldier of U. S.

Dear Rector:

I appreciate receiving news from home. This Army morale is measured a whole lot by the news the boys get from the folks on the home front. So your letter was very pleasant. I also received the Church cross. I am going to wear it on my identification tag. The Army name for identification tags is "dog tags".

The Church and the Army work in close coordination. In our Camp papers the Church has priorities on the choice sheets. Thus, our Army meets the fact that our men should have spiritual assistance, if, for no other reason. I would say this is truly a democratic Army. Whether you be Protestant, Catholic or Jewish, your religion is recognized and respected. I am proud, for that reason as well as others, to be a soldier in the U. S. Army. This is a country worth living for, and, if necessary, dying for. I told my Mother that I would rather die in a free country than to live in a slave country. Isn't that right, sir? As far as telling you what I am doing, well, I can tell you this. We cannot talk too much, even to you. What we are doing is not a secret because everybody knows a little of it. But how far we are towards it is. It is impressed on us always to never talk too much. So we get into the habit of not saying anything much. Going to other subjects, I am glad to have a star on the Church flag. The future holds the need and use of my star on that flag. I hope I may be worthy of it. I have gone to Church here when I wasn't on detail or very tired. You should write to our Chaplain. I will send you his address.

* * *

Some Things That Will Not Mix

Mr. Editor:

Many of the letters advocating reunion with Presbyterians that I read in the columns of Church papers are sad commentaries on the practice of letting the emotions overrule the intellect.

What really matters is not that "Every man should worship the Lord Jesus Christ", as one of your correspondents puts it, but that the Lord Jesus Christ should be worshipped by every man according to the truth of the Catholic Faith. "And the Catholic Faith is this: That we worship one God in Trinity and Trinity in Unity; neither confounding the Persons; nor dividing the Substance".

Many Protestants worship Jesus Christ, but not as God, and only a short time ago there was a serious division in the tiny part of the Presbyterian Church with which we are talking about reunion, because this tendency was becoming more and more apparent in that group.

There are some things that will not mix. If you put gasoline with water the resultant combination becomes an impotent thing. It loses its life-giving properties as water, for you cannot drink it, and it loses its power as gasoline, for it is no longer able to respond to a spark and turn over a motor. So it is with the Protestant and the Catholic faiths. They are as far apart as the poles. They will not mix. Any attempted mixture of one sect of the Protestant Church and a part of the Catholic Church would only bring about a destruction of the usefulness in the world of both groups. The result would be as impotent as the combination of gasoline and water. We would have a church that would be neither Catholic nor Protestant which, without the stimulation of a catholic heritage or the stubbornness of protestant conviction would soon perish from the world.

J. Warren Albinson, D. D.
Elkton, Md.

* * *

When Will the Clergy Realize?

Mr. Editor:

In reading the memorandum from the Joint Commission on Holy Matrimony to accompany proposed Canons A and B, it seems strange to a simple Churchwoman like myself to find that though reference is made to what the Episcopal Church and two other bodies of the Christian faith teach on the subject of marriage and divorce, there is not the slightest mention of what our Lord Himself taught.

Apparently the man-made standard is more attractive to us than Christ's commands—which last are remarkably clear and concise.

The world today is—as in the days of our Lord—intolerant of constraint and self-restraint; but because of this, and because many persons for one reason or another desire to be released from their marriage vows, is that any reason that the Church should stoop from her ideals of marriage to cater to this prevailing tendency, and to give remarriage after such divorce her quite unnecessary endorsement?

St. Paul happens to have told us, "Make not provision for the flesh to fulfill the lusts thereof".

Every Christian must rejoice that the church plans to give more instruction to young people on their marital relations, as set forth in Canon A—but when we come to Canon B, the estate of matrimony as described therein would be bewildering to say the least.

If "a marriage ceremony does not make a marriage", how, then, will a young couple know their relationship to each other—and after what period of time can they confidently assure their friends that they are living in wedlock?

Also, if, after five, ten or fifteen years, one of the contracting parties decides that "the personality of the other is defective and so there has been no marriage", in what position does the Church then find herself? She has sanctioned an illicit union, and bestowed the sacraments on persons who were living in sin. Bah! If the Commission wants to suggest companionate marriage let them call it by its right name, and not offer us such "what have you" stuff.

When will the clergy realize that for the Church to come down to the level of the people helps nobody? It is only when she raises high the standards of Christ that she can hope to lift the world to His feet.

Edith A. Snowden.
Alexandria, Va.

* * *

COMMUNITY CHEST INCREASES GRANTS TO EPISCOPAL CHARITIES

New Orleans, La.—Two Episcopal charitable agencies in New Orleans have received increased grants for 1943 from the New Orleans Community Chest, according to announcement from diocesan headquarters. Both are diocesan owned and operated institutions.

The Children's Home was allotted $6,000 and the Gaudet Normal and Industrial School received $4,000. Both received also the usual grant from the city public funds.

Recently the Children's Home, which had been operated for three-quarters of a century as an old-type orphanage, changed its policy and operates as a child placement agency with strict supervision over children in foster homes by a staff of trained social workers.

The Gaudet School, affiliated with the American Church Institute for Negroes, offers education to Negro children up to college age.

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HAVEN

By J. W. KENNEDY

THE LETTER SAID she died last Wednesday night. Charlotte Hopkins dead? Nonsense. She is just taking a long walk "all over God's Heaven" and retracing the steps she has taken many times before. Earth born dweller in Eternity, she holds God's hands firmly as ever and loves on, lives on, in what we have possessed of her, still speaking words that shape our would-be life for Him into living reality. We can only speak feebly and haltingly of the knowledge of Christ she has acquired so completely and so humbly. God keep us in perpetual remembrance of each new truth she taught, each new insight she gave and God keep us dedicated and surrendered to the person of the Christ in Whom she has found victory, peace, fulfilment, oneness. The letter said Charlotte Hopkins died last Wednesday night. We know she did not, and therefore no tears of sorrow dim our eyes and the normal reaction of shock simply has not been present. In the very fabric of our home is woven the spirit of this selfless Charlotte and the vision of the possible with Christ she shared with us. May God keep us worthy and ever-growing to her entrustments. All is well as Charlotte walks all over God's Heaven.

DEAR FATHER, grant unto us "increasing Christhood" in like measure to the one who sought so long and found so much; may our obedience and our surrender be in like quality, and our reaction to every blow dealt by earthmen's wrong choices be as flexible and as calm: in Thy near presence, O God, may she dwell and suffer no longer the pain in which she rejoiced for Christ's sake; may her dream of and work for Thy Kingdom hasten its coming and keep us forever at the task of keeping it coming until it arrives, through the same spirit-filled creatures who live "in the timeless land" where the dream and the reality converge as one. So help us to be, good Lord, for her sake. Amen.

We seek more and more knowledge of the Person of Christ. We ever more diligently keep at the "Practice of the Presence of the Christ-God's Spirit". When the doctrine of the Person of Christ passes wholly and completely into the full and free expression of a practical belief, unhindered by man's imperfection and sin, some wonderful things will begin to happen to both the Church (the fellowship) and the individual (the member of the fellowship). When this condition begins to exist, the Church will be wholly in touch with fact, past and present, and will be wholly self-forgetful in creative adventure, while the individual will be wholly surrendered to Christ—losing life to save it (keeping the vision while using the nearest hand holds up), will respond personally to God in prayer (the level of divine effectiveness), will be guided in all things sufficiently by God (Who helps us to mass our resources at the point of rue and doubt), and will give up lesser loyalties for the highest loyalty of all—devotion to Christ.

SINCE FAITH involves obedience and obedience implies practice and practice includes love, the upshot of the whole business seems to be that Jesus' perfect manhood challenges man's life at every point and that Jesus' perfect Godhood keeps man on the path of loving, creating, sustaining, and achieving. The claim of Christ upon each one of us is immediate and urgent and now. As Grensted summarizes it: "The claim of Christ is absolute. There can be no compromise. Man He is, yet He asks what God alone can ask. And just because His challenge has this strangely absolute quality, man has never been able to dispute His right to make it. Therefore it is that loyalty became worship and remains worship still. And into the fellowship of that worship shall men come at last."

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2—The First Sunday after Easter.
9—The Second Sunday after Easter.
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30—Rogation Sunday.

* * *

COLLECT FOR THE FIRST SUNDAY AFTER EASTER

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. Amen.

To the Great Army of

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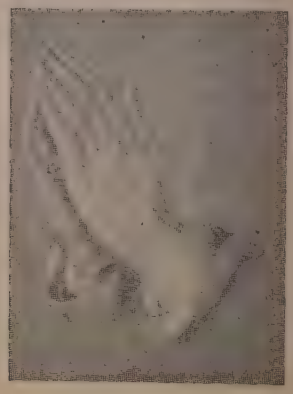

Praying Hands

A DAY OF COMPASSION

in which all Christian people are invited to join in intercession for the Jewish people of Europe who are victims of racial and religious persecution

Sunday, May 2, 1943

Almighty God, our Heavenly Father, who hast made of one blood every nation of men, we plead before Thee the cause of the Jewish people, maligned and harrassed, condemned to exile, harried from land to land, subjected to cruel indignities, and slaughtered by the thousands. Hear the prayers that rise to Thee from their extremity, and raise up advocates who shall secure for them justice, tranquility and the common rights of man. In the name of Jesus Christ, our Lord. Amen.

The Christian Church and the Jews in Europe

Statement adopted by the Executive Committee of the Federal Council of the Churches of Christ in America
March 16, 1943

At the Biennial Meeting of the Federal Council of the Churches of Christ in America, held in Cleveland, Ohio, last December, a statement on the present tragedy confronting the Jews in Europe was adopted, which said in part:

> "The reports which are reaching us concerning the incredible cruelties toward the Jews in Nazi-occupied countries, particularly Poland, stir the Christian people of America to the deepest sympathy and indignation. It is impossible to avoid a conclusion that something like a policy of deliberate extermination of the Jews in Europe is being carried out. The violence and inhumanity which Nazi leaders have publicly avowed toward all Jews are apparently now coming to a climax in a virtual massacre. We are resolved to do our full part in establishing conditions in which such treatment of the Jews shall end."

In order to give effect to the widespread concern over the fate of the European Jews the Federal Council's Executive Committee proposes the following measures:

1. We urge the Department of Research and Education to examine all of the available evidence concerning the present treatment of the Jews under the Nazi regime, and at the earliest opportunity issue a statement giving the best possible judgment concerning the facts of the situation for the information of the American churches.
2. We urge Christian people throughout the country to give their moral support to whatever measures afford promise of rescuing European Jews whose lives are in jeopardy. We appeal to our government, which has announced a plan for a joint conference of representatives of the American and the British governments on the subject, to give full consideration to the following proposals:
   a. To offer financial assistance for the support of refugees that neutral governments (for example, Switzerland, Sweden, Spain, Portugal and Turkey) may receive from areas under Nazi control, as a result either of infiltration across their borders or of negotiations with the Axis powers; with the expectation that, after the war, such refugees will be repatriated.
   b. To provide places of temporary asylum to which refugees whom it may be possible to evacuate from European countries may be removed, these refugees to be supported in camps for the duration of the war, with the understanding that they will then be repatriated or be provided with permanent homes in other ways.
3. As a special occasion for the expression of Christian solicitude, the Federal Council, through its Executive Committee, designates Sunday, May 2nd, as a "Day of Compassion" for the Jews of Europe. The Council invites all Christian people to join in constant intercession—and unitedly on May 2nd—for these victims of racial and religious persecution. In our supplication to God let us pray
   that God, in His mercy, may open the way for the deliverance of the Jewish people;
   that the hearts of all Christian people may be stirred to active compassion for the suffering of the Jews;
   that Christians in America may steadfastly oppose all tendencies to anti-Semitism in our own country;
   that the spirit of racial goodwill and justice may be greatly strengthened among all men throughout the world.

(Continued on page 10)

First Sunday After Easter

By MOULTRIE GUERRY

"Then were the disciples glad when they saw the Lord" St. John 20:20.

IN TRYING TO ARRIVE at a new appreciation of this text, let us come at it through the story of a strange man named Lazarus, who having spent four days in the grave is called forth by our Lord and in spite of this extraordinary experience, is never heard of again. This fact has impressed others beside ourselves, and they have speculated on what happened to Lazarus—what was he like, what did he say?

Let us study two contrasting stories of those who in imagination have undertaken to answer these questions.

First, let us take the story of Lazarus, which I heard translated from the Russian author, Leonid Andreyeev, by the Professor of Economics at Sewanee. It seems that when the word went forth into the world, that a man had looked on death and returned from the grave to life again, Lazarus was sought by many—including a young couple radiant with love, which they hoped would be immortal, and a famous artist, who sought the ultimate significance for inspiring his creative powers wrought in clay and stone. But alas! Lazarus had nothing to say. His lips were sealed with a shivering silence; his eyes were vacant as the darkness of oblivion. His stare paralyzed all human effort and withered hope in all who saw him. The lovers lost their radiance; the sculptor his genius. His last mad work was the creation of a meaningless mass of clay, relieved only by the presence, in one dark corner, of the perishable wings of a butterfly.

Caesar heard of Lazarus and sent for him. His courtiers were fearful, and they painted and adorned Lazarus' countenance; but even so, his eyes—his eyes which had looked beyond the grave and reflected nothing—so frightened Caesar that he condemned Lazarus to exile in the desert, there to die in its silence, shunned by a world that could not bear the sight of one whom the grave had silenced with its void.

Such in brief is the imaginative story translated from the Russian.

The second description of Lazarus, with a contrast you may already have remembered, is the poem by Robert Browning entitled "An Epistle—containing the strange medical experience of Karshisk, the Arab physician". Karshisk is reporting to his master odds and ends concerning herbs and precious medicines discovered in his travels; then half reluctantly he refers to Lazarus whom he met in Judea, a man who claims he was "restored to life by a Nazarene physician"; though, of course, the Arab says, "'Tis but a case of mania, superintended by epilepsy. Yet this Jew is not unhealthy."

> "Whence has he the balm that brightens all?
> This grown man eyes the world now like a child."

But the man has an unbalanced sense of value; he cannot seem to see the importance of his city being laid siege to by Rome; but

> "Speak of some trifling fact,—he will gaze rapt
> With stupor at its very littleness,
> (Far as I see) as if in that indeed
> He caught prodigious import, whole results;
> And so will turn to us, the bystanders,
> In ever the same stupor (note this point)
> That we too see not with his **opened eyes.**"

Yet the man is not apathetic; he loves both old and young, able and weak, the brutes and birds, and flowers of the field.

> "Thus is the man harmless as a lamb;
> Only impatient, let him do his best,
> At ignorance and carelessness and sin—
> An indignation which is promptly curbed."

The Arab tries to break away from time to time from this strange subject of Lazarus, but in his letter he is drawn back as by a wonderful fascination. He gives his doctor's diagnosis thus:

> "Heaven opened to a soul while yet on earth:
> Earth forced on a soul's use while seeing heaven . . .
> The law that is known to him as this;
> His heart and brain move there: his feet stay here."

WHICH OF THESE two imaginary portraits of Lazarus is true? Which most probably nearer to the reality? Certainly Browning's is pleasanter. But what's involved is more profound than pleasant. There are perhaps great practical aspects of our life, tremendous problems that press upon us, which concern us in the basic validity of these stories. While we pause therefore, to consider their likelihood, let us bring forward two problems and a suggestion in regard to them.

The first is the international situation,—the war, in fact. It is an interesting suggestion that modern aggression has developed in its most ruthless and lightning-like features in a materialistic age when there has largely faded from men's mind that eternal shore of which Wordsworth sang in his "Intimations of Immortality". That large room in the Hall of Eternity has not been the meeting-place of the executive boards of human affairs. In stifling quarters, heavy with smoke and sweat, hasty actions have been taken. You know, as some think, when man is faced with injustice and immense difficulty and with problems whose solution is not visible in the circumstances of the **here** and **now,** in the temporal terms of what these eyes can see, he is apt to force the issue by quick and violent methods. Alexander the Great was thought to be clever quickly to cut the Gordian knot with the sword. That is only to sever the strands of life, whose problem-knots are not overcome except by patient solutions that preserve the integrity of the whole. We see men gone mad for lack of a sense of values—and a sense of humor—and a sense of proportion—that belongs to those who can afford to be patient; we see men who, afraid that Lazarus has nothing to offer them, are trying to subdue life and all its people and all its problems before Death overtakes this generation. And only Death is winning! We have our blame, right here; we have been deserters too of—"the things that are not seen are eternal". We have acted as if Lazarus had nothing to say.

A SECOND PROBLEM meets us here in the South in the race question. We are realizing more than ever what Henry Grady and orators old and young

have said, that it has been a comparative marvel, how in relative peace two races of so great difference have lived together in spite of slavery, civil war (where a thousand torches in black hands entrusted with the safety of homes would have brought the soldiers off the field of battle). Reconstruction, and bitter rivalry for jobs and livelihood. What was the secret? Many think that one great factor was the Negro's faith in a Future better than this present, when a "sweet chariot" will come for to carry him home. The religion of the Negro spirituals reflects "the heavenly around the earthy life" and gave to the Negro the "balm that brightens all". "We are goin' to walk all over God's heaven", without distinctions and discriminations, or hunger and death on a dark night. Because they would have followed Browning's Lazarus, they could wait patiently, and we have been blessed with time. But slowly we have been teaching them the Russian's Lazarus. What must the result be? We have presumed too much upon the other Lazarus and hoped that the future would bring satisfaction enough. This must be said: It is true that there are problems—like these—which cannot be forced to a solution of complete justice and complete fairness in one generation or even in this world; but this also is true, that procastination and not trying eagerly, is to bring our mortal life under the condemnation of that Love and Justice of God which make immortal life a radiant hope, and a worthy prospect. But our actions are paralyzed by a Lazarus that offers no immortal bar of Justice and Love, no patient indignation.

From these practical considerations—and many more that touch the inner runnels of our hearts with their personal doubts and defeats and sorrows—we turn back to the Gospel, with some quickening of soul, for light upon the truth of the Russian's or Browning's Lazarus. How different they are. And yet I wonder. Some who heard the Russian's story wondered if his faith were different from Browning's, or was he expressing the same, through the awful logic of a dark contrast, proving to the hearts of the readers that whether we know it or not, whether we recognize it or not, we do indeed live and love and work, and must do so, as under the spell of immortal significance. Dark Lazarus must be exiled!

AND THIS IMMORTAL significance is explicit in the Gospels. But not directly about Lazarus, for he is mentioned no more. Why is that? Because, I think, what had happened to him was superseded in a few days by a far more wonderful and significant resurrection. You see, Lazarus did not have a resurrection. Never speak of his coming back to life as a resurrection, but only resuscitation, like a man who, seemingly dead from drowning, is resuscitated by first aid methods. He came back to his former state. He had to be unloosed of his grave clothes. He had to suffer again the disintegration of sickness and death of body. That is why Christ, perhaps, saw no sufficient reason to be going about resuscitating men's bodies. At any rate, Lazarus was like a bulb planted four days and then dug up again. Resurrection is the fact that, by some precious law of life within itself, the bulb breaks through its grave of earth and is transfigured in the form of a bloom of unearthly beauty. So it was that Christ, by the law of love that loses itself, even to death upon a cross, working in His being, passed through Death to His joyful Resurrection; after which, when men saw Him and looked into His face, love took on a new radiance, then, and in every age; and artists and poets, and Franciscan saints have been more creative in clay and character. What is more, once fearful fishermen and heart-broken women, literally rejoicing in the face of death, undertook to create a new world, and to turn the Caesars and governments of the whole earth toward the City whose builder and maker is God.

Browning must have taken this Resurrection of Christ for justification of a Lazarus whose opened eyes have seen unspeakable wonders: for on that first Easter night while the disciples were huddled in their room with dread, Jesus appeared. "THEN WERE THE DISCIPLES GLAD WHEN THEY SAW THE LORD." What they saw did not paralyze but propelled to life and love and radiance.

Therefore let **your** love be more radiant, the artistry of your life and labors more creative, your part more eager in your community and in the commonwealth of races and of nations, to fashion the Kingdom on earth as it is in Heaven.

* * *

"A LARGER EVANGELISM"

(Editorial in the Evening Star, Washington, D. C.)

Among the latest and most compelling affirmations of religion against the challenge of the war is that released last week by the Right Reverend Henry Saint George Tucker, presiding bishop of the Protestant Episcopal Church and president of the Federal Council of Churches. It asserts at the start that "the Christian Church has a message—the only adequate message—for these days of crisis" and that "the Gospel is still 'good news.'"

But the tidings of "God's intervention in history in man's behalf and for man's redemption, individually and socially, both here and in the world beyond" must be comprehended to be appreciated, and Bishop Tucker's statement is, in effect a moving appeal for the development of a vast enterprise in spiritual education. "A larger evangelism," he declares, "is definitely needed." The endeavor "should begin in the home" and "should include a stronger emphasis upon childhood and youth," "a greater participation by laymen," "much more evangelistic preaching," "the holding of preaching missions and evangelistic meetings," "greater attention to the assimilation of the new members into the fellowship of the church" and "united efforts of the churches in evangelistic work."

The suggestions thus put forward constitute a program which, were it carried into practice throughout the United States, could not fail to revitalize the American soul. How great is the need for some such effort is made clear by Bishop Tucker's admission that one-half of the population currently lacks church affiliation. "Large numbers of congregations of all denominations," he regretfully concedes, "go through an entire year without a single accession upon profession of faith." Meanwhile, millions of men and women, boys and girls, "are hungry for the Gospel and are ready to respond" to its teachings—if only the summons of Christ Himself and of His fellowship be brought to them wherever they are.

Certainly, the logic of the argument that the war furnishes "an unprecedented opportunity for the proclamation of the Gospel and the winning of men to its acceptance" is sound. The human race as never before in its experience requires the sustenance of a strong faith, a stalwart spiritual courage, a confident and ardent hope.

Bishop Tucker's words are indorsed by representatives of 25 different branches of the Christian Church. They therefore have the significance of a corporate utterance. It was such brotherly co-operation in behalf of God's Kingdom upon Earth that Christ died to bring to pass.

The Glory and Power of the Resurrection

By WILLIAM T. MANNING

ON THIS GREAT FESTIVAL of Easter, I give you these two texts—"I am the Resurrection and the Life, he that believeth in me shall never die", and "I go to prepare a place for you, that where I am, there ye may be also."

Those are the words of the Son of God. On the third day He rose from the dead. He ascended into heaven and is now at the Right Hand of the Father. And so, this Easter Day, we lift up our prayers and thanksgivings to Him, where He now is, in His Eternal Glory—that Glory which, as He tells us Himself, He shared with the Father, from all Eternity, "before the world was".

This Easter Day tells us three things clearly.

First. Jesus Christ Who rose from the dead is alive and is on the Throne of God. Jesus Who worked in the carpenter's shop, Who walked in the streets of Jerusalem, Who lived in a humble human home, Who died for us on the Cross, is now in Glory at God's Right Hand.

It is this, and this alone, which gives Him the right to speak those sublime words which have brought faith and hope and blessing to mankind. "I am the Light of the World". "I am the Resurrection and the Life". "Let not your heart be troubled, ye believe in God, believe also in me". "I go to prepare a place for you, that where I am, there ye may be also". Christ on the Throne speaks these words to us. They are the words of the Son of God.

Second. Jesus Who lives for us in heaven still is with us, still comes to give us His grace and blessing, in His Church here on earth. Jesus is real, and as near to us, in His Church today as He was to those who met and talked with Him on the day of His Resurrection. "Lo, I am with you always, even unto the end of the world". That is His own word to us. His help is felt everywhere, but the Church is the pledged sphere of His Presence and His Blessing. In the Sacraments of His own appointment He comes to give us His grace and strength, and to bless us with His living touch. That is the reason that when we kneel and make our communions at the altar we find a help and blessing there which we can find nowhere else on this earth. This great Sacrament of the Holy Communion is our meeting place with the Lord Jesus Who rose from the dead. It is His own appointed place of meeting with us.

Third. Jesus the Son of God now reigns in glory in heaven and, if we live as His followers here, if we follow in faith where He has led the way, we are to share His glory there in that life with Him. He tells us this Himself "I go to prepare a pla.ce for you," He says, "that where I am, there ye may be also." And this great promise of the Son of God has special meaning for us just now when great numbers in our land and other lands, are giving their lives in this world-wide war.

On this Easter Day, we lift up our prayers especially for those who are serving in all the branches of our armed forces, we ask that they may in all things serve without reproach and that God will bless and keep them as they give themselves for the overthrow of evil and terror and for the bringing in of justice, brotherhood and peace for all mankind.

And for those who lay down their lives in this great struggle for right and truth, we ask that God will grant them grace and blessing in the life of perfect service, in His heavenly kingdom, in the light of His Presence forever.

BRETHREN—As we face the tragic realities of this day, many are realizing their need of help and strength from God, many are feeling afresh their need of a full and living faith in Christ. Here in our land, and in other lands, many have been drifting towards a religion which says much about rights, but little about duty, a religion which thinks only about humanity and little about God, which lays great stress on service but little stress on faith, which puts all the emphasis on man and his power and very little on God and His power. Such a religion has no real help for the soul in the time of trial and need, or indeed at any time. What help, or support, or guidance, is there in a merely humanitarian religion? It is that putting of man in the place that belongs to God which has brought this present tragedy and calamity upon the world.

If any of us have strayed along that barren and hopeless path, the path of a semi-rationalistic, merely humanitarian religion, let the Glory of Easter call us back, back to the eternal realities, back to the glory and power and truth of revealed religion, back to the faith of the scripture and of the Holy Catholic Church of Christ from the beginning; and so let this great festival call us—not backwards but forward to the confidence of a certain faith and "the comfort of a reasonable, religious and holy hope"—forward with our whole minds and souls to full belief and trust in Jesus the Son of God, Jesus Who hung on the Cross for us, Jesus Who rose from the dead, Jesus Who today lives for us, and hears our prayers, and answers them from the Right Hand of God.

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"ANOTHER BIT OF EXPERIENCE"

(Brought forward from page 8)

Among Colonel Ellis' great nephews are: the Rt. Rev. H. St. George Tucker, Presiding Bishop and Bishop of the Diocese of Virginia, formerly Bishop of the Missionary District of Kyoto; and the Bishop of Ohio, the Rt. Rev. Beverley Dandridge Tucker, D. D. Could Colonel Ellis have foreseen that the former when made Bishop of Virginia, would be installed in St. Paul's and that the latter, after serving some fifteen years as its rector, would be consecrated Bishop of the Diocese of Ohio in the church which he himself had served so faithfully as a layman, it would, no doubt, have been a source of great gratification.

While rector of St. Paul's, Bishop Tucker wrote the Foreword of Elizabeth Wright Weddell's "St. Paul's Church, Richmond, Virginia: Its Historic Years and Memories" and his photograph is the frontispiece of Volume II of this, the only history of the church, which will be celebrating the one hundredth year of the laying of the cornerstone, in October, 1943. Interesting ceremonies are being planned and many former members and descendants, living in all parts of the country, will wish to be present on this history-making date of the "Church of the Confederacy," has a communicant list of eleven hundred anad now of which the Rev. Vincent C. Franks, D. D., is the present rector.

"Another Bit of Experience"

Taken from the writings of Colonel Thomas H. Ellis appearing in the Southern Churchman in 1895

THE SUNDAY SCHOOL connected with the Monumental Church, Richmond, Virginia, was opened the 20th of November, 1817. It was the first Sunday school established in Richmond and had its beginning under the rectorship of Bishop Moore. When the great body of the congregation moved to the new church, St. Paul's, which had been built for them, in December, 1845, the Sunday school was also moved, retaining its organization nearly intact. But we added to it a "colored" Sunday school—the white school meeting at nine o'clock in the morning and the colored school at four o'clock in the afternoon. I had a class in both schools. My afternoon class was composed of, I think, 18 negro boys, ranging perhaps from 12 to 18 years of age. As the Sunday school benches, which were large and well made, with arms and backs all nicely painted" (still in use in this 100th year of the laying of the cornerstone of St. Paul's) "were movable, and there was ample space in the school room, I had mine adjusted on three sides of a hollow square—my chair occupied the line of the fourth side, so that all the scholars were consequently placed facing me. The instruction was entirely oral; it was literally teaching by "line upon line." It included, of course, reading from the Bible, from the Book of Common Prayer and hymns. Nearly all the boys manifested a decided interest in the exercises, some of them learning to recite verses, collects, hymns, the catechism, etc., with astonishing facility and accuracy. Naturally enough, I had to keep the hand a good stock of anecdotes in order to keep the attention of the boys from flagging.

"But the war—and, presto! Change! The man who shall write a faithful narrative of the doings in that spacious lecture room (which was also the Sunday school room) of St. Paul's Church, Richmond, from the 17th of April, 1861, to the 2nd of April, 1865, will be entitled himself to the appellation Benemerito, as the Spanish say.

IN 1870 I REMOVED from Richmond to Chicago, where I engaged as a broker in the purchase and sale of real estate and the negotiating of mortgage loans. My office was in the first Honore Block (the one that was built before the fire of 1871) on Dearborn Street.

"One summer afternoon I stood in my office door just at the close of business hours, I noticed three or four well dressed negro men pass, engaged in animated conversation. They had proceeded but a few steps when one of them turned back, and coming up to me asked if I was not Mr. E.? Upon receiving my affirmative reply, he said, 'I see you do not remember me, sir, but I remember you very well, I was once a Sunday School scholar of yours, my name is Charles Hudson. I have often thought of you very gratefully, and wished to see you, and have wondered whether you were killed in the war; and I want to thank you now for the pains you used to take in teaching me and for what I learned.'

"He then went on to tell me that he had belonged to Mr. Hudson, of the old firm of Brooks, Bell and Hudson, but had run away from Richmond, first settling in Philadelphia, afterwards removed to Chicago, and at the time of conversing with me was occupying the place of head packer in the large grocery store of Stanton & Co. 'And by the way, sir,' said he, 'as I see you are engaged in the real estate business I will come around sometimes and get you to invest my spare earnings for me.'"

"T. H. E."

THE STORY QUOTED ABOVE appeared in the Southern Churchman for May 23, 1895. The same writer contributed other articles during the year to this old church paper, and we learn from one of them that he was Colonel Thomas H. Ellis, an outstanding citizen of his time in Richmond, Virginia, active in military circles and in civic and religious work. A vestryman in Monumental Church, when the congregation and rector built and moved to St. Paul's Church, he continued for a long period on the vestry. When Colonel Ellis wrote of this "Experience," he was not aware of the added interest it would have for the reader seventy-three years later, in throwing light on the interest and unselfish work that was given by church people in the city, nearly one hundred years ago, in trying to instruct the colored people, religiously. As far as we have been able to find out from records, this is the first organized Sunday School for the race in Richmond, though mention is made in Convention (Council) reports of the rectors preaching to the colored people in the Lecture rooms of the churches. The Rev. Dr. Norwood was the first Southerner to hold the rectorship of Monumental, he was Bishop Moore's assistant for ten years, but only rector from 1841 to 1845; so it is interesting to note that when he had his own church, he established the colored Sunday School. It is a well known fact that on plantations the religious education of the slaves was one which very generally received the careful attention of the master and mistress and members of the family—in many cases chapels being erected for their especial use. Dr. Norwood and Colonel Ellis were accustomed to this, and the former was on many Diocesaan Committees to further religious instruction among this race, and the latter, as he proves by his active teaching was interested, but took it as a natural Christian duty. However, to us his article is interesting as throwing another "Bit" of light on the subject.

Evacuation Day, April, 1865, some of the church records which Colonel Ellis had removed for safety from the church to his office were burned in the great fire which swept Richmond that day. Miraculously, St. Paul's itself escaped and the remainder of the records were saved.

COLONEL ELLIS was devoted to everything relating to the history of Richmond, whether secular or religious, and loved his church. He was related to many of St. Paul's congregation, who could give him first hand information about weddings, funerals, baptisms, confirmations, etc. This information, coupled with that gleaned from newspapers, court records, and correspondence with persons all over the United States, who had in any way been associated with St. Paul's, gave him accurate dates and other valuable information, this material he put into a manuscript journal, which did much to replace the burned records.

(Continued on page 7)

Surprises of the War

By BISHOP S. HARRINGTON LITTELL

THERE HAS JUST COME to my hands from the Rev. M. A. Warren of Sydney, Secretary of the Australian Board of Missions, a communication which is of such interest that it should be shared with the Church throughout America.

Under the caption, "Surprises of the War", Mr. Warren mentions the turn in the tide of warfare due to the British Air Force. He tells of the surprise which Russia has given to the world in general and to Germany in particular.

The Surprise in Australia

Then he records a surprise of a different nature which has come to Australia—particularly of the amazing effectiveness of the wide-spread missionary work of the Anglican Communion throughout the southwest Pacific among the primitive Polynesians and inhabitants of the Solomons and other islands now in the active war area.

Probably nowhere were natives more savage than in New Guinea, particularly in Papua eighty years ago. They were head-hunters and cannibals. Missionaries of the Church of England and from daughter churches in Australia and New Zealand, undaunted by prevailing conditions, went among the wild peoples, preaching and healing and teaching. Unbeknown to most of us, they spread the Church effectively all through that region so far removed from our interests and contacts. Mr. Warren writes:

IN AUSTRALIA we have had surprises of a different nature. When the A. I. F. joined in the battle for New Guinea, it was not long before we began to hear reports about the quality of native character. We had looked upon the primitive Papuan as a crude and tameless savage, good perhaps, for coolie work, but nothing more. Now we were being told, not by persons with an axe to grind, but by our own men of the A. I. F. that the native did not remotely resemble the picture they had formed of him. They now regarded him with admiration—even with affection. They quoted examples of his bravery and courage; they spoke of his loyalty and devotion and his sense of brotherhood; they referred to his tender care for the wounded and the sick amid danger and difficulty and hardship.

"In a recent broadcast, Mr. Chester Wilmot, the well-known Australian Broadcasting Company's news commentator, said:

> 'The natives have taken a positive personal interest in Allied victory. They have carried stores and ammunition almost to the front line. They have rescued the wounded and carried them on stretchers for days across the mountains. They have done all this day after day—uncomplainingly, smilingly. This goodwill is largely the result of the work of the missionaries in the last fifty years. Most of the recent fighting has been in the Anglican Mission sector on the north-east coast. Large numbers of native boys who have been helping the Allied troops were trained in the mission schools and learnt their English there . . . The influence of the missionaries on the natives has been so great that we found it difficult to believe that the mild, friendly, smiling natives whom we saw were actually the sons or grandsons of men who had been cannibals.'

"From men of the A. I. F., who had seen for themselves, we also learned that Christian missionaries were doing a noble and effective work in raising native life from what it was to what it ought to be. This surprised us because we had often sneered at Christian Missions, giving them only grudging support, if any at all. Now the facts had arrived, and we discovered that all the time the missionaries had been building up native character in ways we could respect and admire, that they were in truth establishing the Kingdom of God."

And Not Only In New Guinea

IT IS A CAUSE of great thankfulness to God that His Church has spread throughout the islands of Melanesia and Polynesia, changing wild and often savage men into sturdy and dependable Christians. There is hardly a name of island, or town, or village mentioned, sometimes frequently, in General MacArthur's dispatches from the southwest Pacific, where there is not a center of Church work or missionary of the Anglican Communion. Rabaul on New Britain Island, a great air and naval base of the Japanese at present, is a strong center of Church life and activity. So is Tulagi in the Solomons where, by last reports, Bishop Walter Baddeley and forty of his missionaries are gathered, remaining with their native Christians to take whatever comes their way in this conflict. Port Moresby, Buna, Salamaua and Lae, all names which record wild conflict between the allied forces and the Japanese, are also places where strong Christian missions are located.

Our American marines, soldiers and sailors have expressed real surprise and delight when they arrived in this area to find inhabitants of the islands who are not only friendly but truly Christian. Quietly, without publicity, the Church has sent its emissaries to this dangerous part of the world, thus preparing the way for the unexpected coming of our men who find fellow Christians ready and able and willing to help.

What An Army Officer Writes

> "Out here we find the Christian religion is the closest tie we have with our strange neighbors. The good work done by the missionaries in past years has borne fruit in Christian character. People of various races find that they are at one with us American soldiers in the same loyalty to Christ, and the great human ideals of justice and liberty which rest on Christian truth. And it will not hurt us to know that mission work has paved a way for us here in New Caledonia, having created a spirit of sympathy and understanding. None of my sturdy men will ever say 'I don't believe in missions'. They are all for it. Keep it going."

Our American Church people will surely want to take a generous part in the maintenance and spread of the work of the mother Church of England and its world-wide branches, of which the Southwest Pacific missions are a vital part, through the official offering which our Presiding Bishop has asked for British Missions.

A DAY OF COMPASSION

(Continued from page 4)

PRAYERS

A Prayer of Penitence

O God, our merciful Father, we bow before thee in sadness and humility as we remember the deeds of those who have borne the name of Christ but have not possessed his spirit. We confess that often our attitudes and conduct toward the Jewish people have been unworthy. Look down upon us in compassion. Blot out our transgressions and cleanse us from sin. Renew a right spirit within us, and restore unto us the joy of thy salvation. Through Jesus Christ, our Savior. Amen.

For All Oppressed

O God, the Creator of men and of nations, we implore Thy fatherly care and protection in behalf of all Thy children everywhere who suffer persecution. In all their trials and tribulations be Thou their Refuge and Strength. Impart to them Thine own comfort and courage. Turn the hearts of the oppressors from evil to good. Stop the hands and convert the wills of those who would array brother against brother in racial strife. Restore to all men everywhere the blessing of religious freedom. Fill our hearts and inspire our minds with a desire firmly to establish peace and justice, liberty and fraternity throughout the world; for His sake, who suffered for all mankind, Thy Son, Jesus Christ, our Lord. Amen.

A Litany of Intercession

Minister: Almighty and ever-loving God, in whose hand lies the whole creation, and whose compassion is from everlasting to everlasting, fulfil now the desire of our hearts and bring deliverance to the people of Israel. In this their hour of tragic suffering, so revive the compassion of the human heart, so temper the cruelty of the oppressor, so restrain the hand of the tyrant that tribulation may end, and body, mind and spirit find release.

People: O Lord, send them deliverance.

Minister: O Thou who in ages past hast been a fire by night and a cloud by day to Thy children, guide and sustain them now when hate reigns, when compassion fails, when hope grows dim, and when each succeeding day brings fear, oppression and death.

People: O Lord, grant them strength.

Minister: O Thou who hast been the light and the salvation of Israel throughout the generations, be Thou still the strength of their life. May no distress overwhelm their confidence in Thee. Give them that patient stedfastness which shall enable them to look for Thy goodness in the land of the living, and continually to trust Thee as their rock and their fortress.

People: O Lord, renew their faith.

Minister: O Thou whose Son our Savior was deeply moved by a needy humanity, stir within us an active compassion for the suffering children of Israel. Save us from that prejudice or preoccupation or indifference or ignorance which would hinder our fellowship with them in their hour of distress. Grant that our sympathies and our resources may be at the command of their need.

People: O Lord, stir our compassion.

Minister: O Thou who art the God and Father of all, and who wouldst have men live together in harmony, save us from racial self-seeking and all bitterness and hate. Grant that the whole world may rediscover compassion, goodwill, brotherhood and peace. Grant that these may be undergirded by faith—faith in Thee, faith in Thy ways, faith in Thy love, faith in Thy Kingdom. Hasten the day when Thy Will shall be done on earth as it is in heaven.

Minister and People: Now unto Thee, Father, Son, and Holy Spirit, be honor and glory, dominion and power, both now and ever. Amen.

BOOK REVIEWS

By the Rev. F. J. Warnecke

ABUNDANT LIVING. E. Stanley Jones. Abingdon-Cokesbury, Nashville. 371 pages. $1.00.

This is an admirable book of daily devotions for the entire year. It is also so organized that it may be used as a basis for group discussions, or even read through as any book might be read. It has the advantage of being direct and detailed in many of its suggestions for the Christian life rather than the vague piety of the "Be good" school of much so-called devotional literature. There is an interesting group of "Special Meditations" at the end of the book. "A Ladder For Group Decisions" and "A Ladder Concerning Decisions For Recreation" are typical of these. This would be an excellent book for youth programs and meeting. The book is especially attractive in its format, and despite the large number of pages fits easily in the pocket.

THE NATURE AND DESTINY OF MAN. Volume Two: "Human Destiny." Reinhold Niebuhr. Scribner's, New York. 329 pages. $2.75.

This second volume of Dr. Niebuhr's Gifford Lectures is undoubtedly one of the most important books of the year. Like the first volume of the Gifford Lectures, whose theme was "Human Nature," it displays a surpassing depth of scholarship and understanding. It is also the despair of a reviewer with limited space. For the presentation of Dr. Niebuhr is so cohesive and logical that one does it an injustice to pick a phrase here and there, or to attempt to summarize his thought. It is a magnificent statement of Christian faith. Anglicans may quibble with certain remnants of Calvinism in places, but there will be universal appreciation of the penetrating insight Dr. Niebuhr has given us. It gives to us a theological and reasoned basis for the humble groping of many in this wartime for deeper insight into the meanings of life. It reminds us of the ultimate reality of those divine sources of power which the main currents of modern culture have either denied or ignored. This volume must be read by the clergy, and could be read to great advantage by the laity.

THE CROSS AND GREAT LIVING. W. E. Phifer, Jr. Abingdon-Cokesbury, Nashville. 192 pages. $1.50.

This is a volume of sermons which were preached by the author in Westminster Presbyterian Church, Nashville, Tennesee, in the spring of 1942. They were planned to give an answer to the questionings and sorrows of a wartime. I suspect they were well received by the congregation, for they are popular in type, and there is an abundance of good illustration. They might have been more satisfying if the author has gone more deeply into the doctrine of the Atonement and its corollary meanings for our lives today, rather than simply constantly point to the Cross as the answer.

A WEEKLY REVIEW OF THE NEWS

Fiftieth Year In Far West

Church Divinity School of the Pacific Is Celebrating Jubilee Year

Berkeley, Cal.—In the far west, fifty years of age is old for a church institution. The Church Divinity School of the Pacific is celebrating its Jubilee year with a special convocation on May 6. With Dr. Monroe Deutsch, Provost and Vice-President of the University of California, as the Jubilee Commencement speaker, the day will conclude with the awarding of three honorary degrees to outstanding western Churchmen.

In the morning, there will be three papers on the general subject of "Christianity and the Contemporary Scene," by Bishop Stevens of Los Angeles, Professor John Coleman Bennett of the Pacific School of Religion, and the Rev. Everett Bosshard of the Church Divinity School. Another paper in the same series will be given at the Alumni meeting. Sixteen of these papers will be edited and published in the fall.

Dean Henry H. Shires became dean of the school in 1935, and its faculty, student body, and buildings have rapidly expanded. The chapel, library, deanery, and tennis court have been constructed under Dean Shires' leadership. The school is free from debt, but must be run on an exceedingly small budget, which is raised through pledges of $10 per year from some 600 "friends of the school" plus a small amount from endowment. By the paying of extremely small salaries to an able faculty, the school is able to operate in the black.

The school was founded in 1893 in San Mateo by the Rt. Rev. William Ford Nichols, and was moved to San Francisco in 1911. Since 1930, it has been located in Berkeley, near the University of California and the Pacific School of Religion. The Rt. Rev. Robert B. Gooden succeeded the Rt. Rev. Edward L. Parsons as president of the board in 1940.

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STATEMENT ON NEGRO-WHITE RELATIONSHIPS APPROVED

As the National Board of the Young Women's Christian Associations entered into the tasks of 1943, we reaffirmed our belief in and respect for the dignity and worth of human personality; we said that "across all boundaries of class and faith, race and nationality, the Young Women's Christian Associations seek to act as a vitalizing, steadying influence."

In the months following this affirmation, there has been clear evidence that the vitalizing and steadying influence of the Young Women's Christian Associations is urgently needed in working for the elimination of the heavy injustices experienced by the Negro people. A world-wide struggle for freedom is meaningless, the sacrifice of life in the war will be of little avail, unless democracy is made real for all people.

The times demand that we make an honest examination of all interracial practices within the Associations. Are they Christian and democratic?

The times demand that we move courageously to correct the practices in our own organization which do not meet such tests.

The times demand that we adventure in new ways of integrating Negroes into all phases of Association and community life.

We believe that along this path will be found new vitality for the Associations. Standing firmly upon our faith in God and on our commitment to the way of life exemplified by Jesus, we must all be willing to pay the price for this program.

To this program we dedicate ourselves, pledging mutual helpfulness to each other as we move step by step toward making it real in the Young Women's Christian Associations. In the life of our nation we can be a cross section group in which there will be no racial discrimination, no crippling prejudices. As we strive to achieve this in our organization, we shall be an effective witness to democracy in our communities.

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THE USE OF FILMS

London, Eng.—The Christian Cinema and Religious Film Society announces that some 10,000 reels of religious films were circulated in 1942 by the Religious Film Library. Members of His Majesty's Forces took part in over 1,000 complete religious film services. One new experiment was the showing of these films on Sunday evenings at one of the largest British prisons. In its report of this the Society states:

"The object is to bring within the prison walls some contact with normal activities outside and inspire a desire for the best things in life. Over two hundred men voluntarily attended the first of the showings, and themselves judged the experiment to be 100 per cent successful. They said that they had never been to anything better in their lives, and that the end of the programme, in its final religious effect, was most telling. The Authorities were tremendously impressed, and felt that the films had introduced into the prison an influence for immense good."

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OLD MARINERS' CHURCH REPAIRED

Detroit, Mich.—The cradle of the Lenten Noon-Day service idea in the Middle West and possibly in the American Church is Old Mariners' Church, where now is housed the Detroit Episcopal City Mission, of which the Rev. David R. Covell, L. H. D., is superintendent. Each Lenten season during the noon-day services, the old church has been visited by many workers from the down-town section of Detroit, as well as by transients and those who return for sentimental reasons.

Early this year, however, the ancient heating plant in the church broke down completely, and due to the difficulty of securing replacement parts and new equipment, it was impossible to hold noon-day services during Lent. Priorities were received, fortunately, in time for the holding of Good Friday and Easter Day services, so that at least one Lenten service was held in Old Mariners' Church this year. Dr. Covell preached at the Good Friday and Easter Day services.

Indians Loyal To Their Church

Those In Service Report "Likes the Army" and Ready and Glad to Go

Mission, S. Dak.—Among the many whites and Indians who have gone into the armed forces from the vicinity of the Rosebud Reservation, the first casualty, Melvin Yellow Cloud in Africa, the first overseas nurse, Lieut. Angels Murray, and the first WAAC, Blanche Decory, were all from old Indian Church families. Stephen Moccasin, a lay catechist from the reservation, is chaplain's assistant in a big Maryland camp.

In a number of regiments the Dakota Churchmen are the only Indians, and every one who comes back on furlough reports that he "likes the army" and is ready and glad to go again. Several are officers.

Cards come regularly to the Dakota clergy from chaplains telling of the Indians, loyalty to the Church. In an Alabama camp two Indians from the Rosebud Reservation came an hour before each service, to prepare the church room. Spencer Fire, in the Bremerton Navy Yard, went immediately on his arrival to find the church and call on the rector. When Mr. Fire's family joined him, their church home was ready for them. A Dakota Indian family employed in Flint, Mich., found their place in St. Paul's parish and then looked for other Indian families to bring with them, and found a baby to be baptized. The Knocks-Off-Two family, away from home in defense work, put an offering into a baking powder tin every week and when they came home presented tin and all at the church service. An Indian college woman (whose father is one of the clergy), is president of a club of Indian and white people who send a mimeographed letter every month to husbands and sons all over the world.

Five little isolated Indian chapels far out on the Dakota prairie are in the care of the Rev. Dallas Shaw, himself an Indian. The Army and Navy Commission's fund might not seem a matter that would have a very direct appeal to them, but every family in every one of those five congregations gave a dollar for that fund. In the Lower Brule Mission all through this past cold winter, midweek evening services have been held by one of the Indian clergy in the little log and frame houses, and every service included an offering with prayers for the men who have gone from almost every home.

The Rev. Dr. Paul H. Barbour of the Rosebud Mission went recently to a small Indian chapel for a service. More than a hundred people crowded in, and brought a service flag to be blest, representing not only Indian boys but white ones. The offering was $40, a generous share of it given by a full-blooded mother, president of the Woman's Auxiliary, three of whose sons, all college men, have gone.

British Chaplain Tells of Appreciation

Writes to Tell of Debt Men on Warship Owe Episcopal Church

New York, N. Y.—The hospitality of Episcopal Church people is deeply appreciated by British seamen. Chaplain Launcelot Fleming, R. N. V. R., now at the Norfolk Navy Yard, wants that fact generally known, and writes to the Presiding Bishop saying, "I am the Chaplain of a British warship which has been in Norfolk for some months at the Navy Yard, and I am writing this letter to try and tell you what a great debt the men on board our ship owe to the Episcopal Church in America over which you preside.

"When we came here, most of our ship's company had not had any leave for almost two years. As I had some experience of American hospitality during two years when I was a Commonwealth Fund Fellow at Yale University, I was bold enough to ask if hospitality in American homes might be found for our men when they were given this first chance for leave in so long a time. The response exceeded my most sanguine expectations; and I imagine that our men and other British sailors who have been in the Navy Yard during the past few months must have visited in as many as a thousand homes. Our western limit has been Chicago, our southern, New Orleans, and our northern in Canada, but the majority have been entertained in Virginia, North Carolina, Washington, Baltimore, New York and the New England States.

"We have been deeply touched by the warmth and fulness of our welcome, and I know that all in our ship feel truly grateful for having been allowed to get to know America, as it were, from the inside. The way in which Episcopal rectors and members of the Episcopal Church have generously helped, has been particularly impressive.

"A large proportion of our men are members of the Church of England, and many of them when they first came over here had not worshipped in a parish church since they were last with their own families. It was such a joy to them to worship with the families of their American hosts in parish churches in this country, and to find a form of service which was familiar. They have spoken so happily of the Churches where they have been, and of how much they have enjoyed the services. Their only regret was when they found a difference in the hymn tunes; a regret which has sometimes been silently registered by American friends whom we have been able to invite to worship in our Chapel on board! I'm so glad that all tunes are not different!

"As the Padre in this ship and a priest of the Church of England, I would like to thank our brother Church for a friendship which is spiritually rooted in a common creed and worship, and which we will not forget when the time comes for us to go to sea again. I hope that such ties will help strengthen our common desire that Christ may be born anew in the hearts and lives of men."

In a postscript to the letter to the Presiding Bishop, Chaplain Fleming refers also to the fact that Churches of the various denominations have been very friendly and kind to the British sailors.

BISHOP ROWE FUND

Alaskan People Contributing to Memorial

Nenana, Alaska.—Alaskan Church people are contributing generously of their small means, to the Bishop Rowe Memorial Fund. Bishop Bentley is receiving many amounts, varying from 25c to $100 from individuals, and from Church organizations, for the Fund. The Guild of St. Matthew's Mission at Fairbanks, has raised $100 and the Mission itself adds $20. Twenty-nine gifts from Fort Yukon bring a total of $33.75 to the fund, including $5 from Chief Esias and Katherine Loola.

Numbers of the Alaska missionaries are making gifts, wanting to share in the Memorial, and Bishop Bentley is receiving a number of substantial gifts directly from people in the United States.

Inherited Interest in Bishop Rowe

New York, N. Y.—An "inherited interest in Bishop Rowe and his work" brought to the National Council a $35 gift for the Bishop Rowe Memorial Building Fund.

In explanation, the donor tells that her mother, a good many years ago, was president of the Domestic Missions Committee in Pennsylvania, holding that office for 42 years; and that through her influence money was raised for Bishop Rowe's first dog team.

Tithed for Bishop Rowe For Years

New York, N. Y.—Back in 1912 and 1913, Miss Annie F. Bond, now Enrolling Clerk of the Florida House of Representatives, became interested in the work of Bishop Rowe in Alaska. Being a tither, Miss Bond determined to give a part of her tithe to Alaska.

In the hope that they may be helpful in rousing interest in the Bishop Rowe Memorial Building Fund, Miss Bond has sent to the National Council a number of letters from Bishop Rowe to her, all written with a pen by his own hand.

Some letters were written in Seattle, others in various parts of Alaska. The Bishop expresses his deep appreciation for the contributions received, saying in one letter, "The claims made upon me during my last trip were such that I simply exhausted all my resources," this at a time when Mrs. Rowe had just undergone a serious operation. "I am bearing the burden of all," the Bishop said, "so your offering will help me. And the results are so encouraging. We are having specially trained natives who will soon be ready to serve as teachers; teachers of their own people. You are helping carry on this work."

* * *

LATIN-AMERICA DAY HELD

Royal Oak, Mich.—The Good Neighbor policy and the whole question of Latin American relationships were discussed at a "Latin American Day" meeting in St. John's Church, Royal Oak. Miss Ophelia Mendoza, a native of British Honduras now at the University of Michigan in Ann Arbor, was the principal speaker. Book reviews in recently published Latin American publications were given by Miss Elizabeth Briggs of the Royal Oak Public Library.

The fact that luncheon is no longer served at Woman's Auxiliary meetings in Michigan seems not to have affected the attendance, inasmuch as more than 150 were present. Those who come bring their own box luncheons.

Mrs. Maurice S. Marr, of Grosse Pointe, Diocesan President of the Auxiliary, was in charge of the meeting.

Three Share In Broadcast

Bishop Tucker, Bishop Baker and Dr. Cavert Speak Under Auspices of Federal Council

Richmond, Va.—Sharing in a radio broadcast with Bishop James C. Baker, speaking from San Francisco, and the Rev. Dr. Samuel McC. Cavert, speaking in New York, Presiding Bishop Tucker, from Richmond warned of the necessity of working for freedom, justice, peace and brotherhood after the war. The broadcast was under the auspices of the Ferderal Council of Churches, and was picked up from National Broadcasting stations at the several places of origin. (Sunday, April 18—1:30 P. M. Eastern Wartime).

Bishop Tucker called attention to the "large and important contribution" being made by the Churches to problems involved in the war effort. "The work of Chaplains is one of the most important," he said. "Another is the ministry which the Churches are rendering to the hosts of workers in war industry areas. Still another is that of providing relief for the multitudes throughout the world suffering from the cruelties of war. And of course there is the important task of ministering to the spiritual and moral welfare of millions not actively engaged in war efforts."

Bishop Tucker, however, insists that "there is a still more fundamental responsibility imposed upon the Churches by the present world situation." Victory is the end for which the war is being fought, but "our hope is to use victory as an opportunity to bring into being a world order whose prevailing characteristics shall be freedom, justice, peace and brotherhood. These are moral ends. Their attainment depends upon a victory in the realm of the spirit as decisive as that physical triumph to which we have dedicated ourselves."

"Who is there," the Bishop asked, "that does not recognize that what America needs in order to make its own free institutions work more efficiently is more of the power of self-control, more of the sense of moral responsibility, more of the spirit of purity and love and unity, the feeling of mutual obligation, the willingness to sacrifice private interest for the common good, more in short of that power of God unto salvation which comes only from the indwelling of His Spirit in human hearts. Milton's line, "Peace hath her victories no less renowned than war," is profoundly true.

If then America by its abundant physical power is qualified to insure victory on the field of battle, is it not equally important that it should as a nation be endowed with that power from on high in order that we may help the world win the no less renowned but more difficult victory of peace upon which its real and permanent welfare depends?"

"If the Church will fulfill its function of proclaiming with conviction, based on experience, the Gospel which is the power of God until salvation," the Presiding Bishop concluded, "then we need no further demonstration of its just claim upon the attention and support of our people; even in days of war and connict such as the present."

A GREATER VICTORY

Bishop Perry in the Providence Journal on Easter said: "While the world is tense with expectation of a victory to be won by force of arms, there breaks upon the ear of Christendom the triumphant message of a greater victory. It is one not for a nation only but for all mankind.

"The return of Christ from the grave happened indeed at a moment in history marking a new era. But it was an event of eternal significance never relegated to the past. From then till now it has been celebrated in the Eucharist on the first day of every week; by Easter every year. Other victories belong to the centuries when they occur; Easter is a fact as new, as real today as when first the tidings spread 'Christ is risen', and the refrain re-echoed as now it does through all the world, 'Christ is risen indeed'."

Lasting Peace

Rear Admiral William S. Pye in a commencement address at the Naval Indoctrination School at Quonset Point, R. I., declared "lasting peace is possible only if the more powerful and civilized nations are as willing to make sacrifices in time of peace to prevent war as they are in time of war to secure peace".

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ATTENTION CALED TO ROGATION SUNDAY

May 30

New York, N. Y.—"At a time when the attention of the whole nation is focussed on the vital place of agricultural production in feeding the military and civilian population of our own nation as well as succoring a famine-stricken world, Rogation Days have a particular significance," says the Rev. Clifford L. Samuelson, assistant secretary of domestic missions in the National Council.

Mr. Samuelson calls attention to the fact that Rogation Sunday is May 30 this year, and that a widespread observance in parishes is hoped for. In a Bulletin available through the Division of Domestice Missions, suggestions are given as to ways in which both urban and rural churches can demonstrate in worship and other activities the spiritual significance of the days in the Church year which are set apart in recognition of the Spring planting. The Bulletin suggests various types of worship services related to agriculture, sermon topics, activities for urban and rural parishes, and sources of material for making the best uses of the Rogation Days in the Church and in the Community.

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PRESIDENT ATTENDS CAMP SERVICE

Little Rock, Ark.—President Roosevelt's visit to Camp Joseph T. Robinson, near Little Rock fell on a Sunday and as is the President's custom, he attended the church services, finding himself at home, with Episcopal Chaplain Crawford W. Brown, formerly rector of the Church of the Redeemer, Elgin, Illinois, in charge.

Chaplain Brown had arranged for a great outdoor service, but rain interfered with that, so that the gymnasium was hastily converted into a chapel. Newspaper men said the President was impressed deeply by the 3,400 men singing "Onward Christian Soldiers." It was at the close of this service that the men forgot they were in church and cheered the President as he left the building.

Switzerland to Print Bibles

Bishops' Fund Contributes to Bible Society

New York, N. Y.—In acknowledging a gift of $1,000 from the Presiding Bishop's Fund for World Relief, the American Bible Society commented upon the opportuneness of the gift, as it was expecting on the day it was received, to receive a license to send $25,000 to Switzerland for the printing there of Bible, Testaments and portions for distribution in Europe.

The Society has received an order for 145,000 New Testaments in sealed water proof cases, from the Army Air Corps, to be placed in the liferafts of Flying Fortresses. Similar orders are being received from the U. S. Shipping Administration for use in liferafts carried by ships, and both the Navy and the Army Transport service have asked for supplies of these specially packed Testaments for liferafts and lifeboats.

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PRESIDING BISHOP WILL BE PREACHER AT FRENCH CHURCH OF SAINT ESPRIT

New York, N. Y.—The Rt. Rev. Henry St. George Tucker, Presiding Bishop, and President of the Federal Council of Churches of Christ in America, was the preacher at a service to be held in the French Church du Saint-Esprit, 109 East 60th St., on Wednesday evening, April 28, 1943, at 8:30 P. M.

This service is in connection with the Congress of the Federation of Huguenot Societies in America was held in New York City on that date and delegates from the various State societies were present.

This congregation of Huguenot refugees started services in New Amsterdam in 1628. They were first held in the "Church in the Fort," owned by the Dutch Reformed Church. In 1688 a church building was opened on Marketfield Street, the present site of the New York Produce Exchange. From 1704 for over 100 years, services were held in their church building on what is now Pine Street, near Nassau, then known as King Street.

As the various neighborhoods changed, the church moved from time to time, being located on Franklin Street, West 22nd Street, East 27th Street, and in 1941, purchased property at present location on East 60th Street, just off Park Avenue. The congregation starting as a French Reformed Church joined the Protestant Episcopal denomination in 1804, so it is the oldest congregation now a member in the Diocese of New York.

Services have been conducted for over 300 years in the French language.

Dr. John A. F. Maynard, Ph. D., Th. D., is the rector.

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DEVELOPMENTS TAKING PLACE IN NAVAJO INDIAN FIELD

Albuquerque, N. M.—New developments are taking place in the Navajo Indian field of New Mexico. Recent years of increase in the Navajo population have led to the fact that they now have not enough space, even on the world's largest reservation, to lead the nomadic pastoral careers which have been theirs for generations.

Bishop James M. Stoney, of New Mexico, writes of the methods now being developed by the federal government to help remedy the Navajo situation. From the San Juan River basin, water is taken to irrigate the flat valley land, which is divided into ten-acre farms for Indian families. Some 200 families are settled, and although now and then the nomad urge comes on and a family may pick up and leave just as young crops are sprouting, and be gone for months, the idea is taking hold.

Bigger and better sheep are the aim of the laboratory at Fort Wingate near Gallup, a hundred miles south. One reason for Navajo poverty is that the sheep, their main source of revenue, have deteriorated. The government laboratory is working to produce sheep with good wool, good meat, and good adaptation to desert life. "The laboratory is making excellent progress and its work is wonderful," states Bishop Stoney.

The Farmington and San Juan River end of the reservation has long figured in Church life, with the San Juan Mission, where the Rev. Robert Y. Davis is in charge and Dr. Michael D. Moran and Miss Jane Turnbull, U. T. O. nurse, have been doing fine work through the hospital. Thirty miles out on the desert at Carson's Post, Miss Thelma Kelm, another U. T. O. nurse, relieves many sufferers.

Confirmation of eighteen Navajos not long ago at the San Juan Mission speaks volumes for the patient work done there. They are still shy. Many of them fled when Bishop Stoney tried to take a picture of the whole class; they feel that the impress of their likeness on films takes something from their lives and leaves them weaker.

The Gallup area of the reservation will be heard from in future, for Bishop Stoney is asking the Rev. Ralph Channon, recently placed in charge of the white congregation at the Mission of the Holy Spirit, to study the needs of the Indian work. In another two years or so a new Navajo center may be started and its influence will reach out until it meets the influence of the San Juan Mission. The work is highly specialized, the Bishop says, as the Navajos are not like other Indians, and workers from other tribes are not necessarily equipped to win the Navajos.

"The Navajo field is promising, and growing fast," Bishop Stoney reports, "and the future is bright." As the district is gradually able to absorb the cost of its own work among non-Indians, it will be able to extend the Navajo work without added cost to the Church at large.

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LIBERIAN NATIVE SKILLFUL IN HOSPITAL

New York, N. Y.—Dr. Paul J. Laube, Pan-American Airways physician, who is also head of St. Timothy's Hospital, Cape Mount, Liberia, and who is now in New York on a short visit, says that one of the very important people at St. Timothy's is Thomas Haines.

Thomas is a native, and is chief dresser at the hospital. He is a particularly high type of Liberian native, and uses his keen brains and skillful hands to good advantage in caring for the many patients who come to the hospital.

Thomas is a product of the Liberian Mission. He is about 25 years old, and when he became a Christian he abandoned his tribal names and took the names of Thomas—after the Saint—and Haines, after the Rev. Elwood L. Haines, then a much-loved missionary in Liberia, now dean of Christ Church

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

CHOIR GOWNS

Choir Gowns for Easter. Priced from $4.25 each. Lindner, 425-S. C., Fourth Avenue, New York. Leaflet mailed.

HELP WANTED

WANTED, MOTHER'S HELPER, WHITE woman between 16 and 70 years of age, for light housework and to help with baby. Good home and good wages. Address Mrs. Thomas S. Matthews, 17 Hibben Road, Princeton, N. J.

WANTED — TWO HOUSEWORKERS, White. Experienced cook and maid. Must be neat in appearance, healthy, clean, dependable, cheerful, under forty years old. Good home and good salary. Three adults in family. References required. Address Post Office Box 59, Wilmington, North Carolina.

Cathedral, Louisville, Kentucky. Dean Haines will be glad to learn that the small boy he knew twenty years ago in Liberia is now occupying a responsible position in the mission.

Thomas is able to dress wounds, care for operative wounds, administer anasthesia, and give various treatments under direction of the physician. He is happy, useful, dependable, Dr. Laube says.

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SOLDIER CONVERTED TO MISSIONS

Worcester, Mass.—It took military service in New Caledonia to convert this soldier to belief in missions. With evident suprise he wrote his rector, the Rev. Richard G. Preston, All Saints', Worcester, saying "We have seen the work of missionaries and the need of them, and believe me, they do wonderful work. Not too long ago this island was just full of native tribes, and so-called headhunters, very savage. French missionaries finally taught them to become Christians, and now, even though a very primitive, plain and simple folk, they have a great pride in being children of the Lord."

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ST. PHILIP'S TO CELEBRATE 125TH ANNIVERSARY

New York, N. Y.—The rector, church wardens and vestrymen, and the congregation of Saint Philip's Church, will celebrate The One Hundred and Twenty-fifth Anniversary of the Founding of Their Parish with the Service of Consecration on Saturday morning, May 1, 1943, at 10:30 o'clock. The Consecrator will be: the Rt. Rev., the Suffragan Bishop of New York; the preacher, the Rt. Rev. the Presiding Bishop of the Church; the rector: the Rev. Shelton Hale Bishop.

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MISS JOHNSON ARRIVES IN LIBERIA

New York, N. Y.—Cabled advice from Bishop Leopold Kroll announces the arrival in Liberia of Miss Nina Johnson, who will live at the House of Bethany, and be in charge of the training of nurses at St. Timothy's Hospital, Cape Mount.

This is another of the instances where a missionary, obliged to leave China, takes up work in another needy field, still hoping to return to China at some future time. Miss Johnson went to China in 1918, and for a number of years served on the nursing staff of the Church General Hospital, Wuchang. In 1933 she was placed in charge of health work at Hua Chung College (Central China University), where she remained until her return to the United States.

Miss Johnson is Canadian-born, but was educated and took her nurses' training course in Massachusetts.

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PRESIDENT ROOSEVELT ENDORSES CHRISTIAN FAMILY WEEK

Washington, D. C.—President Roosevelt, addressing Dr. Harry C. Munro, secretary of the Committee on National Family Week, has given his hearty approval of the observance of Christian Family Week, May 2-9, as well as to the allied special religious observance planned by Roman Catholic and Jewish bodies.

Mr. Roosevelt says: "No more important task faces the American community today than that of maintaining its homes. The health and happiness of children, the guidance of youth, the security of families must be guarded from impairment in war time so that the well being of this nation is assured. The historic concern of these values, and the central place of the family ideal in Christian and Jewish traditions, constitute the greatest assets for assuring success for this program throughout the nation.

"I trust that no community, no Church, no sincerely religious citizen throughout this land, will fail to find a way to share in this nation-wide observance."

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FOREIGN

From The Spiritual Issues of the War

STRIKING STEP IN RELIGIOUS CO-OPERATION IN SOUTH AFRICA

Quinquagesima Sunday, March 7, was observed this year in South Africa as "Goodwill Sunday." The observance of the day, which is specially associated with goodwill between the races, has been observed for the last two years. On this occasion a manifesto signed by representatives of the Roman Catholic, Anglican and Free Churches and by the Chief Rabbi was issued in connection with the day. The manifesto, which is entitled "A Call to Cooperation," is quoted below. The names of the remarkable group of signatories are included.

"We believe there is enough goodwill in the hearts of men to make the world a better and happier place for everybody. The need is obviously great; but unforunately that goodwill is ineffective because it is lacking both in direction and driving force.

"This appeal is sent out from a group of men and women in this land who believe that our latent goodwill should seek expression in race relationships; in the cultivation of friendly feelings towards those of races other than our own, and in the will to seek their good.

"By 'their good' we mean opportunity to receive and reciprocate friendship; and, for the under-privileged, encouragement and help to improve their condition through education and social and economic opportunities.

"We urge upon those who are the heirs of great religious traditions the application here and now of the ethical ideal enshrined in our faith, love to man rooted in the love of God.

"In proposing this as the direction in which the current of our goodwill should flow, we believe it can derive the necessary force in the will of God concerning us: whatsoever ye would that others should do to you, do ye also even so to them.

"To this purpose thousands of people in this land are dedicating Goodwill Day, and we invite your cooperation. In the presence of God we confess that we have allowed ill-will between races to poison the life of our land. We desire, honestly and earnestly, that the body corporate may be cleansed from this subtle poison. Our conviction is that until this is done, no plan, no policy, no new order, can produce a healthy, happy and progressive national life.

"We appeal first to ministers of religion to make the worship of this day an occasion upon which that river, the streams whereof make glad the City of God, shall flow through our places of worship and into all our hearts; the strong, pure, divine current of the Goodwill of our God; the God Who has made of one blood all nations of men to dwell on the earth; Who willeth not the death of any, but rather that all should turn unto Him and live; in Whose will is our peace.

"Then, we would remind all those into whose hands our manifesto may come, of the great law of life, that in the long run our own well-being is commensurate with our concern for the well-being of others. 'No man liveth unto himself.'

"True worship is rooted in the love of God. Only as it is nourished from that soil can it bring blessing to man or be acceptable to the Being to whom it is offered. The root of worship is the love of God. The fruit of it is the love of man. Therefore, it is meet to call to mind the searching words: 'If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?'

"For the Goodwill Council: (Signed) I. Abrahams, Chief Rabbi of Cape Town; J. R. Darbyshire, Archbishop of Cape Town; J. Bruce Gardiner, Chairman, Goodwill Council, Johannesburg; B. J. Gijlswyk, Apostolic Delegate; Alexander Kerr, Principal, Fort Hare, A. A. Wellington, President, Christian Council of South Africa."

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Personal Notes Of Interest

Dr. Howard D. Roelofs, professor of Philosophy at the University of Cincinnati, will give the Easter Lectures at Bexley Hall, Gambier, Ohio, May 3 and 4, on the subject **The Creed and Modern Thought.**

The Rev. Clement C. Welsh, assistant professor of Systematic Theology, will deliver the faculty lecture. His theme will be **War and the Will of God.**

The Rev. Horace W. B. Donegan, D. D., will have finished his tenth year as rector St. James Church, New York, on Saturday, May 1, 1943. On Sunday morning, May 2, at 11 A. M., it will be celebrated with a Festival Morning Prayer and Anniversary Sermon by the rector and the same music which was used for his first Sunday ten years ago. The Senior Warden, Mr. Stephen Baker, will also speak. During Dr. Donegan's rectorate a beautiful new parish house has been built and paid for and the work of the parish has gone forward.

The Rev. Robert B. Campbell, rector of the Church of the Redeemer, Lorain, Ohio, has accepted a call to the rectorship of the Church of the Incarnation, Cleveland, Ohio, effective May 15, 1943.

A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

MARY MAGDALENE AND THE OTHER MARY

Our Master lies asleep and is at rest:
His heart has ceased to bleed, His eyes to weep;
The sun ashamed has dropped down in the west:
Our Master lies asleep.

Now we are they who weep, and trembling keep
Vigil, with wrung heart in a sighing breast,
While slow time creeps, and slow the shadows creep.

Renew thy youth, as eagle from the nest;
O Master, who hast sown, arise to reap:—
No cock-crow yet, no flush on eastern crest:
Our Master lies asleep.

—Christina Georgina Rossetti.

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UPSIDE DOWN

The boy was so absorbed in the newspaper that he was not aware of anyone looking over his shoulder. I interrupted his "reading" by asking, "Can's you read, son?"

He looked up and answered indignantly, "Sure I can read."

So I asked why he had the newspaper upside down. He explained, with the patience one employs toward the stupid, that he liked reading the paper upside down, occasionally. Then he went into details, pointing out a few simple rules are necessary to remember before much speed can be acquired in this unusual art. Here are the rules he gave. They sound reasonable, however awkward, and I intend to try the trick, some time!

"Just remember," he said, "that d looks like p, m like w, and w like m, b like q, n like u, and a small a looks something like an e upside down. You soon get used to it." It appears that his father always folds the newspaper to read the lower half; then Juniors, who's very much interested in the head-lines, was usually obliged to read them upside down. Soon it became as easy to read the paper upside down as right side up. And I had thought he was feeble-minded!

It does not seem like a particularly useful accomplishment, but it does prove at least one thing. There is apparently no limit to what a small boy can learn and learn to do—if he's interested. This is something that teachers and parents might note with profit.—Dean R. de Ovies.

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Romeo, Michigan—The children in the Church School of St. Paul's Mission, having had a series of lessons on the life of Moses, beginning with his babyhood, now come to the story of Moses on the mountain and the Giving of the Law.

"Now," said the teacher, "what did God give to Moses on the high mountain?"

Frantically a small boy waved his hand, and the teacher nodded, "You may answer, Alfred."

"The ten commandos!" shouted Alfred.

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THE CATTLE AND THE BERRIES

A few years ago I spent my August vacation in the pretty village of North Sutton, in New Hampshire. One day a little party of us went to the summit of Mt. Kearsage after blueberries. As we passed through some fields about halfway up the mountain, several cattle followed us. "Why do the cattle follow us?" said I. One of our party answered, "They see our pails, and they want salt." "Well, why don't we bring them some salt?"

We went on to the top of the mountain. The lumbermen had cut off the woods. The sun had then shone on the earth and warmed it; and the blueberry seeds waiting in the earth had said, "Now's our time!" Oh, but weren't the berries thick!

Well, the next day I found at the grocery store that for a few pennies I could get all the salt I wanted. So on our next trip up the mountain we took a bag of salt, and emptied it into a wooden box which probably had been left by the lumbermen.

One more visit to the mountain after a few days. The box is all broken to pieces, and every last particle of salt that could hide in any of its corners is gone!

We could almost hear the cattle say, "Thank you."—Charles A. Drew, in Ex.

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Without a shadow of doubt, the Christian forces of today are facing the greatest concentration of major unsolved problems and are called upon to face the sternest challenge of all their history. —Barry.

Lo, in these days, to all good men and true
God speaks again: "Launch out upon the deep
And win for me a world of righteousness!"
Can we, free men, at such an hour still sleep?
O God of Freedom, stir us in our night
That we set forth, for justice, truth and right!

—Thomas Curtis Clark.

Now does Easter become a significant fact, far beyond the glory of the awakening life of springtime, or a pleasant religious memory. To one who has experienced in his own soul the mighty power of resurrection life, all mere natural life is but a shadow. It offers but a faint comparison with the mighty, resistless flow of spiritual life.

The first saving change is from heathenism to faith; the second, from faith to knowledge; and knowledge, as it passes into love, begins to establish a mutual friendship between the knower and the Known. Perhaps he who has arrived at this stage is already equal with the angels.

—Clement of Alexandria.

I am He Whom seas obey, Who takes the wings of morning,
Whose feet are on the mountain peaks, Whose messenger a star—
Have I been so long time with you and yet you do not know Me?
The living God, Who walks beside and loves you, as you are?

—W. Wattles.

* * *

Power of the highest kind is largely unconscious, and partakes too much of the nature of the Divine Power to be made the servant of ignoble or petty ends. —Selected.

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THOUGHTS FOR THE THOUGHTFUL

All men are under God's laws, all of God's laws, all the time.

"No army can march forward on a retreating mind."
—David Lloyd George.

A Chinese girl said, "I have known Him all my life, and one day I learned His Name."

Faith in the future is not dependent upon favorable conditions in the present, but is based upon a recognition of the progress of humanity through long periods of history and upon a belief in the essential goodness and eternal purpose of God. —Exchange.

"We cannot hope fully to know God, but without God we can never know anything."

He built no kingdom, yet a King from youth
He reigned, is reigning still; they call His realm
The Kingdom of the Truth.
—T. Lindsay.

Christ did not die in vain. At this Easter time we may proclaim a risen Christ—One who has power to fill an empty heart, and to make us living witnesses of His salvation. —Ex.

Whatever may be the mysteries of life and death, there is one mystery which the Cross of Christ reveals to us, and that is the infinite love and absolute goodness of God.
—Charles Kingsley.

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8 MAY 1943

The Southern Churchman

Springtime in the Loetschen Valley, Canton of Valais, Switzerland

A NATIONAL CHURCH PUBLICATION

The SOUTHERN CHURCHMAN

Rev. Beverley M. Boyd, Editor
Mrs. R. Tate Irvine, Associate Editor
Rev. G. MacLaren Brydon, Associate Editor
Mrs. Conrad H. Goodwin, Associate Editor

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

LETTERS

A Correction

Mr. Editor:

On page two of your issue of the Southern Churchman, dated April 24th, you quote me as approving a suggestion that has been made, and in signing the letter you say that I am treasurer of the Diocese of Mississippi. This is incorrect; I am treasurer of St. Paul's Episcopal Church, Meridian, Mississippi.

The treasurer of the diocese is Mr. E. H. Simpson, Jackson, Mississippi, who is a very fine churchman and has done a splendid job as treasurer of this diocese for several years. I hope that at the next General Convention we will be able to do something about paying the expenses of the delegates, both clerical and laymen so this matter can be settled.

We are looking forward with a great deal of pleasure to having your editor, the Rev. Beverly M. Boyd, with us this week to conduct a forum at our Air Base.

E. P. McNeill,
Treasurer.

* * *

MISS FOWLER RETIRES FROM HANNAH MORE

Miss Ward to Succeed as Principal of the Maryland Diocesan School For Girls

Baltimore, Md.—With the closing of the academic year in June, Miss Laura Fowler, who has so successfully directed since 1926 the Hannah More Academy, Diocesan School for Girls, Reisterstown, Maryland, will retire as principal. The Board of Trustees one year ago requested that the proffer of her resignation at that time be postponed because of the extraordinary conditions created by the war. Miss Fowler graciously consented to remain another twelve months. She will be succeeded as principal by Miss Janet Ward of East Orange, New Jersey.

Taking her A. B. degree at Bryn Mawr College in 1901 Miss Fowler was assistant to the principal at the Shipley School. Her next post was the Bryn Mawr School, Baltimore, where for some years she headed the department of mathematics. In 1924 she was elected principal of St. Margaret's School, Tappahannock, Virginia. Here she remained for two years before her subsequent election as headmistress of Hannah More.

Under her seventeen years of guidance, Hannah More has prospered and now ranks as one of the leading schools for girls in the East, giving its students a broad and adequate preparation for the best colleges and simultaneously holding its tuition rates at the lowest possible figure to be within the range of those with moderate incomes. Yearly its graduates win college scholarships. The enrollment in 1926 was forty-nine boarding pupils and the school was not accredited with the Middle States Association of Secondary Schools and Colleges. It now has a capacity enrollment of eighty-five boarders and twelve day students and for many years has been fully accredited.

The spiritual life of the girls at Hannah More has always been a deep concern to Miss Fowler, who has assiduously directed a religious program of services and study. The Chapel is always at the heart of the school. In her person, as described by a friend, there is a rare combination of spiritual discernment, scholastic acumen, executive and busienss ability.

In addition to raising the scholastic standards and enrollment Miss Fowler has been partially or fully responsible for numerous improvements in the physical proprties. During her tenure the Chapel has been remodeled and enlarged, a new academic wing, Lawrence Hall, costing $43,000, was built and paid for. A gymnasium, outdoor playing fields, and courts have been constructed. The dormitories have been enlarged and remodeled and the kitchen equipped with modern installations. She is especially proud that scholarship funds have been substantially increased and that out of the net returns year by year of the school an endowment of $10,000 has been established. The indebtedness of the past has been entirely liquidated.

The Trustees, Faculty, and Student Body of Hannah More plus many friends in the community will greatly miss Miss Fowler and her mother, Mrs. Frederick Fowler, to both of whom they are so indebted but are happy to know that they will continue to live in Baltimore and therefore not far away.

* * *

TRAINING SCHOOL FOR DEACONESSES TO BE REOPENED

New York, N. Y.—The Trustees of the New York Training School for Deaconesses and Other Church Workers have announced their acceptance of the offer of Deaconess Romola Dahlgren and Deaconess Jane B. Gillespy to come into residence at St. Faith's House on the grounds of the Cathedral of St. John the Divine.

Previous to their retirement four years ago, they were associated together for twenty years as Deaconesses in Charge of the House, and are known to all the graduates and friends of the institution, as well as to all members of the Deaconess Order.

The School was closed last summer for extensive repairs and for reorganization and the Deaconesses will undertake to cooperate with the Trustees and with the loyal and devoted body of Alumnae in putting into effect plans for re-opening, as soon as circumstances permit, this important and much needed training center for the women workers of the Church.

* * *

LEND-LEASE CHURCHES IN THE BIG BEND OF THE RIO GRANDE

Marfa, Texas.—St. Elizabeth's congregation at Sanderson, Texas, is the guest of the Methodists.

The congregation and Community Sunday School at Presidio, Texas, supply the building, which has been the property of the missionary society of the Christian Church; and also attend the services, and subscribe to the National Quotas of our Church, and the Diocesan Assessments of the District of New Mexico and Southwest Texas.

At Fort Davis and at Fort Stockton, Texas, the Presbyterians have offered the use of their buildings for our Church services.

Recently at Alpine, Texas, the Presbyterians lost their house of worship in a fire. The use of St. James Church there, at times that will not conflict with the hours of our own services, has been offered to the Presbyterians, and they will use St. James Church until their property can be rebuilt. This has been done with the consent and approval of Bishop J. M. Stoney.

* * *

BISHOP'S RELIEF FUND

New York, N. Y.—During the period January 25-March 25, the Presiding Bishop's Fund for World Relief received and allocated $17,547.86. Of this $9,332.11 was for six relief projects in China. The remainder was allocated to thirteen different relief agencies, in amounts ranging from $200 to $1,000.

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HAVEN

By J. W. KENNEDY

SOMEONE sent me a clipping not long ago, "A Lesson from the Coal Bin." It brings out a point that is essential to this business of developing an effective life of prayer.

"One day in the fall, I was in the cellar and chanced to look at the coal bin, which was filled with the winter's supply of coal. Of course I should have been devoutly thankful that I had fuel for the cold winter, but I said to myself, 'Is it possible I can lift every shovel of coal I see before me?' Then I recalled how I had done this very task every winter for a great number of years and it scarcely bothered me at all. A few shovels of coal night and morning was a simple task, yet it meant the lifting of about 21,000 pounds of coal during the season."

"Is it not the same with most things in life? If we look at the burdens of a whole year we are frightened, but if we take them a day at a time they are comparatively easy. It is a fine thing to learn to live by the day, for we have the promise, 'As thy days, so shall thy strength be.'

"I am very glad of the lesson I learned from the coal bin, for when my heart is about to faint from the tasks ahead, I think of it and then I feel strong and brave."

"Moment by moment I'm kept in His love,
Moment by moment I've strength from above."

It is imperative that we remember this lesson. We must keep everlastingly at it, in season and out of season, persevering to the very end and we must never grow discouraged over the magnitude of the whole task, but simply do a little each day. This is as true of prayer as it is of any other desired attainment. Day by day practice is the only way to grow proficient in prayer and thus to gain joy and freedom from it.

We have looked at Jesus' prayer life and found there certain guideposts and methods which, when followed and used, gave every indication of producing a more satisfying relationship with God. Since we are praying in a certain kind of world, we must think of our prayer life in relation to the world in which we live. This will involve a discussion of a few of the problems of prayer.

We are living in a world that is run by certain laws. These laws are God's. Some of them we know. Many of them we have not yet learned. They are consistent laws. They never change. We must pray according to God's laws, for nothing contrary to His laws will be His will for us. That is why Jesus prayed for only those things that were according to God's laws and will. We cannot coerce God. We must cooperate with Him. So often we pray and no answer comes that we can see. Think of the condition of the world and the thousands of prayers for its betterment that are apparently ignored by God. This is sad to see, but one law we often forget, the law of choice. God has made His world and His people and His laws. But He has also empowered them with the "right" to choose, to obey the laws or not to obey. When man disobeys, disturbing consequences follow and then those who would obey are thwarted and confused. As Dr. Salmon has said, "God desires goodness in us above all other things, but He cannot force us to be good." We must choose to be good or we can never be good. Since practically all of Jesus' praying was an earnest seeking to obey God's laws, to know His will and to do it, we must take this lesson and learn it. We must not forget, either, that prayer means active, positive participation in whatever answer God would send. God answers every prayer in some way, some time, when it is in conformity with His will and purpose. "Of these three things I pray: to see Thee more clearly, to love Thee more dearly, to follow Thee more nearly."

This Week

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MAY

1—Saturday.
2—The First Sunday after Easter.
9—The Second Sunday after Easter.
16—The Third Sunday after Easter.
23—The Fourth Sunday after Easter.
30—Rogation Sunday.

* * *

COLLECT FOR THE SECOND SUNDAY AFTER EASTER

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same thy Son Jesus Christ our Lord. Amen.

To the Great Army of

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Praying Hands

PRACTICE THE PRESENCE

Many attempts, well conceived and efficiently executed, are being made to lead and help Christians to **meditate.** Forward booklets "Upper Room," "Haven," and this weekly page are instances.

Those responsible may easily suspect that they are rowing hopelessly against wind and tide. That is to say, the American temperament and way of life is active and eager rather than quiet and calm. We inherit and have acquired a restlessness which demands "short" and rapid services and sermons, and feeds on excitement. The results leave something to be desired.

The advocates of Meditation are fortified by the example and testimony of the great mystics, who believe and know that personal, individual intercourse with the ineffable Godhead is possible and precious.

Here is a word right from the dictionary: Aprosexia! Is it in your personal vocabulary? Do you know what it means? "Inability to concentrate the mind." Is it a disease or what? Recall the prayer in the back of the Prayer-Book, "Deliver us from wanderings of mind." Are these wanderings normal and inevitable? Can they not by practice and discipline be controlled into "stedfast thoughts"?

Apropos of all this, many people have been struck forcibly by a reported saying of Madame Chang Kai-shek. Speaking of her mother, she said, "Asking God was not a matter of five minutes. **It meant waiting upon God until she felt His presence."** A commentator adds, "Whose of us who think we can drop on our knees any time, mumble a brief prayer swiftly, and be heard, should read over and over again, 'Prayer is like tuning in on the radio. The music is there. One has to take time to tune in carefully to hear it.'" He further adds, "I wish our spiritual leaders would put more emphasis on proper praying and not almost encourage the idea that prayer and speed can be linked together, except in emergencies."

If the opening sentences on this page are correct, many "spiritual leaders" have been proclaiming the same truth, although they may lack the compelling personality of the great Chinese lady. All will welcome and acclaim her aid and gladly pass on what she so well says.

Nevertheless prayer is so myriad-sided that one may not even seem to discredit the most ignorant form or method. The prayer ejaculated in a "fox-hole" might not suit some critics. We doubt not it is accepted by God, Who "knoweth our frame" and pitieth His children." Yet prayer is an art, and practice makes perfect.

A young woman writes, "Often in church one is annoyed at the rapid tempo in which the Lord's Prayer is rattled off. We have become so used to saying it that few remember to pause and meditate on what they are saying."

So perhaps the most vital and satisfying element in prayer, as well as the most difficult to attain, both in what our Saviour called "thy closet" (Moffatt translates "your room") or in church amid the congregation, is the use of imagination and faith to realize God's presence, "after an heavenly and spiritual manner," and HOLD IT quietly through prayers, lessons, hymns, sermon, receiving bread and wine, and social intercourse at the church door. Be aware of the Unseen Guest. Read Psalm 139.

God dwells in heaven, high, apart,
Beyond the farthest star.
There is His holy dwelling place,
Awesome, remote, afar.

God dwells within each humble heart,
Most intimately near,
Deep down within one's inmost part
To banish blighting fear.

Transcending all, yet immanent,
And good to all who call;
God rules the mighty worlds of space,
And marks the sparrow's fall.

Strong, gentle Christ, hear Thou our prayer,
Make clear our misty sight
To see Thee always, everywhere,
Thy wisdom, love and might.

—*Percy Foster Hall.*

Peace

By EZRA F. FERRIS, JR.

"Peace I leave with you—My peace I give unto you.—St. John 14:27

IT IS PEACE for which the world is longing, hoping and waiting for—yes, fighting today. The world will rejoice when peace is reestablished. But when this global war ends, there will be multitudes who will experience nothing of that peace of which The Christ here speaks.

Recall the setting of this promise of peace. Immediately in the past was a public ministry of loving service. The present, in all probability was that upper room in which the Sacrament of the Altar was instituted. The immediate future included Gethsemane, the betrayal, the all-night vigil and trial, judgment of the world, and Calvary. And yet He spoke of Peace—even My Peace, which should be their's. Outward circumstances evidently has nothing to do with this peace. The twelve were in need of this pledge of peace. During the weeks preceding they had been deeply disturbed by the reminder, so often given, that He then was on His way to the Cross. So deeply were they affected by the prospect of the crucifixion that Thomas said, when Christ talked of going to Jerusalem, "Let us also go that we may die with Him," and Peter made his vain boast "though all should forsake Thee, yet will not I." Yet, with the sky ever darkening, with His knowledge that the storm was ready to burst in great fury upon Him, He spoke with the absolute assurance of one who had tested His ship in the grip of a violent storm, and knew wherein He trusted.

THE OUTWARD CONDITIONS of life have no relation to this peace. As one has so well said, "If we have not peace within ourselves, it is vain to seek it in outward sources" (Rochefoucauld). As another has said "we may preserve it in the midst of the bitterest pain if our will remain firm and submissive" (Fenelon). That is the source of that peace which the Christ said was His even on the eve of the Cross—that peace which He still bestows upon those who walk in the way of life with Him. That is the peace which the world can neither give nor take away—of which it knows nothing—at which it marvels when in contact with it—but in which it does not believe, however much it may wonder.

But it wrought wonders in the lives of the twelve and of all the Church. Before Calvary, they had hoped and believed that Jesus was The Christ, the long-promised Messiah: they hoped that He was the One who should redeem Israel and through them, seated in high places, He would rule the world. After the Resurrection they knew Him and proclaimed Him "the only begotten of The Father"; their hope was confirmed that in Him alone was Israel's redemption to be found, and that confirmed hope of salvation no longer was limited to Israel, but was enlarged to include the whole world of men, in all ages. This is the hope, and assurance—and this is the peace which the world so much needs today. There has been no change. It is possible of attainment. It has been, is being attained by multitudes of individuals. We have spoken of the negative aspect of this peace; of that outward circumstance to which it is not related. Wealth or poverty—sickness or health; ease or pain—it is independent of all these, and more. It has its source in a right spiritual condition. The Christ Himself has made that clear by His Own sayings. "Which of you convicteth Me of Sin." "I do always those things that please Him"—The Father. "I came not to do Mine Own will, but the will of Him that sent Me." "Yet, not My will, but Thine be done." "I and My Father are One."

CHRIST WILL SEE that we enter into His peace, and retain and enjoy it regardless of the outward circumstance of life, if we walk in His way. That involves discovery of and submission to, the will of God for us. It means that we accept the powers of life as the gift of God, to be held as a sacred trust for Him; to be used to further His purpose in the world, His world; and to live in the consciousness of the fact that we must render account to Him, as faithful stewards. This peace dissipates all fear; it gives confidence, and confidence in turn genders to spiritual poise, and spiritual poise blossoms and bears fruit in power. Perfect peace—by thronging duties pressed? with sorrows surging round? with loved ones far away? withour future all unknown? and death shadowing us and ours? Yes, yes, this peace of God can be ours too—It will be found—only—along the Way; it is God's gift.

BOOK REVIEWS

By the Rev. F. J. Warnecke

THE SCREWTAPE LETTERS. C. S. Lewis. Macmillan. 160 pages. $1.50.

These brilliant letters from an elderly devil in hell to one of his juniors who is busy here upon earth with a "patient" come to us from England. Mr. Lewis has used this device with much cleverness. One reads the book with immoderate bursts of laughter from time to time, but with accompanying twinges of conscience as one recognizes himself being impaled. The wit must not make us overlook the deep insights into man's spiritual struggle found in the book. There is likewise a provoking understanding of the foibles and peculiar temptations of our own time. One would like to quote this book at length—passages on the gluttony of delicacy, the "All I want" school of selfishness; passages on the place of happiness and laughter in religion; passages on relying on "jargon" rather than reason: "You keep him well fed on hazy ideas of Progress and Development and the Historical Point of View, I trust, and give him lots of modern Biographies to read? The people in them are always emerging from Phases, aren't they? You see the idea? Keep his mind off the plain antithesis between True and False. Nice shadowy expressions—'It was a phase'—'I've been through all that'—and don't forget the blessed word 'Adolescent'!" By all means, read this little book!

GOD THE ETERNAL PARADOX. Edited by Paul Z. Strodach. The Muhlenberg Press, Philadelphia, Pa. 1943. 243 pages. $2.00.

These sermons by a group of Lutheran ministers on the proper gospels of the Lenten season. The three pre-Lenten Sundays are included, and there are daily sermons for the days of Holy Week. A striking sermon for Septuagesima by Dr. Paul Scherer of New York City gives the volume its title. It has often been said that Christianity is best expresed in paradoxes. Dr. Scherer reminds us that a paradox is not a contradiction. "It's a double truth that can never be resolved into either one of its terms without the other." Here Dr. Scherer speaks of the justice and the mercy of God. Like all such compilations, the sermons vary in their attitudes and ability to express their author's

(Continued on page 6)

Spiritual Victories in the South Seas

By H. H. SMITH, SR.

IN THE SOUTH PACIFIC OCEAN, many of our young men are making heroic sacrifices in defense of the most sacred rights of mankind. We have been thrilled by the reports of some of their achievements, often accomplished under the most trying conditions. Best of all, reports of spiritual victories have not been wanting. Many of those strong young men who went forth with their faith firmly fixed in God, have found His grace sufficient under the severest trials; while some others, heretofore unconcerned about spiritual matters, facing perils and hardships of which we can have little conception, have, for the first time in their lives, turned to God and found strength and inspiration to carry on. Incidentally, some of the men in the service have highly commended the work of the missionaries out there. A soldier in New Guinea—as reported in the Christian Advocate—wrote his pastor that he was deeply impressed with the fine results of missionary work among the natives of Papua; while another, in another part of the Orient, said he wanted to take back all the critical things he has said about the missionaries, for he now realized they were doing a great work. The lives of some of our soldiers and sailors have been saved by the natives, because these people have been civilized and Christianized by missionaries.

IT WOULD BE difficult, if not impossible, to find greater heroes anywhere than those "heroes of the Cross" who went out as pioneer preachers among the cannibals of the South Seas. Seventy-five years ago, James Chalmers, a Methodist missionary in New Guinea, while visiting a region where no white man had ever been before, met a woman who was wearing the bones of her baby around her neck, as a memorial of her child. After spending more than twenty years among the fiercest cannibal tribes, and witnessing the conversion of many of them, Chalmers said: "Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back with spears, flying about me, with clubs knocking me to the ground, give it me back, and I will still be your missionary." Scores of missionaries carried on their work in the same spirit.

The natives of Fiji were among the most degraded of cannibals, but their response to the Gospel was marvelous. James Calvert, one of the pioneer preachers in Fiji, said, that his first task on reaching the Island was to bury the bones of some whose bodies had been eaten by the natives; but that he lived to see some of those who had taken part in the feast of human flesh, gathered around the Lord's table to partake of the Holy Sacrament. A few years ago (1935), the Methodist Church celebrated its centennial of missions in Fiji. A large church was dedicated on that occasion, and there were present 1,200 natives, although the church could accommodate only 700 persons. A service was held under a large tree near the church, and it was recalled that it was from the branches of this tree that cannibals once hanged their human victims, preparatory to feasting upon their bodies. The Fijians became enthusiastic missionaries themselves, and during the first fifty years after receiving the Gospel, sent out more than 250 missionaries to other islands.

WHILE THE GOSPEL was making great progress among the Fijians, other islands of the Pacific were also being evangelized. John G. Paton, in 1857, went to the New Hebrides group, and forty-three years later, at the Ecumenical Missionary Conference in New York, he thrilled the great audience when he said: "When we went to the South Sea Islands, we went to a people without civilization, without clothing, without a written language, sunken so low that one almost despaired of their ever being able to receive the Gospel. Now the Gospel has been given to them, and by God's grace it has proved even there, among benighted cannibals, the power of God unto salvation. We have now on that group 3,000 converts; these people have family worship in their houses, with God's blessing asked at every meal. They built two great churches, 100 feet in length and 40 feet in width. Time and again I have seen those churches full to overflowing, and have witnessed the triumphs of the Gospel manifested by those savages. . . . Five missionaries were murdered in one island before the people began to receive the Gospel. But, adored be God, that island is now a Christian island. Very often I would seize a rifle that was presented and hold it off. I have had two rifle barrels, one in each hand, praying to God and holding on; and it is wonderful how, if the heart rises to Him, God hears, answers, and protects, and we have been spared to this day."

To our shame, it must be said that, when Paton visited America, he felt it his duty to go to Washington and beg the President to do something to prevent the shipment of fire-arms and whiskey to the South Sea Islanders. Fire-arms in the hands of drunken natives caused many murders.

NOTWITHSTANDING world conditions, let us not be discouraged in our missionary efforts. We know that the Gospel that has transformed cannibals, once continually at war with each other, into peaceful, happy citizens, is the only hope for the world. What a missionary executive said about the outlook for the future of missionary work in the Philippines, is true, in general, of all mission fields where the Gospel has gained a foothold. He said: "American schools may close, and American missionaries may be evacuated, but the evangelical witness will carry on, the evangelical service will increase, subject only to the invader's restrictions. The evangelical gospel is too deeply rooted in Filipino life to be wiped out by political, financial, or military adversity."

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BOOK REVIEWS

(Continued from page 5)

convictions. But the level is a high one, and the sermons will be read gratefully by many. The Introduction well reminds us that Lent "should inspire the preacher with a deep sense of his privilege and obligation. It is a rich preaching time!"

THE CONTINUING EASTER. Winifred Kirkland. Scribner's, New York. 60 pages. $1.00.

Miss Kirkland vividly retells the story of the Resurrection and some of the surrounding narratives rightly emphasizing that the heart of Christianity is found here. As her first sentence has it, "It is Easter, not Christmas, that celebrates the birthday of our faith. Every Sunday is a reminder of the announcement to a despairing world of the coming of its Christ." The small volume would be splendid reading for any layman as Lent comes to its climax, not on Good Friday, but on Easter day.

EDITORIALS

Christianity In China—At Home and Abroad

The news item has appeared that Madame Chiang Kai-Shek has been given "The Churchman" award for the person doing most to promote good will during the year.

We admire the good judgment of our esteemed contemporary in making this decision.

Surely this "First lady of Asia," as she is now called, deserves every honor that can be heaped upon her.

Not only has she done much to promote good will, but also to help to hold our thinking upon a level plane, to avoid the folly of a foolish and wicked hatred into which some have tried to lead us who ought to know better.

Many people must have wondered, as we have watched Madame Chiang and read her speeches, or listened to them on the radio, whether she had all the Christian leadership to be found in China.

It must, therefore, be a relief to get an estimate on the character of her husband, the Generalissimo, who is ruling at home, while she is traveling and building good will abroad.

We find an appraisal of his religious attitude in a statement recently issued by the Methodist Church, of which the great leader is a member, having been baptized in that faith in 1930, three years after he had married Mei-ling (Madame Chiang's Chinese name).

His mother was a devout Buddhist, but he came under the influence of three strong Christian characters.

They were Dr. Sun Yat-sen, one of China's great reform leaders; Madame K. T. Soong, the mother of his wife; and Madame Chiang.

In 1937 he was kidnapped by a rival group in China, and it was after his capture and release by these Sian kidnappers that he made the statement, recently published by the Methodist Church, although it was written by him in 1937.

He had resisted threats of torture, violence and public trial by his captors, and he wrote:

"From my captors I asked but one thing—the Bible. . . . The greatness and love of Christ burst upon me with a new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness. . . . When Christ entered Jerusalem the last time He knew the danger ahead, but triumphantly He rode into the city. . . .

"In comparison, how unimportant my life must be! . . . . I remembered the prayers offered by Dr. Sun Yat-sen during his imprisonment in London. . . . . My strength was redoubled and . . . I was prepared to make the final sacrifice . . . I was comforted and at rest. . . .

"The greatest thing (about Dr. Sun) was the love he received from Christ—love which sought the emancipation of the weaker races and the welfare of oppressed peoples. This spirit remains with us now and reaches to the skies.

"Today I find that I have taken a further step and have become a follower of Jesus Christ. This makes me realize more fully than ever that the success of our revolution depends upon men of faith, men of character, who because of their faith will not sacrifice principle for personal safety. . . .

"The life of Christ is a long record of affliction and persecution. His spirit of forbearance, His love and His benevolence shine through it all. No more valuable lesson has yet come to me out of my Christian experience.

"Without religion there can be no real understanding of life. Without faith our human problems, great and small, are difficult of solution."

Stars Under Ground

Between Jerusalem and Bethlehem there is a well called Elijah's well, because at some time the prophet is supposed to have drunk from it. It is near the supposed site of the tomb of Rachel, the wife whom Jacob loved so much that "he served seven years for her, and they seemed but as a few days, so great was his love for Rachel."

In connection with this ancient watering place there is an interesting tradition.

It is said that when the Wise Men were on their way to Bethlehem and stopped in Jerusalem, they lost sight of their guiding star, and did not see it when first leaving the city.

They stopped to water their camels at Elijah's well, so runs the tale, and there saw the reflection of the star down in the water. Upon turning their faces upward again there was the star.

This tradition is given foundation in verse 10, chapter 2, of Matthew's Gospel, which reads, "And when they saw the star they rejoiced with exceeding great joy," and this occurred after they had left Jerusalem. Whether or not this ancient legend be true we do not know, but there is one thing certain, it offers us an interesting idea, the thought of light in dark places; a little piece of glory tucked away in the bottom of a well.

There are many places in life where we come across just this phenomenon, light shining in the dark places of life.

One of the most recent of these instances was brought to the writer's attention just the other day.

In one of our southern state penitentiaries a school is operated. It might not be considered much of a school, since it only carries its students through the fifth grade. However, that is five grades higher than those grown men, who make up the student body, have ever gone.

It is impressive to realize that these men are using their time behind bars to get what they never got as free citizens of this free country, a primary education.

(Continued on page 9)

Teach the Common People Now What is a Christian Peace

By RAYMOND M. HUDSON

IT IS IMPERATIVE that the masses be now taught what goes to make up a just and righteous, Christian peace.

Surely the practice of unity in making war cannot be lost for the making and the keeping of peace! Yet the task of maintaining unity will be hard. It is easy under the pressure of danger to develop a common front for fighting a common enemy. It is less easy to develop a common front for living together.

All our preachers, teachers, and leaders must endeavor to agree on what elements are necessary and required to constitute a Christian peace and then teach them to the people.

President Roosevelt recently wrote, "Now that we are on the march toward ultimate victory, there is an important job of education to be done so that the tragedy of war will not come again. We are fighting for freedom—not only for ourselves but for all people everywhere."

As Francis Sayre so well says, "Statesmanship unsupported by the people cannot build a new world." . . . "The actual achievement of a new world depends, in the last analysis, upon the deep convictions and hearts' desires and efforts of the great rank and file of common people throughout the country."

Secretary Hull says, "Without impediment to the fullest prosecution of the war—indeed for its most effective prosecution—the United Nations should from time to time, as they did in adopting the Atlantic Charter, formulate and proclaim their common views regarding fundamental policies which will chart for mankind a wise course based on enduring spiritual values. In support of such policies an informed public opinion must be developed. This is a task of intensive study, hard thinking, broad vision, and leadership—not for governments alone, but for parents, and teachers, and clergymen, and all those, within each nation, who provide spiritual, moral, and intellectual guidance. Never did so great and so compelling a duty in this respect devolve upon those who are in positions of responsibility, public and private."

JEFFERSON AND WILSON had complete confidence in the people, and took all disputes with the Congress to the people, to secure a public opinion that alone is effective in governmental affairs.

Wilkie recently told Church people that, "Church groups all over the country should begin to work right now and insist right now on the kind of world order they were going to have when this madness is done."

"Don't wait until the war is over, because if you do we will get nothing in the peace but blood and ashes," he warned. "And don't allow your strivings to be muddled or diverted by expediency. For expedience is offensive to every principle you profess."

"It is the stern duty of the religious forces of this land to insist that America write upon its war banners those ideals which activated its founders. Only if the religious forces have the courage and the intelligence to insist that America keep its purposes clean and clear will religious values be enabled to play an active role in building the new world."

He called on Christians for a recognition of "those spiritual values inherent in the foundation of our nation, and for an insistence, on the part of those who can make such insistence felt, that these values be preserved as foundation stones forever."

At another time Willkie stated, "The people of our two nations must know each other's minds, for I believe that the American and British people can, in good temper, unguided by the paternalistic hand of government through the methods by which they have always functioned so successfully, within themselves reach conclusions as to purpose that are sounder than the wisest pronouncements of temporary leaders."

Former President Herbert Hoover said recently, "If we are to do a better job of peacemaking this time it will be because of a better public understanding of the problems and a better preparedness to meet them."

Then he added, "And we must begin to think of these problems on a far larger frame than ever before."

. . . "Victory with vengeance is ultimate defeat in the modern world. We can have peace or we can have revenge, but we cannot have both."

WE HAVE PARTIAL definitions and statements of a Christian peace but nothing complete, certainly not in definite simple language understandable by the man on the street—and he is the one who must be taught. Many statements issued are largely general in terms, susceptible of various constructions by diplomats and politicians, but the Church must teach the people in simple and plain words.

President Roosevelt said in a message to The National Conference of Christians and Jews in connection with "Brotherhood Week," "We are fighting for the right of men to live together as members of one family rather than as masters and slaves. We are fighting that the spirit of brotherhood, which we prize in this country, may be practiced here and by free men everywhere. It is our promise to extend such brotherhood earthwide, which gives hope to all the world."

MME. CHIANG KAI-SHEK told Congress, "The American people are building and carrying out a true pattern of the Nation conceived by your forbears, strengthened and confirmed. You, as representatives of the American people, have before you the glorious opportunity of carrying on the pioneer work of your ancestors, beyond the frontiers of physical and geographical limitations."

. . . "You have today before you the immeasurably greater opportunity to implement these same ideals and to help bring about the liberation of man's spirit in every part of the world."

Later Madame Chiang said, "Never again must the dignity of man be outraged as it has been since the dawn of history.

"All nations, great and small, must have equal opportunity of development. Those who are stronger

and more advanced should consider their strength as a trust to be used to help the weaker nations to fit themselves for full self-government and not to exploit them. Exploitation is spiritually as degrading to the exploiters as to the exploited.

"Then, too, there must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby.

. . . "Finally, in order that this war may, indeed, be the war to end all wars in all ages, and that nations, great and small alike, may be allowed to live and let live in peace, security and freedom in the generations to come, cooperation in the true and highest sense of the word must be practiced. I have no doubt that the truly great leaders of the United Nations, those men with vision and forethought, are working toward the crystallization of this idea, yet they, too, would be impotent if you and I did not give our all toward making it a reality."

. . . "Resolve to create a world resting on the pillars of justice, co-existence, cooperation, and mutual respect."

Hate is no "must for United Nations' victory, Catholic and Protestant and Jewish churchmen declared at a Washington's Birthday seminar and luncheon sponsored by the Committee on Religious Life in the Nation's Capital and one speaker said, "Hatred is a confession of weakness and no proof of strength, and is a subtle poison that makes the hater like unto the thing he hates."

ON NOVEMBER 6, STALIN made a statement which commentators said Roosevelt could properly have made and which Wilkie approved as a basis of peace, provided that it would apply to all people, nations and tribes, and not to the allied nations only. Stalin's statement of "The program of action of the Anglo-Soviet-American coalition" is this:

"Abolition of racial exclusiveness, equality of nations and integrity of their territories, liberation of enslaved nations and restoration of sovereign rights, the right of every nation to arrange its affairs as it wishes, economic aid to nations that have suffered and assistance to them in attaining their material welfare, restoration of democratic liberties, the destruction of the Hitlerite regime."

It seems that this statement does not provide for religious freedom, freedom of the press and freedom of speech, though its terms may be general enough to do that.

Governor Harold E. Stassen of Minnesota, an outstanding Christian and president of the International Council of Religious Education, in his formula for continuing the United Nations after the war, calls for "Increasing the literacy and health of the world by establishment of a United Nations health service, and encouragement of academic freedom in centers of learning in every country in the world." And, "Creation of a world code of justice and a United Nations court protecting minorities, preventing religious persecution and 'abolishing slavery.'"

He also says, "It is important that we be specific. Perhaps the greatest present deterrent to increasing world cooperation is a tendency on the part of many people to admit its desirability, to acknowledge the correctness of general statements of the subject, but to say it is impossible to work out.

"History also tells us that the very successful organization structure of our own United States of America came about through a very forthright discussion of many different suggestions and proposals. This was carried on even during the War for Independence, and extended through the years of the early association of the thirteen colonies. The varied ideas were finally fitted together in the Constitutional Convention, in a very earnest session of men of many viewpoints."

THE ATLANTIC CHARTER calls for a peace that will afford assurance that all men may live in freedom from fear or want and be free to choose their own form of government, but it does not call for or guarantee freedom of religion, speech, press or asembly. Because it does not call for racial equality may be reason the people of the Far East feared it didn't include the Pacific but only the Atlantic.

The official heads of all the churches in England, Anglicans, non-Conformists and Catholic, have agreed upon five conclusions which they believe the rulers and statesmen of the British Commonwealth will accept as the true basis of a lasting peace, the fifth one being: (5) The resources of the earth should be used as God's gifts to the whole human race and used with due consideration for the needs of the present and future generations.

The Delaware (Ohio) Conference Statement calls for safeguarding of rights and liberties of racial minorities, but does not call for racial equality.

THE THIRTEEN PRINCIPLES of the Federal Council of Churches is fine as far as it goes but it has to be broken down into shorter and simpler terms for the common people to grasp it.

The Rev. J. C. Crane, a returned missionary, speaking of Japan after the war says, "Probably rehabilitation efforts, delivered with America's characteristic generosity, will allay some of the hatred and suspicion aroused; of this we cannot speak with assurance." American Christians should make our government assure such generous rehabilitation, as it is necessary to a Christian peace. Crane further writing about Korea says, "Their leaders outside Japanese controlled territory, who alone could express their own mind, have continually reminded us that America once made a treaty protecting their (Korea) sovereignty and that they are still hoping we shall do so." We failed Korea in 1910 when we permitted Japan to take possession. Is our country's promise any good?

The treaty of 1882 with Korea provides, "If other powers deal unjustly or oppressively with either government, the other will exert their good offices, on being informed of the case, to bring about an amicable arrangement, thus showing their friendly feelings."

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EDITORIALS

(Continued from page 7)

But it is not only that fact that constitutes our star under ground in this penitentiary school.

In its curriculum is a Bible course taught by a student from a nearby theological seminary.

This course in the Bible is not compulsory, but if it is taken, regular grades are kept of the work done, and it is credited to the student, just as is his work in the other subjects taught.

So here we find spiritual history repeating itself, a star shining in a dark place, and a little piece of glory in a gloomy spot, leading the public school system of the state in religion from the penitentiary.

R. C. M.

A PAGE FOR THE CHILDREN

Mrs. Conrad H. Goodwin, Editor

THE PRICE

Christ does not save men by His life,
Though that was holy, sinless, pure,
Nor even by His tender love,
Though that forever shall endure;

He does not save them by His words,
Though they shall never pass away,
Nor by His great creative power
That holds the elements in sway;

He does not save them by His works,
Though He was always doing good—
The awful need was greater still,
It took His death, the cross, His blood.

—Sunday School Times.

* * *

THE GOOD-LUCK FLOWER

"Cock-a-Doodle Doo. Time to get up!" crowed the white rooster. "Rise and get to work," he added, severely, after an instant's pause.

The farmer's wife opened her eyes quickly. "Indeed I must get to work," she thought. "So much to be done this busy day!"

She dressed quickly, then knocked at Bill's door. "Yes, mother," answered a sleepy voice. "Come, Bill," she said. "You and I have some work to do." And almost before the words were said, Billy was out of bed.

Sue was almost dressed before mother reached her door, and the baby, Bobby, crowed his delight when he was lifted from his crib.

Billy and Sue hurried out of doors to play and breathe the fresh, sweet air. But Bill didn't stop to play very long for he was his father's "right-hand-man", and had chores to do on the farm. Down the path he hurried, whistling so cheerfully that Mr. Blackbird at once set up a rival performance which nearly split his little throat.

Suddenly Bill stopped and bent down to examine a flower which grew by the garden path—a tiny flower which shone out like gold from the surrounding grass. "I never saw a flower like that before! Guess you'd better go home to mother and get yourself named."

A few steps further, and Billy's brown eyes discovered a small bird on the ground.

"Hey, you poor little chap!" laughed Bill. "Tumbled out of the nest? Well, stop your squawking. I would not hurt you. Guess you and I will pay a visit to the old folks at home." And up the tree went Bill to put the nestling back in the little brown bird-house.

Then something so surprising happened that Bill nearly fell out of the tree in his astonishment; for he actually heard Mother Bird say: "O what a relief to get you home, dear Twitter. Bill, you are certainly the best boy."

"Oh! Why! Jiminy!" gasped Bill, slipping down the tree to tumble on the ground in his surprise.

"Bill, my man," he said to himself, sternly, "this will never do. You must be dreaming. Get up, and go about your work. A boy of thirteen ought to know that birds can't talk."

He hurried on until he reached the barnyard gate.

Mother Hen was clucking and scratching away inside; but when she saw Bill she came hurrying toward him calling loudly: "Hurry, neighbors! Come, quick, come! Here is Bill with our breakfast." Before Bill could recover from his surprise, all the hens came screeching: "Oh, Bill! Thanks, thanks! You shall surely have some fresh eggs today."

Bill dropped down on the ground by Mother Speckle and addressed her earnestly.

"See here, will you please tell me, ma'am, why you can talk today, when you never could before?"

All the chickens burst out in a loud cackle of laughter, but not another word could Bill get out of them. Bill scattered their corn, and went on to the barn, feeling greatly perplexed.

He was greeted thus by Madam Cow as the stable door opened: "Billy, bring me some nice, sweet hay, and you shall have good milk today—enough for baby and little Sue, father, mother, and yourself, too."

"Coo, coo!" said the soft-voiced doves, circling round his head. "Bring some corn for our breakfast—do. Bill, we are waiting for you."

Bill began to think this great fun. "I tell you," he exclaimed, "I'm going to see if my dear old Dobbin is in the talking business, too. He will tell me what has happened to all of you."

Off went Bill to the horse's stall. Putting his arms around Dobbin's neck, he gave him a great hug, crying as he did so:

"Say, old fellow, can you talk, too?"

"I always could talk," remarked Dobbin, quietly leaning over to nose around Bill's pocket. "Have you any sugar this morning?"

"Yes, here's a lump; and now tell me why didn't you ever talk to me before?"

"I have, a great many times," answered Dobbin; "but you didn't understand me. The reason you hear this morning is because of that flower you are wearing."

"This flower," exclaimed Bill, much surprised, drawing it from his buttonhole to gaze at it.

"You see," said Dobbin, confidentially, reaching over Bill's shoulder after a wisp of hay, "this is Midsummer Day. Any boy who has never in all his life been cruel to bird or animal may find the good-luck flower today; and as long as he wears it, he can understand our language. I always knew you were a good boy, and I'm not at all surprised at you finding it."

"Hurrah!" shouted Bill. "This is surely fine. I must hurry and feed the rest of the animals, so I can run home and tell Sue."

"Goodbye," said Dobbin, with a kind nod; and mother cow stopped munching her breakfast to call: "Goodbye, Bill, you surely deserve the good luck flower."

"I wonder what the pigs will have to say," Bill thought, with a little chuckle. It was all such fun!

"Uff, uff," called the pigs, as he drew near. "Hurry, Bill! We pigs are growing impatient." "Stop crowding," grumbled one. "Give me room," squealed another. And all shouted, "Hurry!"

Work finished, Bill ran home; but when he reached the farm house, his wonderful flower was gone.

"I must have dropped it," he said, going back to search for it, but look, as he might, he could not find it, and he had only his story of the morning's adventures left.

When mother and Sue heard the story, they exclaimed at it.

"I tell you," said Bill, that night, "I mean always to be as good to birds and animals as I can. Who knows but I may find the good luck flower again?"

"If you keep on being good and kind, Bill, you will be a brave, good man, and father and I would ask no better luck than that," said mother, fondly.

"You'll make a good farmer, Bill," called father, from the porch, where he was resting from the day's work; "for a good farmer always looks after his farm yard friends."

"I know you'll find the good luck flower again; for you're the kindest boy in all the world," exclaimed Sue.—North Carolina Christian Advocate.

A WEEKLY REVIEW OF THE NEWS

General Convention Dates Changed

Decided to Advance Opening to Saturday, October 2

New York, N. Y.—The Presiding Bishop announces a change in General Convention dates. The dates which had originally been decided upon were from Tuesday, October 5, through Wednesday, October 13. Cleveland hotels urged that the dates be changed, and it has been decided to advance the Convention period to open Saturday, October 2. Bishop Tucker points out that the Cleveland hotels are entirely cooperative, but that they are taxed to their utmost capacity in wartime with representatives of industry and government agents. The change of date relieves them at a peak-load part of the week, and both Bishop Tucker and the Committee in Cleveland believe that the change is necessary.

Plans call for a wartime Convention, stripped of all accessory events, and devoted strictly to business, with the expectation of adjourning on Saturday, October 9, or Monday the 11th, at the very latest.

The National Council will meet in Cleveland September 30 and October 1.

On Saturday morning, October 2, there will be an early celebration of the Holy Communion, with the first business session opening at 10 A. M. There will be no great opening service as at previous Conventions. The Presiding Bishop will preach the Convention sermon in Trinity Cathedral on Sunday, October 3, at 11 A. M.

Convention sessions will be held in the Euclid Avenue Baptist Church Auditorium, this building accommodating both Houses. Sessions of the Woman's Auxiliary Triennial will be held in the Statler Hotel. The United Thank Offering presentation will take place in Trinity Cathedral, Monday, October 4, at 8 A. M. The Joint session of Convention will be held Sunday afternoon, October 3.

As Bishop Tucker has previously pointed, this Convention will be able to provide no accommodations for the usual visitors, concurrent meetings of various Church organizations, and exhibits. While recognizing fully that this is a definite loss, the Convention faces rigid wartime restrictions on travel and accommodations, so that the action is unavoidable.

It has been suggested that as the usual number of visitors from the dioceses and districts will not be able to attend the Convention and take the news of it home to their parishes, that each diocese and district might well consider early, plans for getting detailed reports back home, preferably through their clerical and lay deputies.

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DIOCESE OF RHODE ISLAND

Dr. Casey to Give Lectures on Malvern

Providence, R. I.—The Rev. Robert P. Casey, Ph. D., of the clerical staff of St. Stephen's Church, will present, beginning May 3, a series of three lectures on Malvern, entitled "A Christian Conception of the Post-War World." The lectures will be given in the Parish House of Grace Church in Providence. Dr. Casey is a professor of Biblical Literature in Brown University.

Intercession For the Jews

Newport, R. I.—Jewish services of mourning and intercession were held in Newport on Sunday for the sufferings of the Jews in Europe. Services were held in the historic Touro synagogue, participated in by all the rabbis in Rhode Island. Among these rabbis is the Rev. Albert T. Bilgray of Providence, President of the Rhode Island Ministers' Union. Used at this service was an old historic Torah, dating from the time of the Inquisition.

In Christian Churches also prayers of intercession were said for the persecuted Jewish people in the world.

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ALL INDEBTEDNESS DISCHARGED ON 50TH ANNIVERSARY

Fort Valley, Ga.—The 50th anniversary of St. Andrew's Church, Fort Valley, was marked by the discharge of all indebtedness, the consecration of the church building, and the ordination of the deacon-in-charge, the Rev. J. Fayette Gordon Hopper, to the priesthood by Bishop John Moore Walker of Atlanta. The candidate for ordination was presented by the Rev. Eugene N. Hopper, Knoxville, Tenn., his uncle, and the ordination sermon was preached by the Rev. Ernest J. Hopper, Cohoes, N. Y., the candidate's father.

St. Andrew's has been in charge of the Rev. J. Fayette Gordon Hopper since June, 1942, and in that time its membership has increased fifty per cent. The parish was started in 1893 on the initiative of George Harrison, recently arrived in this country from England, who visited Bishop C. K. Nelson and secured his aid in the project. The building was completed in 1897, and the beautifully carved altar still in use, was entirely Mr. Harrison's handiwork. The church was named St. Andrew's after the parish church in Uxbridge Middlesex, England, where Mr. Harrison and his family had worshipped.

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HUDSON STUCK HOSPITAL REPORTS "HECTIC PERIOD"

Fort Yukon, Alaska—With a shortage of nurses and no cook, Dr. Lula M. Disosway reports that the Hudson Stuck Memorial Hospital has been passing through a hectic period. The hospital was crowded with a flu-pneumonia epidemic and 87 people were sick in the village, some with temperatures of 105 and many critically ill. The staff managed to pull through, and as the season is now on when many of the people go out trapping muskrats, the hospital expects at least a brief breathing spell.

Dr. Disosway, of St. Elizabeth's Hospital, Shanghai, who is in charge now at Fort Yukon, recently received word of the serious illness of her mother at New Bern, North Carolina. When the Alaska hospital crisis was past, Dr. Disosway made a quick visit home, both ways by plane, returning to Fork Yukon in less than three weeks from the day she left.

To Coordinate Overseas Relief

Mr. Harper Sibley Elected Chairman of New Church Committee

Harper Sibley, prominent Churchman of Rochester, N. Y., has been elected chairman of the new Church Committee on Overseas Relief and Reconstruction, which will coordinate the work in this field of over twenty leading non-Roman Churches.

Mr. Sibley is a former member of the National Council, and he is a member of the Executive Council of the Diocese of Rochester. In the field of public service he is widely known. He has served as president of the national USO, chairman of the International YMCA and of the Church Committee for China Relief, and as trustee of the Carnegie Foundation for International Peace. He is a director of the New York Life Insurance Company, of the American Surety Company, and of Western Union. He is a past-president of the Chamber of Commerce of the United States.

The new Church Committee on Overseas Relief and Reconstruction plans to carry forward the overseas relief work which has been the concern of the Committee on Foreign Relief Appeals in the Churches, for the past three years. During 1942 Protestant Churches in this country gave for this cause over $1,176,000. The new committee is constituted by the Federal Council of Churches and the Foreign Missions Conference, each of which appoint half the members.

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CHURCH SCHOOLS INSPIRED TO GIVE TO LATIN AMERICA

Laurel, Delaware. — Inspired by their Church school study of Latin America during Lent, children of All Saints' rural mission church school, decided that they wanted to help Paul A. Tate in his work at St. Paul's School, Camaguey, Cuba.

They wrote to Mr. Tate, enclosed their gift, and said we sincerely hope that our money will help bring Christianity to the Cuban people.

* * *

800 ATTEND HOLY WEEK SERVICES

New York, N. Y.—First report on Lenten services to reach the National Council, comes from St. Luke's, Scranton, Pa., the Rev. Dr. Robert P. Kreitler, rector. Churches of various denominations in Scranton and Lackawanna County, made a united appeal, launched by a full-page advertisement in local newspapers, copy of which was written by Dr. Kreitler.

Services were held in a Scranton theatre at noon throughout Holy Week, and attendance exceeded 800 every day.

Unique feature was a special Litany for each day, topics including "The Disciples' Way;" "For Our Times;" "For Spiritual Blessings;" "For Strength and Comfort;" "For the Spirit of Love and Service."

British Missions Aid Asked

May 16 Designated by Presiding Bishop for Receiving Special Offering

New York, N. Y.—Designating May 16 as a suitable time for receiving a special offering to Aid British Missions, Presiding Bishop Tucker points out that mission support from England must necessarily decrease. The people of the Church of England are almost doing the miraculous in keeping up their giving, but as the war takes more and more from them, and as their earning power decreases, missionary support must suffer accordingly.

It is therefore imperative that the Church in the United States do its utmost to help these missionary outposts which are pointing the world to a way of brotherhood and peace. Bishop Tucker expresses the confident hope that the May 16 offering will be general throughout the Church, and that it will be liberal—"according to the blessing of the Lord thy God which he hath given thee."

* * *

COMBINING TO MEET TEEN-AGE PROBLEM

Amarillo, Texas.—Church, war and educational organizations are combining their strengths to meet the "teen-age" problem which is reputed to be an increasingly serious one in this community due to the concentration of nearby troops.

The Council of Church Women, among the first of the groups here to tackle this problem, took an initial step in its solution by calling for the cooperation of the director of the local USO club, operated by the YWCA. The inclusion of other groups was effected when the Council and the director enlisted the aid of the PTA, the AAUW, the Scouts and the Ministerial Alliance. In reporting this combined effort, the USO director emphasized the fact that each group, representing special interests, is energetically working together in behalf of community welfare. It is also an instance, declared the director, of the ever-increasing cooperation USO is giving to the concerns of the locality in which its clubs are centered.

Among the plans for easing the problem is one which will make church recreational facilities more attractive and available to the young people.

The local groups are also interested in incorporating the young people into the week day vesper groups to be held at the USO. These are to be instituted because the particular schedule on which the soldier here works prevents many from being able to attend regular Sunday services.

* * *

ATTORNEY GENERAL BIDDLE COMMENCEMENT SPEAKER

Geneva, N. Y.—Francis Biddle, Attorney General of the United States, will deliver the Phi Beta Kappa address at the 118th Commencement of Hobart College and the 32nd of William Smith College, May 10. The exercises will be held in Trinity Church, a return to the precedent established at the first Commencement of Hobart College, August 2, 1826.

The Baccalaureate exercises of the two senior classes will be held in St. John's Chapel on the Hobart campus Sunday evening, May 9. The speaker will be the Very Rev. Austin Pardue, dean of St. Paul's Cathedral, Buffalo.

Graduation classes at both colleges will be small as a result of the wartime program of academic acceleration which made it possible for almost half of the seniors to complete their work and receive their degrees at a special convocation last December. The Hobart class is expected to total twenty-six and the William Smith class twenty-five, although many of the Hobart degrees will be awarded in absentia because the men already are in the armed forces of the nation. Hobart graduated thirty-four men and William Smith eleven women last December.

* * *

"GOD'S GIFT AND OUR TASK"

Theme of the Triennial Meeting

New York, N. Y.—The theme of the triennial meeting of the Woman's Auxiliary is "God's Gift and Our Task", according to announcement by Miss Margaret I. Marston, executive secretary at Church headquarters in New York.

God's gift is His Kingdom. The task of His followers is to let God use them. The Triennial program will be built around these fundamental facts, with the idea of giving direction and aid in determining what Christians may do to help bring about a better way of life for the world.

During the triennial meeting in Cleveland there will be two addresses on the World Church: the Church in Europe, and the Church in Asia and Latin America. Other topics to be discussed at the meeting are Japanese resettlement, camp communities, defense areas, and American migrants.

In its preliminary announcement of Triennial plans, the Auxiliary emphasizes that curtailed travel and hotel accommodations must of necessity limit attendance; that there will be no great opening service, no United Thank Offering mass meeting; no missionary luncheons and teas; no exhibits; no National Council Training Institute; no visitors; and no alternates. In spite of the restrictions, there will be the United Thank Offering Presentation Service, a small number of visiting missionaries, and a Joint Session of the General Convention, in which the women will share.

The Triennial dates are announced as October 2 to 9, inclusive.

* * *

BY LAYMEN TO LAYMEN "THE SECOND FRONT"

New York, N. Y.—Fifteen laymen of the Convocation of the Bronx, New York City, have written a brochure entitled "The Second Front" with the sub-title, "Laymen to Laymen." In the foreword by Bishop William T. Manning, it is pointed out that the little book "has special significance and value" because it is written by laymen to laymen. Its writers are laymen in some of our parishes in the Bronx and their sincere and heart-felt words will be of help to many. We greatly need such personal testimonies and such participation by our laymen in the evangelistic work of the Church."

The booklet was written as a part of the Forward in Service movement. The "Second Front" is the laymen of the Church. Short chapters outline duties and responsibilities of laymen, together with such subjects as "My Country and My Church," "Prayer," "The Parish," "The Diocese," "The Holy Communion."

London Children Build Churches

Undertook to Build or Aid Seven—Have Completed the Sixth

Children of a London parish known as All Hallows, Gospel Oak, undertook some time ago to build or aid in building seven churches overseas, and have recently completed the sixth. Two are in East Africa, the others are one each in Canada, Melanesia, Korea and India, with one to come, in China. When the children have completed their seven churches they plan to help medical missions by building seven little dispensaries.

An East African King Gives Mobile Canteen

School children of Gloucester, England, are now having hot lunches from a mobile canteen given by a young Christian King in East Africa. Mutesa II, King of Buganda, crowned a few months ago, was educated in the leading British mission school in the diocese of Uganda.

Supporting SPG in 1743

A gift to the Church of England's Society for the Propagation of the Gospel comes from the parish of Shorne, England, with a note from the vicar saying "We made a special effort this year because we sent our first gift to the SPG just 200 years ago." The SPG secretary inquires, "What other parishes were supporting SPG in 1743?"

* * *

BISHOP OLDHAM PRESIDES AT MEETING TO PROTEST JEWISH PERSECUTION

Albany, N. Y.—The Rt. Rev. G. Ashton Oldham, bishop of Albany, presided at a mass meeting in the Assembly Chambers of the State Capitol, April 28, to protest Nazi persecution of the Jews. The meeting was under the auspices of the American Jewish Congress and the Albany Jewish Council. Speakers included the Mayor of Albany, the Speaker of the Assembly, a Methodist minister, several rabbis, and various representatives of local welfare organizations.

In his introductory address, Bishop Oldham said:

"The masacre of the Jews is unique in its horror. It is not simply cruelty, but a deliberate planned policy of extermination not only of a nation but of a race. These people are doomed without trial, without crime, without possibility of defense, solely because they belong to the race which produced the prophets and of which our Lord and His apostles were members. Nothing in history can quite equal this abomination."

Bishop Oldham termed anti-Semitism as un-American and un-Christian. America, he said, is presumably dedicated to the proposition that all men are created equal; and Christianity, he said, owes an immeasurable debt to Judaism, out of which it came. "In addition to all this," said Bishop Oldham, "it is a most dangerous doctrine. If one minority is unsafe, then all minorities are unsafe, and once this fire starts, one can never tell where it will spread. In the interests of American principles, Christian doctrine, and of our own safety, we must combat anti-Semitism wherever it is found."

Internees May Receive Mail

Statement of Status of Missionaries in Philippines Reaches This Country

New York, N. Y.—Through the Department of the Interior, Miss Harriet R. Earle has received the first detailed statement of the status of missionaries in the Mountain Province of the Philippines which has reached this country. Miss Earle permitted the National Council's Overseas Department to release the communication, which primarily informed her of the internment of Miss Grace Earle, and further stated that letters may be sent to interned persons in the Northern Province of the Philippines addressed as follows:

Civilian Internee Mail Postage Free
(Name of Internee)
Interned by Japan
Baguio Internment Camp
Baguio,
Philippine Islands
via New York, New York

On reverse of envelope Sender's complete name and address.

All mail so addressed will pass through American and foreign censors, so that writers should be careful not to mention any public matters or any matters even remotely concerning the armed forces of the United States or any other nation, or of the personnel thereof. Letters should be short and be limited to personal and family affairs. It is unwise to mention any informal reports previously received concerning persons interned in Manila or elsewhere.

The Department in Washington sent to Miss Earle a lengthy statement prepared from the report of a former internee, which gives considerable information about the Philippine status at this time. This statement says that there are estimated to be more than 500 Americans and other allied nationals interned by the Japanese in Baguio. Camp conditions were reported as bad at the beginning, but steadily improved. Internees apparently run their own camp organization, though the Japanese made some of the regulations, such as those in regard to smoking and the procurement of food.

The report says that Japanese troops entered Baguio during the night of December 26-27, 1941, and immediately began to assemble Americans and other allied nationals for internment. Most of the people were taken in trucks and cars to the Brent School as a primary concentration point. Conditions at the school were crowded and feeding unsanitary, and sleeping facilities were inadequate. After two days the group was removed to Camp John Hay, a U. S. Army post. Mothers with small children were taken in trucks, along with their blankets, beds and other possessions; the rest walked.

The group was placed in dormitories near the tennis courts where Japanese nationals had been interned earlier in December. There was no electricity; one small kerosene lamp hung in the middle of the room. Encircling the outside of the two buildings were fences of wire netting with barbed wire at top and bottom.

In the afternoon of the first day at Camp John Hay some of the men were permitted to return to Brent School in a truck to collect property left behind. Wood for the stove was brought from the school and communal feeding was organized with regular sittings for meals. For the first three days water had to be carried in containers as the tank and pipe system had been damaged in one of the early air raids.

After about a week the men were separated from the women and put in an adjacent dormitory, which had a recreation room. Because the men's building was less crowded and had better galley facilities, it was decided that the men would do the cooking in their kitchen for both houses. The Japanese collected from the internees all money in excess of 100 pesos, which apparently was put into a fund out of which 100 pesos a day was allowed for purchase of meat and vegetables at the Baguio market. Two or three of the men were permitted to do the marketing, and to fill private orders for drugs and clothing. Incoming parcels were passed through the wire netting and examined by guards.

At the beginning breakfast was a plate of rice or oatmeal with milk or sugar, a banana, and a cup of coffee. Lunch was a stew and a slice of bread. At night soup was served for children and invalids and tea for the others. Later the Japanese put all able-bodied adults on two meals a day; breakfast at 9 A. M. and supper about 5 P. M., but it was still possible to get a cup of tea or left-over soup and bread. When sugar stocks were exhausted brown sugar cakes were bought in the market, and a watery syrup was made for sweetening. Food supplies were augmented by vegetables from gardens cultivated by the internees themselves.

In the daytime internees were permitted to use the two tennis courts, and mattresses were taken out for sunbathing. After dinner married women were permitted to see their husbands at the tennis courts. On Sunday men and women were permitted to co-mingle from 5:30 to 6:30. That day everyone dressed up and when the guard blew a whistle at 5:30 the lines converged and couples went off arm-in-arm around the courts.

Another strict rule was imposed in regard to smoking. The internee commitee decided that there must be no smoking in dormitories. The Japanese further forbade smoking on sidewalks and permitted it only on the tennis courts and porch until 9:30 P. M. when lights were put out. During this period the nights were cold and there were not enough blankets to keep all internees warm.

It is understood that the Japanese brought personnel from most of the outlying mines into the civilian internment camp at Baguio. Late in January the Japanese made a list of the 130-odd missionaries and released them. Two days later about 80 of the missionaries were returned to the camp because the local Japanese authorities had re-interpreted the orders to authorize the release of only those missionaries who were permanently stationed at Baguio.

Dysentery cases were reduced to a minimum as Filipino doctors and nurses from the Baguio General Hospital inoculated all internees. The second and third injections were given by doctors in the camp.

In March a Filipino doctor representing the Philippine (Japanese) Red Cross, came from Manila to investigate the needs of the camp. He brought with

(Continued on page 14)

Bishop Leonard Gone Overseas*

Will Visit Armed Forces on Three Continents

New York, N. Y.—Bishop A. W. Leonard, chairman of the General Commission on Army and Navy Chaplains, has left Washington on a trip which will take him overseas to visit United States armed forces on three continents. He is the first representative to go officially from the Protestant churches of this country to the men serving abroad.

Shortly before his departure the Bishop described the purpose of his mission as twofold:

"To let the Protestant chaplains and servicemen with Army and Navy units overseas know that the churches at home are not forgetting them; and to obtain a first-hand picture of religious life among the men under fire, in order that the churches may better serve these men."

Conferences with chaplains will occupy a good portion of the schedule. Plans call for "retreats" where possible, to permit clergymen-in-uniform to discuss with Bishop Leonard details of their work, to suggest ways in which the home churches may supply more effective help, and to "recharge their own spiritual batteries so that they will return to their arduous duties with renewed confidence and vigor."

Bishop Leonard is the bishop of the Methodist Church resident in Washington, D. C. The General Commission on Army and Navy Chaplains, of which he is chairman, functions as a liaison body between 31 Protestant churches and their chaplains in the armed forces. In this relationship Bishop Leonard is delegated to act as a spokesman for the Federal Council of the Churches of Christ in America. He is also the chairman of the National Council of the Service Men's Christian League, organized last fall as a united fellowship of Protestant young people in the armed forces.

The schedule for the trip includes the North African theatre of war, the United Kingdom, Iceland, Labrador, China, and India. Acting as aide throughout the journey will be Chaplain Frank Miller, of the U. S. Army, a Presbyterian.

*Note: News has just been received of the death of Bishop Leonard in an airplane accident in Iceland.

* * *

"CHRISTIAN COMMUNITY SERVICE" Next Emphasis in Ten-Year Plan

New York, N. Y.—Following consultation with the Forward Movement Commission, the Presiding Bishop announces that the next emphasis in the ten-year plan shall be "Christian Community Service." The current emphasis is on Evangelism.

The Plan of Action prepared by Forward in Service, examined by groups of clergy in all eight Provinces, corrected and approved by them, suggests four major methods. The first pertains to the corporate aspects of public worship services that are held regularly. Morning and Evening Prayer, the Litany and especially the Holy Communion, have social implications. The General Confession, Prayer for all Conditions of Men, General Thanksgiving, and the whole Communion service pulse with a consciousness of the solidarity of humanity and the Christian respon-

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

CHOIR GOWNS

Choir Gowns for Easter. Priced from $4.25 each. Lindner, 425-S. C., Fourth Avenue, New York. Leaflet mailed.

HELP WANTED

WANTED, MOTHER'S HELPER, WHITE woman between 16 and 70 years of age, for light housework and to help with baby. Good home and good wages. Address Mrs. Thomas S. Matthews, 17 Hibben Road, Princeton, N. J.

WANTED — TWO HOUSEWORKERS, White. Experienced cook and maid. Must be neat in appearance, healthy, clean, dependable, cheerful, under forty years old. Good home and good salary. Three adults in family. References required. Address Post Office Box 59, Wilmington, North Carolina.

WANTED — MIDDLE-AGED WHITE woman to help with invalid and do small amount of housework for three in family. Reply 6411 Three Chopt Road, Richmond, Virginia.

SITUATION WANTED

REFINED, SETTLED LADY WISHES position as companion. Will assist with household duties, sewing, etc. Best of references. Write S. L., care of Southern Churchman.

sibilities therein inherent. These, it is stated, should be made so clear that worship becomes the center from which the Christian goes naturally to minister to human needs, the good works which God has prepared for man to walk in.

The second method suggested is educational, based upon the belief of many that one of the basic problems in society is the lack of true knowledge about the Christian Doctrine of Man. This method is an attempt to meet that need by means of Schools of Christian Social Action, study packets and other methods.

The third suggested method is for the parish to select some definite project or projects in its locality, or engaging the interest of more people in those already undertaken; this to be preceded by a study of what the parish is already doing in community work, and a study of the needs of the community.

The fourth suggested method of rendering Christian Community Service is by means of drawing all the members of a parish together for a "Christian Vocational Week-End". According to the Plan of Action, "Many of us have forgotten that there is (1) such a thing as Christian Vocation—God calling a person to a particular task. A number of us are convinced that Christian Community Service can best be rendered by consecrated Christian doctors, mothers, lawyers, laborers, clerks, etc., who feel that they are called by God to render service to Him and to mankind; (2) that any lawful vocation can be Christianized and be offered to God as something useful for man and acceptable to God."

* * *

SPEAKERS' BUREAU KEPT BUSY

New York, N. Y.—The first four months of this year were busy ones for missionary speakers, the Speakers' Bureau of the National Council reports. Between January 1 and April 30, 64 different speakers filled 167 single engagements. In addition there were 237 itinerary days with 28 itineraries.

* * *

DIOCESE OF MASSACHUSETTS

Spring Conference of Women's Division, Church Service League Well Attended

Boston, Mass.—The annual spring conference of the Women's Division of the Church Service League brought delegates from the South Shore, Central, Western and Charles River Districts to the Diocesan House on May 5 for morning and afternoon sessions on "Christianity in a Changing World." This grouping of districts, accustomed to holding individual conferences on their own territory is, of course, a wartime measure. Miss Elise G. Dexter, president, gave the welcoming address and Miss Ruth M. Gordon led a devotional period before forums on changes in departmental work, missions, finance, and in meeting the current social problems were led by the district vice-presidents: Mrs. Norman Chaplin, Mrs. Henry E. Darling, Miss Edith Kellogg and Miss Mary Whitney.

Religious Education, Altar Guild work, the Church Periodical Club and Missionary Supply work were presented respectively by Mrs. Lawrence Richardson, Miss Mary Chester Buchan, Mrs. Eliot Moody, and Miss Laura Revere Little. Three aspects of missions were discussed by Mrs. William Payne Roberts. Miss Helen M. Cobb, and Miss Gertrude Baker; and Mrs. Ralph Barrow, chairman of the women's diocesan committee on social service, spoke authoritatively on the social problems engendered by the times.

* * *

INTERNEE'S MAIL

(Continued from page 12)

him clothing for children and 4,000 pesos for food and other necessities. The authorities would not permit the Red Cross to take over the feeding of the internees and as the money originally collected from internees was practically expended, the Japanese took over the purchasing of food with the Red Cross fund, and the internees were no longer permitted to go to the markets. In February a Japanese officer came to Baguio to inspect. He found the roof of one of the buildings in poor condition and ordered immediate repairs, or that the internment camp be removed to better buildings before the rainy season.

Some time in May the internment camp was removed to Camp Allen, a Philippine constabulary barracks in Baguio. Several buildings were assigned as dormitories and the women and children were given a building to themselves. Conditions were reported as considerably better than they had been at Camp John Hay. In June some of the internees were released to Assumption Convent in Baguio.

The report concludes with the statement that it has not been possible to obtain a list of Americans interned at Baguio, but that it is hoped that the Japanese will soon report their names through neutral channels, as was done with Americans interned at Santo Tomas Camp, Manila.

* * *

Personal Notes Of Interest

The Rev. D. Robert Bailey, rector of St. Stephen's Church in the industrial city of Fall River, Mass., for exactly twenty years, resigned on May 5 to become rector of All Saints' Church, Fulton, New York. His ministry has been a devoted and successful one, resulting in an increased and loyal church membership and improved church property which he leaves free from debt. Moreover his friends and well wishers in Fall River include all creeds and all nationalities. In addition to parish activities, he has been in demand as a mission preacher, in numerous parishes.

The Rev. D. Robert Bailey received his degrees of M. A. and B. D. at King's College, Halifax. He has held but two rectorships since ordination: St. James' Church, Oldtown, Maine, 1918-23; and St. James', Fall River, 1923-43.

Lieutenant Merritt F. Williams, Chaplain in the U. S. Navy, and a survivor of the sinking of the aircraft carrier WASP, has become a member of the faculty of the Navy Chaplains' School at the College of William and Mary, Williamsburg, Virginia. Chaplain Williams wrote a widley syndicated series of newspaper accounts of the sinking of the WASP. He is a General Theological Seminary man, served for three years in Alaska as missionary at Fort Yukon, later was chaplain at the University of Florida, and more recently rector of St. Philip's Church, Charleston, S. C.

The Rev. E. A. deBordenave, rector of St. Paul's Church, Alexandria, Va., is now serving as Chaplain at the Naval Flying Field, Hutchinson, Kansas.

Bishop-Coadjutor of Pennsylvania, Oliver J. Hart, is the official representative of Hobart and William Smith Colleges at the Centennial Convocation of Villanova (Roman Catholic) College.

Learning of the Bishop's appointment, Villanova officials promptly sent him a special letter of welcome. Bishop Hart has his B. A. and LL. D. degrees from Hobart.

Miss Louise Reiley, for the past six years superintendent of nurses at the Church General Hospital, Hankow, leaves this month for Alaska where she will assist Dr. Lula M. Disosway at the Hudson Stuck Memorial Hospital, Fort Yukon. Dr. Disosway was formerly with St. Elizabeth's Hospital, Shanghai, so the Fort Yukon Hospital will have two former China misionaries on its staff. Both hope, after peace comes, to return to China, but meantime, are happy to help the Church's work in Alaska. Miss Reiley has secured her transportation, so that her departure now seems assured.

A son, William Andrew, was born to the **Rev. and Mrs. Harvey A. Simmonds** on Easter morning. Mr. Simmonds is in this country on furlough from his post as principal of St. John's Academy and Industrial School, Cape Mount, Liberia, and archdeacon of the Cape Mount District.

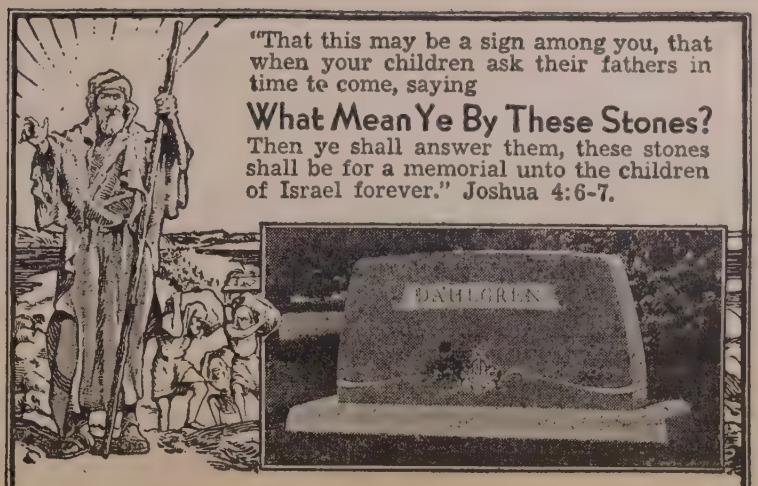
Mrs. Simmonds and the baby are reported "doing nicely." This is the second child.

DEATHS

Rev. Thomas C. Campbell

The Rev. Thomas Clyman Campbell, recently resigned on account of ill health as rector of St. John's Church, Jamaica Plain, a parish he had served since 1908, died on April 27 in Baker Memorial Hospital, Boston, after a long illness. Services were conducted by the Rt. Rev. Henry Knox Sherrill, Bishop of the Diocese, on April 30 in St. John's Church, with the Rev. Dr. Samuel Tyler of Cambridge assisting.

Mr. Campbell was born in Port Jervis, N. Y., October 14, 1875, son of Archibald Henderson and Densa Ann (Jansen) Campbell. Graduated from Princeton University in 1899, and from the Episcopal Theological School, Cambridge, in 1903, he was ordained to the priesthood in 1904, and became rector of Christ Church, Cincinnati, for four years after having served as curate of St. Stephen's Church, Lynn, during the year of his diaconate (1903-04). From Cincinnati he came to Boston, Massachusetts and in addition to parish duties served on diocesan committees, including chairmanship of the Ecclesiastical Court of the Diocese for the past ten years. During the First World War, he served as chaplain. He is survived by his widow, the former Elizabeth Louise Bethune of Toronto, Canada, and by a daughter, Miss Thomasine Campbell of Baltimore, and a son, Captain James B. Campbell of the U. S. Army Medical Corps.



"That this may be a sign among you, that when your children ask their fathers in time to come, saying

What Mean Ye By These Stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—
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"Never did a soul long for God that God did not long for that soul."

"To come to know the character of Jesus is to come to know God."

We are returning to a belief in the sovereignty of God. "I believe in God, the Father Almighty." The pendulum of Christian thought is swinging from what man has done to what God can do. —Ex.

"When we draw near to that other and better city, one single look, one echo of its joy, will repay us for every sorrow and for every discouragement."

In one sense there is too much anger among men; in another sense too little; too much of impatience, irritability, vindictiveness; too little of moral indignation. —Selected.

We need a trust that shall take hold upon God with such a large belief of His love and constancy as will carry us right on over rough as well as over smooth ground; through light and darkness; through sickness, bereavement, loss, trouble, and long-pressing afflictions. —Beecher.

Men sometimes think that it would have been easier to believe in Christ if they had been among His disciples, and had actually seen the face of the Son of man. But surely it is no small privilege to see how, through nineteen hundred years, His words have been attested. There is an evidence in this which was not accessible to those who saw Him live and die; an evidence singularly powerful, and which must increase in force the older the world becomes. —W. J. Simpson.

Christ claimed to be the Lord of the human heart. And must we not acknowledge that wherever that claim has been admitted, there the human heart begins to exhibit its sweetest and noblest grace? —Sel.

We think of God as a Shepherd who knows and loves the sheep of His pasture. We picture Him as a Heavenly Father who understands His children and welcomes back even one who had wandered far. Christ, who gave us these pictures of God, was Himself the supreme, the complete, the perfect, the final revelation. To see the Father men need only look into the Face of Jesus Christ. —Sel.

There are believers who by God's grace have climbed the mountains of full assurance and near communion. Their place is with the eagle in his eyrie, high aloft. They are like the strong mountaineer who has trodden the virgin snow, who has breathed the fresh, free air of the Alpine regions, and therefore his sinews are braced and his limbs are vigorous. These are they who do great exploits, being mighty men, men of renown.

—C. H. Spurgeon.

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The Southern Churchman

A Sonnet

THE GREAT PYRAMID

Oft have I wondered as I gaze at thee,
And all thy million fragments of men's toil,
How stone on stone, as ants pile grains of soil,
Eternal monument thou came to be!
Cheops, Great King from cataract to sea,
Built thee as tomb no robber could despoil,
And set the centuries as snakes to coil
About thee, as about Eternity!

The Hittite came with steel. A Persian king
Left dead his host and on thy walls his name.
Joseph led Mary gently to a spring
By Mataria, and so Jesus came,
Secure from Herod neath thy shadow's wing
To build with words more lasting than thy frame!

—*Everard C. Stokes.*

A NATIONAL CHURCH PUBLICATION

The SOUTHERN CHURCHMAN

Rev. Beverley M. Boyd, Editor
Mrs. R. Tate Irvine, Associate Editor
Rev. G. MacLaren Brydon, Associate Editor
Mrs. Conrad H. Goodwin, Associate Editor

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

LETTERS

Portable Organ Needed

Mr. Editor:

Just a day or so ago I received a letter from one of the C. P. S. boys now on duty at the Eastern State Hospital, stating that he needed a portable organ for use in the religious services on the wards where the patients were not able to attend the regular chapel services. I wonder if there might not be some reader of your paper who has such an instrument and would be willing to donate it for this purpose. It would meet a real need and serve a good many people.

One such organ is now in use at the Eastern State Hospital and we have been delighted with the report of the manner in which it has been received by the patients as well as those conducting the service. If you could find one of these portable organs for us through your columns it would be much appreciated by the patients and by me personally.

Sincerely yours,
Henry Lee Robison, Jr.,
Director, Interdenominational
Religious Work Foundation.
Richmond, Va.

FOREIGN

From The Spiritual Issues of the War

BRITAIN'S PARACHUTE CHAPLAINS

. . **London**—It is now widely known that British parachute troops have with them a number of chaplains, themselves trained as parachutists, and ready to go into action with their men.

The Methodist Recorder in a recent number published an interview with the Rev. R. Talbot Watkins. He and a Roman Catholic, the Rev. B. M. Egan, S. J., were the first to qualify as trained parachutists. They have been followed by Anglican and other chaplains.

After describing the vigorous training given to the men themselves, Mr. Watkins told his interviewer that the question arose in their minds as to whether the chaplains were to be anything more than sympathetic but inactive spectators. "That, we felt," said Mr. Watkins, "would be an intolerable position for a true padre, for not only could he not accompany his men into battle, but in his everyday relations with them he would be a stranger in the midst of men bound together by a unique experience from which he, the padre, was shut out. So we became convinced that in the vital interests of our spiritual work we, too, must share our men's air experiences, and train to become parachutists ourselves. I am intensely glad to be able to tell you that the Commander of this formation was from the very first not only willing but anxious that we should do so, and, the sanction of the War Office having been sought, our request was put through and granted. Here I may say that both Padre Egan and I had, previous to this, gone through a thorough ground training, so that as soon as the War Office permission came we were able to proceed at once to the seven parachute descents necessary to qualify for the coveted wings. The actual experience of waiting to go up in the aircraft, the tense atmosphere of the flight, the cold deliberation of the actual jump into space, and the exhilaration of a successful descent have often been described in print. So it is sufficient for me to say that the nervous and emotional stress is the same for all, chaplains included. Physical fitness and technical training are necessary in a high degree, but the tenseness of the experience arises from the fact that finally each man stands alone. The difference between the man who jumps and the man who refuses is that highest form of discipline—self-discipline; the mastery of oneself, of one's fear of the unknown, and of doing that which is contrary to a man's self-preserving instinct. Yet one is not quite alone, for the knowledge that the next man looks as green as you feel, and yet succeeds, acts as a spur. Therein lies the sense of comradeship which is so characteristic of all parachutists.

"Since then all chaplains to airborne units have been volunteers and, as expansion has proceeded, a number, mainly Church of England, have trained as parachutists. But I must add that all who thus fly do so purely in the interests of their work as chaplains. So a door has been opened to the interest and sympathy of their men. As for the padre himself, he feels that he is no strange person set down in their midst, but rather is he among them as one who knows and shares their life and risky duty. On the men's side the expression takes the form of good-natured banter in which the last-war term of 'sky-pilot' often appears.

"But while this side of a parachute chaplain's life is unique, it is most emphatically not his main work. It is right that the evangelist should be 'all things to all men', even if it means that to parachutists he should be a parachutist; but, as with the Great Apostle, it is the end to be achieved that matters—that the Gospel may be preached and men saved."

* * *

ACCEPTS CALL

Dr. K. H. Chang, Assistant Bishop of Fukien, China

New York, N. Y.—Through the Committee on East Asia of the Foreign Missions Conference, it is learned that Dr. K. H. Chang "has accepted the call of the Sheng Kung Hui to become assistant bishop of Fukien, China." This diocese adjoins Hong Kong to the north and its bishop is the Rt. Rev. Christopher Birdwood R. Sargent.

It is believed that only the larger cities in the Province of Fukien are occupied by the Japanese at present, and that the Church is functioning. The diocesan Synod met in February, and Church activities including a number of ordinations, were reported.

Dr. Chang is not known at Episcopal Church headquarters, but the Overseas Department believes him to be one of the outstanding native priests, and probably an Archdeacon of the Fukien diocese.

* * *

ST. MARK'S-ON-THE-HILL CONSECRATED

Baltimore, Md.—The Church of St. Mark's-on-the-Hill, Pikesville, was consecrated by the Rt. Rev. Edward Trail Helfenstein, D. D., bishop of Maryland, on Sunday afternoon, May 2. The instrument of donation was read by Mr. J. R. Wilson, senior warden, and the Sentences of Consecration were read by the Rev. Roger A. Walke, former rector of the parish.

Mr. Walke retired on January 1, and as a tribute to the fine work during the twenty-four years of his rectorship, the debt on the parish was paid off and Mr. Walke burned the mortgage.

The Rev. Francis M. Hamilton has accepted the call to be the rector of this parish and moved into the rectory on May 4.

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HAVEN

By J. W. KENNEDY

BY "PRESENCE" we mean something living, something we can feel or touch, something we can commune with. By "presence" we mean the recognition of personality. When we discuss the practice of Christ's presence, we begin to ask how this is possible for one long since dead? Of course, we must say that His presence now is spirit-presence. But this Jesus of the resurrection and the ascension and of Pentecost was just as real to the disciples as the flesh and blood person they had companioned with for three years. The secret was partially revealed in the experience of Pentecost. Here, as they prayed together, seeking to bring vividly to their minds all He had meant to them, comparing notes, yearning for Him with great love, He did become for them the motivating power He had never been before. As physically present they allowed **Him** to remain leader, man for the most part, and left undeveloped their own full potential life as sons. His Spirit Presence, just as close and real as before—even Thomas the doubter admitted this at last—was more living and dynamic than any moment of physical contact on earth. And yet what was happening to them was the acceptance of responsibility and an expanding to their largest limits in order to complete what He had started. His presence was the moving factor in every decision, save one. They gathered and prayed and remembered Him in the breaking of bread and in the association of their fragmentary memories which had now developed into a picture of His Being to which they had been blind. Before this their possessing had been but scraps of understanding.

NOW JESUS WAS COMPLETE to them as the earth way of God which they (because they saw it clearly) had to follow and to make known to all the world. When we love someone, we want to think of them and remember them often—what they did and said, especially what they did with us and for us and what they said to us. When we turn to their picture they come to life and we can see them without the human inhibitions to blur the picture. They are really present with us—if we love them. Ask anyone who has lost anyone near and dear. There is a nearness that seems almost more to us in inspiration and guidance than any physical presence. The same is true when we read letters from absent ones or when we talk to them over the telephone or hear their voices over the radio. The bond of real love is never broken, only strengthened.

Yes, Jesus was a presence, as real and as close to them as hands and feet, as eyes and mind. Men have found Him so through the dark and light moments of history ever since, provided they loved Him, sought Him, and kept on learning through words about Him and experiences of Him every moment, as did Brother Lawrance and St. Francis of Assisi and St. Paul and all the other saints who have towered above the ages. These have cried "My Lord and my God—my Master" to Him, who was more wonderful and real than any other living person.

For us, who must be modern mystics, His presence becomes just as real and powerful as of old, when we, in love, remember, remove every known block, and actually and literally follow every step of His way. This is where so many fail to find Him—they do not follow their vision of Him.

This Week

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MAY

1—Saturday.
2—The First Sunday after Easter.
9—The Second Sunday after Easter.
16—The Third Sunday after Easter.
23—The Fourth Sunday after Easter.
30—Rogation Sunday.

* * *

COLLECT FOR THIRD SUNDAY AFTER EASTER

Almighty God, Who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

"If ye love Me, ye will keep my commandments," ye will keep Me in remembrance, ye will break bread together and give thanks, ye will do unto others all I have taught you, ye will keep on discovering God the Father as ye discover more of Me.

To the Great Army of

SHUT-INS

League of Intercessors

Praying Hands

GREETING

I SALUTE YOU.

I am your friend, and my love for you goes deep. There is nothing I can give you which you have not; but there is much, very much, that, while I cannot give it, you can take.

No heaven can come to us unless our hearts find rest in it today. Take Heaven!

No peace lies in the future which is not hidden in this present little instant. Take Peace!

The gloom of the world is but a shadow. Behind it, yet within our reach, is Joy. There is radiance and glory in the darkness, could we but see; and to See, we have only to Look.

I beseech you to Look.

Life is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering and you will find beneath it a living splendour, woven of Love, by Wisdom, with Power.

Welcome it, grasp it, and you touch the Angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty; believe me, that Angel's hand is there; the Gift is there, and the wonder of an overshadowing Presence.

Our Joys, too; be not content with them as joys. They, too, conceal diviner Gifts.

Life is so full of Meaning and Purpose, so full of Beauty—beneath its covering—that you will find earth but cloaks your Heaven. Courage, then, to claim it; that is all! But Courage you have; and the knowledge that we are pilgrims together, wending through unknown country, Home.

And so, at this time, I greet you: not quite as the world sends greetings, but with profound esteem, and with the Prayer that for you, now and forever, the Day breaks, and the shadows flee away.

—From a letter written by Fra Giovanni—Anno Domini 1513.

A Vaster Christianity

By FREDERICK W. NEVE

III

I HAVE WRITTEN on this subject on two former occasions, but it is so vast that a whole book might be written about it, and then there would be an inexhaustible supply still remaining to be explored. In the first place we know that the divine resources have been placed at the disposal of the Church of Christ to enable her, through her members, to establish the Kingdom of God here upon earth. The divine resources are infinite, and therefore they are fully equal to the task for the fulfilment of which His Church was created.

Man and the Kingdom of God.

It may be said that in the Lord's Prayer we are bidden by Christ to use these words: "Thy Kingdom come. Thy Will be done on earth as it is in Heaven." We have come to look upon these words as implying that it is God's part to bring in His Kingdom. But Christ said to His disciples: "The Kingdom of God is at hand." And in another place: "Go ye into all the world, and preach the Gospel to every creature." It was the Gospel of the Kingdom they were to preach throughout the whole world. Considering that the Lord's Prayer has been used by millions of people and is still being used every day by Christians throughout the world, both in private and public worship, it would seem that the Church cannot shift the responsibility of bringing in the Kingdom from herself to God, although she can absolutely count upon God to provide the necessary power to enable her to do it.

The Power From On High

This was evidently the case in the First Days of the Christian Church, for the apostles and disciples were told by Christ Himself to wait until they were filled with Power from on High; and it was because they were thus divinely inspired and empowered that Christianity became a mighty force in the world and overcame all the opposing forces arrayed against it. The Christian Church has not as yet, after nearly 2,000 years, anything like completed the task which Christ Himself gave her to do and for which He brought her into being. If God was going to do it Himself He would have done it long ago, but it will never be done as long as the Church shirks the responsibility and expects God to do what Christ commissions her to do for Him, and in a great measure substitutes human organization for the Power from on High.

Human or Divine Power

To use a simple illustration, I had a well once, and a hot air engine to pump the water to my house. At one time I had to depend on two young boys to do the necessary work, and I remember, on one occasion, they kept the pump working vigorously when the water in the well was low and the connecting pipe did not touch the water, and not a drop of water came to the house. And so a Church may depend on an elaborate organization and it may seem as if a big work is being done, but unless there is faith on the part of the members, which brings them into contact with the Power from on High, the Church would be working merely on her own power and there would be no manifestation of the divine power present.

The Sufficiency of the Divine Resources

The divine resources which have been rendered available to us by the coming of Christ into the world, and by the work which He accomplished for man here on earth, are amply sufficient to make this world an earthly Paradise, and by depending exclusively upon a full measure of the divine power working in us and through us, the Kingdom of God would soon be a present reality instead of being deferred to a far off Millennium. But we must believe that it can be done and recognize the fact that it must be done. I remember being present at a meeting held about the end of the first decade of the present Century, in support of a movement for "The Evangelization of the world in this generation." There was, at the time, I believe, a fair prospect of this movement being carried through, but, unfortunately, the first World War broke out and I have not heard any more of it since then. It may well be that if it had been undertaken and carried out twenty years before, the Kingdom of God might have made such considerable progress that the first World War would never have happened, or the second World War either.

The Future and the Kingdom of God

We cannot, however, undo the past, our chief concern now is victory in the present war, and afterwards the creation of a new and better order of things than the world has ever seen. If this is to be accomplished it can only be so by seeking to bring about God's purpose in creating the world and for the fulfilment of which Christ came down from heaven and died upon the Cross, for the eternal redemption of mankind. It would be well then, after the war, for the Christian Church to take up once more the definite task of evangelizing the world in our generation. Such an undertaking would be simply carrying out the express command of Christ to His Church, and in obeying that command we have two other statements of our Lord which give us the complete assurance that the Power from on High will not be wanting to make the enterprise a success. The statements are: "All power is given unto me in heaven and in earth." And: "Lo, I am with you alway, even unto the end of the world."

God's Mighty Men

Lord, may we ever wait
With longing and desire,
That so from Heaven's gate
May flow the heavenly fire—
The fire that melts the heart
And makes the tongue a flame,
That sets Thy sons apart,
As when the prophets came.

This is the world's great need
For Thine own mighty men,
For this Thy Church doth plead,
That they may come again.
Lord, may we see that day
When leaders strong and true
May show to men the way
To make this earth anew.

A Statement

By Certain of the Clergy of the Episcopal Diocese of Chicago on the Proposal for the Union of the Presbyterian Church in the United States of America and the Protestant Episcopal Church in the United States of America

IN 1937 the General Convention of the Protestant Episcopal Church voted to take "immediate steps towards the framing of plans whereby union with the Presbyterian Church may be achieved." This invitation was accepted by the General Assembly of the Presbyterian Church. We have been charged, in the Chicago-Lambeth Quadrilateral "to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church." The various proposals, as put forth by our Commission, have been completely in accord with those mandates. In spite of that fact, every proposal has met with studied and unfriendly resistance by obstructionists within the Episcopal Church. It has become evident that as far as they are concerned, the price of unity must be the unconditional surrender of any Christian body that might desire to unite with us and the acceptance in its entirety of the theological and ecclesiastical position occupied traditionally by our Church. Such an attitude cannot fail not only to impede every movement toward unity but also to give great and scandalous offense to our fellow-Christians of other churches.

What, in the mind of the Episcopal Church, does unity mean? Does it mean that all not in communion with us are expected to repudiate their present allegiance and become members of the Anglican communion? We believe that for most of us union is to be achieved by taking new positions. That has been true of every forward movement that the Church has taken during the past twenty centuries. How can we fail to take risks in order that the Church may courageously meet the responsibilities with which it is faced in the new world in which we now live?

TWO PROPOSALS contained in the Basic Principles seem particularly to be resented by those who stand in opposition. With respect to both, we believe they are wrong. They say that the Episcopal Church is asked to deny and to repudiate the apostolic laying on of hands in confirmation. Article 8 of the Basic Principles states specifically, "Confirmation shall be recognized as a rite of the church through which increase of gifts of grace is bestowed by the Holy Spirit and by which baptized persons assume for themselves the full responsibilities of church membership undertaken at baptism, and are admitted to the Holy Communion. Confirmation as a representative rite of the whole church, shall be administered by a Bishop or by an authorized presbyter"—one of the best definitions of that rite we have ever seen. Our opponents say that the proposals involve the abolition of the office of **deacon.** Article 4 of the Basic Principles states that, "the ordaining of presbyters or priests and the making of deacons or licentiates shall be by bishops and presbyteries." Again, how is it possible that any one can say that means the abolition of the diaconate?

We do not here attempt to express in every detail our adherence to the proposals of the Commission. We do say, however, that those who now reject the proposals, as incorporated in the Basic Principles, lay themselves open to the charge of lack of zeal with respect to their desire for the unity of the Church. For these many years the Episcopal Church has been foremost in the efforts toward unity. It is disheartening and humiliating that every time specific action is proposed there are those within the Church who resist and repudiate what is suggested. We believe the time has come when we should either act in spite of the opposition or else stop proclaiming our desire for unity.

Floyd E. Bernard,
Duncan H. Browne,
E. Ashley Gerhard,
Roy B. Grobb,
Christoph Keller,
Herbert W. Prince,
Dudley Scott Stark,
Irwin St. John Tucker.

* * *

EDITORIALS

(Continued from page 7)

into our normal life and apply His teaching and guidance to every trying condition that comes to us.

Too often we have thought of religion as something apart from life on an entirely separate plan.

That is one objection to distinctive dress for clergy, deaconesses and other religious workers. It gives the impression so set apart by their calling that they are in a different sphere from ordinary folk. Of course there are times and places when this has its advantages: as protection for women workers, for example.

Nevertheless, if religion is really going to influence the world, it must become a part of the world.

R. C. M.

* * *

BOOK REVIEWS

OUR ETERNAL CONTEMPORARY. By Walter Marshall Horton. Harpers. $2.00.

This is the third significant book on the person and work of Christ to appear in this country in the last two years, after a long period without any volumes on the subject. While the treatment is entirely different from Pittenger's **Christ and Christian Faith,** the conclusions are practically identical. The author also makes use of Anglican writers, John Knox's **Man Christ Jesus,** and the German theologian Karl Heim, to whom the book is dedicated. The book was given as the Earl Lectures at the Pacific School of Religion. His theme is taken from the title, "Our Eternal Contemporary," and he shows how Jesus is eternally Leader, Saviour, and Victor. Dr. Horton has written chapters on Christ in two previous volumes, but he has become much more conservative since then, and this treatment will apepal primarily to conservative readers. "Christ now means for us: **the divine power and wisdom that created the world, that spoke in parts and portions through the prophets and philosophers, that entered into sacrificial union with lost humanity in Jesus of Nazareth, that continued to act in the Church by the Spirit, and that shall yet act more powerfully in the world at large when He finds more room in human hearts."** Dr. Horton has written in his usual lucid style, and again a volume from his pen is a Religious Book Club selection. R. C. M.

EDITORIALS

A Prophecy Coming True

Probably no statement that Our Saviour made sounded more amazing to His hearers than the quiet assertion, "Heaven and earth shall pass away; but my words shall not pass away."

Nothing was done, apparently, to make good this prophecy. He did not write down a single one of those words which He said would not pass away.

The only occasion upon which Jesus is even mentioned as writing is once, when we are told that "He stooped and wrote with His finger in the sand." (In the presence of the woman taken in adultery.)

Yet today that prophecy would seem to be absolutely true.

His words have now been translated and printed in more than one thousand different languages, and distributed to the Eskimos in the Arctic Circle, to black men in Africa, under the Equatorial sun to isolated peoples in the Pacific islands, and the densely populated centres of China and India.

One publishing house for the Holy Scriptures, The American Bible Society, can show you portions of the Scripture ranging in price from one cent per volume, with the New Testament printed in eleven volumes, at one cent each, to fine pulpit Bibles handsomely leather bound at fifty dollars each.

It is surely convincing to see such apparently impossible words of Christ coming true around us.

This same publishing house also prints a key to the Bible, which we believe our readers will find interesting and helpful in the everyday use of God's Word. We give it herewith and perhaps some may like to cut it out and paste in Bibles for continued use.

WHERE TO LOOK IN THE BIBLE

When "things look 'blue'," read Isaiah, chapter 40.

When tempted to do wrong, read the 139th Psalm.

If you are facing a crisis, read the 46th Psalm.

When you are discouraged, think over Psalm 23.

If you are "bored," read Psalms 103 and 104, or Job, chapters 38-40.

When business is poor, read Psalm 37.

When you are lonely or fearful, read over Psalm 27.

When you are anxious for dear ones, read the 107th Psalm.

When you plan your budget, read St. Luke's Gospel, chapter 19.

To live successfully with your fellowmen, follow Romans, chapter 12.

If you are sick or in pain, read Psalm 91.

When you leave home for labor or travel, carry Psalm 121 with you.

When you are weary, seek St. Matthew 11:28-30, Romans 8:31-39.

When everything seems to be going from bad to worse, try 2 Timothy 3.

The best investment is described in St. Matthew's Gospel, chapter 6.

Does God figure in our national life? Read Deuteronomy 8.

When your friends seem to go back on you, hold fast to 1 Corinthians 13.

For an inward peace, consider the 14th chapter of St. John's Gospel.

Have you been placed in a position of great responsibility? Read Joshua, chapter 1.

If you have been bereaved, there is a message for you in 1 Corinthians 15, and Revelation 21.

For a stirring record of what trust in God can do, turn to the 11th chapter of Hebrews.

If you are satisfied with being "well-to-do," read chapters 15 and 16 of St. Luke's Gospel.

If you have experienced severe losses, read the last paragraphs of chapter 8 of Romans.

If you are having to put up a stiff fight, there is a fine equipment listed at the end of Ephesians.

When you have sinned, read 1 John 1, St. John 3:1-21, Isaiah 53, and make Psalm 51 your prayer.

The way of prayer—1 Kings 8; Psalms 42, 51; St. Luke's Gospel, chapters 11:1-13; 18:1-14; St. John's Gospel, chapter 17; Ephesians, 3.

If you have a fear of death, read St. John, chapters 11, 17, and 20; 2 Corinthians, chapters 4, 5; Romans, chapter 8; Revelation, chapters 7, 21, and 22.

The Ten Commandments—Exodus 20; Deuteronomy 5.

The Shepherd Psalm—Psalm 23.

The Birth of Jesus—St. Matthew 1, 2; St. Luke 2.

The Sermon on the Mount—St. Matthew 5, 6, 7.

The Beatitudes—St. Matthew 5:1-12.

The Parable of the Sower—St. Matthew 13; St. Mark 4; St. Luke 8.

The Parable of the Good Samaritan—St. Luke 10.

The Great Commandments—St. Matthew 22:34-40.

The Lord's Prayer—St. Matthew 6; St. Luke 11.

The Last Judgment—St. Matthew 25.

The Parable of the Prodigal Son—St. Luke 15.

The Crucifixion, Death, and Resurrection of Jesus—St. Matthew 26, 27, 28; St. Mark 14, 15, 16; St. Luke 22, 23, 24; St John 13-21.

Faith, Hope, and Love—I Corinthians 13.

Practical Poetry

An analysis of these Bible references will show an interesting result.

There are twenty-six suggested readings to be used in difficult, or perplexing situations of everyday life. Of these thirteen, or exactly one-half, are found in the Book of Psalms.

Now the amazing thing is that this book was originally written in poetry. It was the hymnal of the Jewish Church. We do not usually think of poetry as being practical. But evidently the poets who wrote that ancient book knew life, as well as God.

After all, is not that real religion? To bring God

(Continued on page 6)

The Life of Bristol Parish 1643-1943

The address given at the historical service at old Blandford Church, Petersburg, Virginia, May 2, 1943. The service was a part of the Tercentenary Celebration of Bristol Parish, Virginia.

By C. W. Sydnor, JR.

IT WAS IN MARCH, 1643, that the Colonial Assembly of Virginia passed an Act which, when duly signed by Governor Sir William Berkeley, created Bristol Parish, which was to begin at a point on the Appomattox River not far from its mouth and extending about forty miles upstream and for a somewhat indefinite distance (perhaps twenty-five miles) back from the river on either side. Much of the territory now within Prince George, Dinwiddie, Chesterfield, and even Amelia counties was within its bounds. In later years when other parishes were formed from territory originally within Bristol Parish, the bounds of the parish became more definitely known. Today, Bristol Parish and the bounds of the city of Petersburg are roughly the same.

The parish is the oldest human institution or organization of any sort in this part of Virginia. It is older than the state itself and the counties of the Appomattox River section. It antedates Peter's Trading Post and even Fort Henry.

We know nothing of its life and activities prior to 1680. During the twelve years between 1680 and 1692 the parish was served by the Rev. John Ball, and later by the Rev. John Banister. Details about their work are lacking. After the death of the Rev. Mr. Banister, the Rev. George Robertson became rector. He was still rector in 1720, when the extant records begin. It was in the 1720's that the vestry granted permission for the erection of what we now know as Old Sapony Church in what is now Dinwiddie County, and which later became the church or one of the churches of Bath Parish when that parish was established.

It is a matter of conjecture as to where the original church of the parish was. There were many "chapels of ease" which historians point out are mute evidence of the activity of the parish and the efforts to minister to all the people within its bounds. It is an established fact that there was a Ferry Chapel near where the Norfolk and Western Railroad station now is when this—"the brick church on Well's Hill"—was erected in 1735. And this became the church of the parish.

From the records of the Vestry of this 18th century church we learn that the vestry took care of the social service needs of the poor of the community, as well as the responsibilities which normally fall upon a vestry, to arrange for divine service and to keep up the church properties. We find them sending a poor man to the "Spring on New River for the recovery of his health," securing medical attention for a boy with a broken leg, seeing to it that the poor received proper burial, etc. In 1755 Bristol Parish vestry was consulting with the vestries of Martin's, Brandon and Bath Parishes concerning establishment of a workhouse for the poor of the three parishes.

IT WAS NO LIGHT responsibility or empty honor to be one of the "twelve lords of the parish," as vestrymen were sometimes called in the colonial days.

This old brick church was within earshot of one of the early battles of the Revolutionary War. In this vicinity in 1781, about 1,000 American militiamen met and were repulsed by about 2,300 British regulars under General William Phillips. Later General Phillips returned to Petersburg where he died and was buried somewhere in this churchyard.

It was soon after the Revolution that people began referring to this church as St. Paul's. Afterward it was referred to as Blandford Church, taking its name from the town of Blandford which had sprung up since its erection.

In 1790 the General Assembly authorized a lottery for funds to build a new church on Courthouse Hill. By 1793 the rector was dividing his time between services here at Blandford and services in the courthouse which then stood where the public school offices now are.

That new church, on the spot where the present courthouse now stands, was completed and occupied in 1805. It was in a sense a community church, for it was specifically stated that when it was not being used for services by the Episcopal rector, the vestry, at their discretion, could let it be used by other denominations. There was by this time a church of another denomination in Petersburg, but denominations not represented here had difficulty finding places to hold services prior to this arrangement.

This Courthouse Hill Church remained in use until 1837 when the town wanted to build a new courthouse and purchased the property. One rector, the Rev. Andrew Sime, served during the last years of services held at Blandford and during the entire life of the Courthouse Hill Church. During this period the Episcopal Church in Virginia was at very low ebb and in some places almost ceased to exist. Many parishes were without rectors and there were few, if any, interested and active laymen. It is significant that during this whole period Bristol Parish was never without a rector or regular divine services. Moreover it was during this period that the first Sunday School in Petersburg was started (1817) in the Courthouse with Episcopalians, Presbyterians, Methodists, and Baptists cooperating. By 1829, there had developed Church Schools in the several churches of the city.

THE NEW ST. PAUL'S Church was built in 1839 on Sycamore Street opposite the intersection of Franklin. It is said to have been a beautiful and spacious building, reflecting the prosperity enjoyed by the community at that time. It is regrettable that no pictures of its interior are now in existence. One of the rectors of this Sycamore Street Church was the Rev. H. Cobbs, who later became Bishop-Coadjutor of Alabama. Another was the Rev. Philip Slaughter, who not only wrote the first history of Bristol Parish but was one of the first to venture into this field of literature. St. Paul's on Sycamore Street was destroyed by fire in 1854 and the present St. Paul's Church was built and occupied in 1856.

During the War between the States, the building was damaged by a Federal shell, and the vestry minutes of 1864 show that the bill to repair the damages amounted to $950.00. General Lee worshipped at St. Paul's while in Petersburg, during the siege og 1864-65. The pew in which he sat and the stained glass window by it are dedicated to his memory. Frequently during the war the church services were held near Lee's headquarters on Violet Bank in Colonial Heights, for the safety of the people and the con-

venience of the Southern officers. Sidney Lanier, the poet, was among those who attended these services.

Later, in 1867, Lee returned to St. Paul's to attend the wedding of his son. He came with great reluctance because he hated to face the city whose people he had had to abandon to the Federal army. However, historians say the trip turned out to be one of the greatest pleasures of his post-war life, he was so overjoyed to see the recovery of the people.

LET US NOW TURN back in our story a little to weave in several important strands.

In 1841 the Bishop of the diocese, William Meade, sent, at the request of the church in Petersburg, a clergyman to begin some work in the western part of the city. Young Mr. Churchill J. Gibson, a deacon, who had just finished his seminary course, was the man who came. He began working in West Petersburg and shortly opened a church on the river bank near the present Ettrick bridge. His work developed so rapidly that in a few years that church building was abandoned for a more suitable one at the corner of Cross Street and Grove Avenue, which building is, I think, still standing. Just before the War between the States the construction of the present Grace Church was begun. Due to the War, completion of the structure was impossible at the time, so they temporarily roofed over the basement and held regular services there. This church was the nearest to General Lee's headquarters on High Street and the General is known to have worshipped there frequently.

Dr. Gibson spent his whole ministry of 51 years in Petersburg. During a large part of that time, he was in fact, if not in name, the city's parson. His pastoral ministration to the people of the city, regardless of church affiliation, both during the War between the States and during the difficult years immediately following, has become almost legendary. When he died in October, 1892, the whole community mourned his passing. Grace Church has continued as the lengthened shadow of that saintly man of God.

Another important strand in the developing life of Bristol Parish sprang from the work of a devoted churchwoman, Miss Margaret Wallace, who taught a small private school at the corner of South and Shepherd Streets in the 1860's. She interested others in her work, and as a result a mission school was established. From this beginning developed the work which resulted in the building of St. John's Church on West Washington Street in 1868. That little frame chapel was later moved to the rear of the lot when the present building was erected and is still in use as a Church School room.

Much could be said of the faithful and effective work done by this congregation in West Petersburg. St. John's has had a noble line of devoted rectors. Twice Dr. Gibson accepted the vestry's invitation to become rector of St. John's in addition to his work at Grace Church—in 1878-79 and in 1888-90. A distinguished feature of the work at St. John's has been the extraordinarily devoted and effective work of consecrated laymen and women, particularly during periods when they were without a rector.

ANOTHER BRIGHT STRAND in the fabric of the history of Bristol Parish resulted in the work here in this Blandford neighborhood. Mr. Robert F. Jackson, a member of St. Paul's and a layreader, one of the leaders in starting church work among the people of this part of the city in the 1880's. A chapel was built. There was also a school for the underprivileged. This work was carried on mainly by members of St. Paul's congregation. Their work was given a permanent home in 1887 when the Tennant family built the Church of the Good Shepherd as a memorial to Mr. David Tennant.

During the 19th century, old Blandford Church was allowed to fall into ruin. It was rightfully thought a pity for such a historic landmark to vanish, so about the turn of the century, the city, which now owned the building, gave the Ladies Memorial Association the responsibility of restoring and preserving it.

One of the things which has stuck in people's minds, regarding the work of the Episcopal Church in Petersburg during the first World War, was the street preaching of the Rev. E. P. Dandridge, then rector of St. Paul's. The newly opened powder plant at Hopewell and the laborers who were building Camp Lee crowded the streets. While these services were considered rather unusual performances for dignified Episcopalians, they were also considered evidences of the Church's ability to unbend and adapt its methods to changed conditions.

Mr. Dandridge also conducted services at Camp Lee for soldiers and workmen before the arrival of Army Chaplains. There were no USO's in those days and the church stepped in to provide regular entertainment for soldiers.

In the 1920's the work of the church was marked by the building of Christ's Chapel in the growing residential section of Walnut Hill. The Rev. E. R. Carter and an assistant divided their time between Grace Church and the Chapel. In 1928 the latter became an independent congregation.

The work of this and the other congregations now in every part of the city has been ably carried on through recent years. When this war started and Camp Lee was rebuilt again, the five churches banded together to provide regular entertainment for service men in St. Paul's Parish House. Last year this work was put in the hands of the Army and Navy Commission, because it demanded more time and planning than volunteer workers could give it.

THE MOST COLORFUL corporate activity of the Bristol Parish churches in recent years has been the Union Service of Intercessions for Britain on May 11, 1941, at St. Paul's Church. The church was crowded to the doors. The flags of the nations gave color, and a large, especially selected and trained choir added to the occasion. The preacher was the Rev. D. Phillip J. Jensen, who had distinguished himself with the Canadian Expeditionary Forces, an officer in the famous Black Watch regiment. This was one of the most impressive of a number of similar services held across the nation at that time, and, it is thought, was the first of its kind to be held in this state.

And so it is that Bristol Parish continues to carry on the work which has continued unbroken through ten generations.

It is fitting for us to return to this historic spot as the Parish passes its 300th milestone. For here the past and the present meet. This building is the principle historic structure in Petersburg and reflects all of the city's long past as well as that of the Church. Did we not call to mind the noble heritage which supports and challenges us, these very stones might cry out:

> "Seeing that ye are compassed about by so great a cloud of witnesses whose hopes cannot reach fulfillment apart from you, throw off every impediment and entanglement of sin and run with steadfastness the race set before you looking unto Jesus, the founder and perfecter of your faith."

A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

SPRING'S MESSAGE

How are you, Mr. Bluebird!
You feathery little thing!
You came home proudly telling
Of the coming of the Spring.
The jonquils rise to meet you
And nod their yellow heads,
While maple babes are waking
From downy little beds.

How are you, little Bluebird!
Is that you caroling?
Then, lovely little chorister,
Please teach us how to sing.
It seems to me you're saying
Midst sparkling flash of blue:
"Be thankful for your blessings—
Then you'll be singing, too."

—C. M. Huey,
in Our Dumb Animals.

* * *

GOD OF OUR FATHERS

This country was founded upon the recognition of God, and basically it is still true that "In God We Trust." Bacon's lines are right:

"O God, beneath Thy guiding hand
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and psalm they worshipped Thee."

The opening line of the famous Mayflower Compact, to which the Pilgrim fathers placed their names and staked their all, is "In the name of God. Amen." The beginning and the ending is God! The Jamestown settlers, as their first act upon landing at their future home, spread a sail between trees and held a communion service. It was the religious motive, largely, that brought William Penn to Pennsylvania, Lord Baltimore to Maryland, Oglethorpe to Georgia, and the Huguenots to Carolina. The Declaration of Independence is predicated upon God in its opening sentences, and closes with a statement of reliance upon Him. In the Constitutional Convention of 1787 there were many disputes and disagreements. At one time it seemed as thought it would disintegrate in violent antagonisms. It was at that crisis Benjamin Franklin, then 82 years old, arose and spoke the immortal words:

"Mr. President, I have lived a long time; and the longer I live, the more convincing proofs I see of this truth, That God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it possible that an empire can rise without His aid? We have been assured in the sacred writing that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel."

He concluded his address with the motion that henceforth the sessions of the Convention be opened with prayer. It was adopted, and each day a clergyman came in to perform this office. Soon peace and harmony prevailed, and they produced, in our American Constitution, what William E. Gladstone, of England, described as "the most wonderful work ever struck off at a given time by the brain and purpose of man."

—Dr. James Sprunt,
in Presbyterian of the South.

* * *

DISHES FOR ALL

Attractive dishes for every one became possible because a boy who lived more than two hundred years ago worked with clay and liked to do it. All his life, from 1730 to 1795, sixty-five years, Josiah Wedgwood experimented with pottery to make it beautiful.

He was born in Burslem, a little village in the county of Staffordshire, England His family were potters. His father and brother worked in the potteries of that district. At that time only brown pottery and the commonest kind of white dishes were made. The fine chinaware that only the rich could buy came from France, Germany and Holland.

Josiah began work when he was only nine years old. At the age of eleven, he worked as a thrower in his brother's pottery. To be a thrower meant taking the soft clay on the potter's wheel and molding it into shape by hand as the wheel spun around. Josiah had to give up running the potter's wheel, however, because of disease in his right leg. This trouble at last made it necessary to have the leg amputated below the knee. After that happened, he interested himself in making imitations of colored stones, such as jaspers and agates, with different kinds of clay that he combined with metalic oxides to get the effects he desired.

Josiah Wedgwood's ornamental pottery took the fancy of the public so well that he was at last able to start a pottery of his own in the village of Burslem, where he was born. His success encouraged him to try making a finer kind of earthenware than any one had yet made in England. He succeeded so well that he started a second pottery to make white stoneware, and finally a third pottery where he made a fine cream-colored ware.

Josiah presented some of the finest dishes, including a full dinner service, to Queen Charlotte, who was England's queen at that time. The queen was so well pleased with his gift that she appointed Josiah Wedgwood to be her potter. Of course, this honor insured his popularity with the first people of the nation. The new pottery that had pleased the queen so well was called "Queen's Ware."

Josiah Wedgwood's pottery now became famous not only in his own country, but also in foreign markets. It was acknowledged that the whole country was indebted to him for a vast improvement and extension of the earthenware business. He built a village for his workmen on the banks of the Trent and Mersey Canal near one of his factories and near his own home.

The name "Wedgwood" on beautiful vases, urns, busts, medallions and many other useful and ornamental pieces of pottery finally came to be a stamp that made them sought after by people not only in England, but also in all parts of the world, and brought large sums of money.

Other potters made beautiful dishes during Josiah Wedgwood's lifetime, but he was the first to make attractive dishes that people everywhere could buy, and that was the honor that he most craved. Only love for his work and continual interest in it made his achievement possible.

—Harriet Pennell,
in Girlhood Days.

* * *

A GORGEOUS DAY

Ducks go walking in the rain,
Back and forth, and back again,
Through the puddles, splitter, splatter;
Splash right in, it does not matter
How soaked through and through they get—
They are gladdest when they're wet.

Quack, quack, quack, quack, hear them talking,
What a gorgeous day for walking;
Quack, quack, quack-quack-quack,
Quack, quack, quack, quack.

—Selected.

A WEEKLY REVIEW OF THE NEWS

National Council May Meeting

Presiding Bishop Urges Full Consideration of Missionary Work at Opening Session

New York, N. Y.—Opening the May meeting of the National Council, Presiding Bishop Tucker urged full and careful consideration of the Church's missionary work, and its opportunities, with reference, not only to the present wartime condition, but to the future—the period in the next few years, and after the war is over. He reviewed the influence of the Church on education, on medicine, and on society generally, in the past, declaring that "most of the feeling of moral obligation on the part of society toward its members has been due to the Church first of all seeing that obligation, trying it out in an experimental way, taking responsibility for it, until such time as society as a whole has been educated to assume that obligation.

"It seems to me," the Bishop said, "in regard to the problems which rest upon us in trying to bring into being a better world in the future, a great international problem, here again is the point where our Church might well feel responsible for setting the lead, showing what really, if we are going to follow God's will, needs to be done.

"Missionary work embodies the same feeling of responsibility that must be faced by society as a whole, by national groups, if we are going to make anything better of the world of the future than we have in the past.

"In missionary work we have discovered the secret, solved the problem of how to transcend the limits of group loyalty without destroying the value of small groups. We have gone into countries all over the world, feeling as Christians we had as much responsibility for carrying the Gospel to people outside our own group as we had to Christian people within our own group. We have not been animated by imperialistic motives to conquer other groups for their own good. We have been impelled by a motive which seems to me to represent the attitude that society as represented by national governments must take, if we are to make the future world better than the last world." The Presiding Bishop emphasized that all of this suggests that "never was there a time when our missionary work needed to be more vigorously prosecuted than at the present time. The world will need the example of the Church in her missionary work. Our whole policy will be a great contribution to the problem of trying to bind the nations of the world together, in some large groups without destroying the national groups themselves."

The missionary work which is so necessary today and in the future, Bishop Tucker said, must be not only foreign, but also domestic. "If America wants to make the world Christian, it must make American more Christian. At the same time, if you want to make America more Christian, you have to have Americans animated with the desire to spread Christianity within their own group as well as to the foreign group. Home and foreign are interdependent. You cannot do one without the other successfully."

In conclusion, the Presiding Bishop said that this is a time when "progress means sacrifice and increased effort, and the Church is not going to shrink from God's challenge. Plans must be laid in accordance with the opportunities that lie before us, and in accordance with the responsibility of showing the world how it is that this present terrible conflict has been transformed by God into an opportunity for establishing more truly the Kingdom of God in this world, and in transforming the Kingdoms of the world into the Kingdom of our Lord Jesus Christ.

"I think we should bear that in mind when we think of the budget for 1944 which is to come before us. A budget is figures. Sometimes we do not like them when the figures get too big—but let us remember what the figures mean."

Ask for Representation of Christian Churches at Peace Conference

"At former peace conferences the accredited delegates have been accompanied by special advisers and consultants on almost every subject except religion," National Council declared in a statement based on a resolution introduced by Bishop Hobson emphasizing the necessity of Christian influences at the peace conference, which was ordered sent to President Roosevelt and Secretary of State Hull.

"The ordering of the future relations between nations and races on a basis of freedom and justice, and the establishing of a condition in the world in which peace can prevail, are largely dependent upon the acceptance of Christian principles as a basis of action at the peace conference which will follow this war," the statement said.

"The National Council hereby expresses its conviction that a plan should be adopted providing for representatives of the recognized branches of the Christian Churches at the peace conference," the statement continued.

In conclusion, the Council asked the President and the Secretary of State to "use their full influence toward the adoption of a plan which would give adequate representation to the Christian Church, through leaders representing its major communions, at the peace conference."

Work in War Industry Zones

The National Council committee on work in war industry areas, through its chairman, Bishop Frank W. Creighton, reported to Council on work under way and projected. Workers have been employed and appropriations made for projects located in ten different dioceses—East Carolina, Los Angeles, Maine, Maryland, Olympia, Western North Carolina, Spokane, Oregon, Connecticut, Sacramento. These represent total appropriations of $18,734.00 for 1943, with approximately the same amount anticipated for 1944.

In California, Long Island, Northern Indiana, Nevada are located war industries which offer great opportunity to the Church, and for which the committee has made definite commitments, but has not yet been able to employ a suit-

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Auxiliary Holds Spring Meeting

Woman's Auxiliary National Executive Board Met in New York, April 30-May 2

New York, N. Y.—A demand for Christian leadership in the post-war world, the need of extending the Church's work to meet the demand, and a conviction that the women of the Church will do their full share in supporting it, were recorded by the national executive board of the Woman's Auxiliary at its spring meeting, April 30-May 2.

"At this time," the Presiding Bishop told the board, "when the world's need of God is greater than ever before and His power is the most vital power in building a new and better world, it is necessary to present an expanding program for the Church's work." "The present opportunities for missionary expansion," said the National Council treasurer, Dr. Lewis B. Franklin, "are such as have never faced the Church before." Among other speakers who brought a similar message, including Bishop Harry Beal from the Canal Zone and Dr. Lula Disosway from Alaska, Mrs. Harper Sibley of Rochester, N. Y., said that the need of new discoveries in religion is not nearly so great as the need of affirming Christian truths that are already known. Belief in the Fatherhood of God, and in the fact that all men of all races are brothers, is implicit in Christianity, she reminded the board; the question is, how to make those truths more explicit.

Plans for the Triennial Meeting of the women of the Church, to be held in Cleveland, Ohio, October 2-9, were presented by Mrs. Charles E. Griffith of Glen Ridge, N. J., as chairman of the board's committee on the Triennial. Though not yet complete, the program indicates that in spite of a shorter period than usual and a restricted attendance, there will be a practical and stimulating presentation of vital matters on which, the board believes, the women of the Church can base their program for the coming triennium. On the theme of God's Gift and Our Task, a series of addresses, panel discussions and continuation conferences will present the world situation and the work of the Church at home and abroad. As the Triennial is both a convention and a conference, action will be taken on the United Thank Offering budget, and on various matters which the 1940 Triennial referred to the board for study.

The United Thank Offering already in hand amounts to $713,000, which is nearly $107,000 more than the total at this point in the previous triennium. From the current Offering and other funds the board made appropriations to aid a number of projects, among which were: the Rev. Kimber Den's rural work for health and education in China; equipment, mostly Church school materials, for women missionaries in Arizona, Canal Zone, Virgin Islands, Puerto Rico; repair of mission buildings in North Dakota and Western Nebraska;

(Continued on page 15)

Next Step in Forward in Service

Presiding Bishop Chooses "Christian Community Service" as Logical Theme

New York, N. Y.—In emphasizing the importance of the next step in Forward in Service—Christian Community Service—Presiding Bishop Tucker regards this as the proper and logical theme for 1943-44.

"The purpose of Forward in Service is to arouse the members of the Body of Christ to a recognition of the urgent need for more active, more widespread and more effective participation in specific phases of this program," Bishop Tucker said. "In the belief that world conditions themselves constituted an unmistakable call from God for more effective service, a Roll Call was suggested as the first step in giving to every member the opportunity to respond to this summons. Because world conditions indicated a situation which nothing less than the power of God could retrieve, the next emphasis was upon Worship. Worship qualifies for service."

The third emphasis, Bishop Tucker explained, was Evangelism, because of Christ's challenge, "Freely ye have received, freely give." "He sends us forth to bring others to Him that they too may be qualified for service."

The aim of this service is the establishment of God's Kingdom, Bishop Tucker declares. Conversion to Christ, bringing citizenship in God's Kingdom, does not mean the abandonment of earthly interests and responsibilities. "It means pursuing those interests and fulfilling those responsibilities in accordance with God's will. Christ bade us pray, 'Thy Kingdom come, thy will be done, on earth as it is in heaven.' The very next petition of the Lord's Prayer is a demonstration of God's interest in the temporal well-being of His Kingdom and the doing of His will. Thus Christ sends us forth to minister to the physical and social well-being of mankind which is our objective in Christian Community Service."

Summarizing, the Presiding Bishop said: "Our objective for the year beginning in September, 1943, is to make our people conscious of the social implications and aspects of corporate worship; to study the place of the parish in its community; to study conditions of a social character in the community; to undertake such projects as may be wise and possible in the light of these studies and to relate the Christian life to every vocation."

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DR. BARTON TO HEAD VIRGINIA EPISCOPAL SCHOOL

Lynchburg, Va.—The Trustees of Virginia Episcopal School at Lynchburg, have announced the election of Dr. George Lloyd Barton, Jr., as Headmaster of the School, effective July 1, 1943. He will succeed the Rev. Dr. Oscar deWolfe Randolph, who recently resigned after a service of fifteen years as rector of V. E. S.

Born at Suffolk, Virginia, in 1891, Dr. Barton comes to his new post with an excellent background of training and experience.

He received from the University of Virginia the degrees of Bachelor of Arts in 1913, Master of Arts in 1916 and Doctor of Philosophy in 1919. At the University, he was Instructor in Latin 1912-16, Latin and Greek 1916-17. From there he went to Virginia Military Institute at Lexington, Virginia, where during a period of eighteen years he served successively as Civilian Instructor, Adjunct Professor of Latin, Associate Professor, Professor, and Acting Head of the Department of History. He was a member of the Athletic Council during sixteen years of his stay there.

From 1935 to 1942 he was Headmaster of DeVaux School at Niagara Falls, New York, and for the past year he has held that office at Christchurch School in the Diocese of Virginia. He is a member of the Raven Society, a Phi Beta Kappa and a Rotarian.

It will be noted that the Trustees have departed from the traditional procedure by electing a layman rather than a clergyman to conduct the Virginia Episcopal School. In this case however the break is a slight one, since Dr. Barton has long been especially active in the Church and he will have the assistance of a chaplain in residence at the School.

* * *

WESTERN NORTH CAROLINA

Church of the Transfiguration Enlarged and Beautified

Asheville, N. C.—For many years, there has stood close to the bank of the Rocky Broad River, on a highway running through a steep mountain gorge the picturesque Church of the Transfiguration, Bat Cave. An increase in the size of the community has both demanded and made possible the enlargement and beautification of the building.

Sunday, May 2, marked the culmination of nine months' effort, resulting in a rebuilt altar, a new altar rail, an enlarged sanctuary, choir stalls, new pews, an enlarged and well-equipped sacristy, and the ceiling of the nave. At the invitation of the priest-in-charge, the Rev. Frank A. Saylor, the dean of the Convocation, the Rev. Arthur W. Farnum, blessed the new appointments and preached an appropriate sermon. Other diocesan clergy assisting in the service were the Rev. G. Mark Jenkins, the Rev. James B. Sill and the Rev. Albert P. Mack.

* * *

WANT SHARE IN BISHOP ROWE FUND

New York, N. Y.—With the remittance of the Diocese of Olympia, Bishop S. Arthur Huston has sent to the National Council a gift from Alaskan-Japanese, formerly members of St. John's, Ketchikan, now at the relocation center at Minidoka, for the Bishop Rowe Memorial Building Fund.

Bishop Huston explains that the contribution, $10.25, is from a very small group, and, he says, "it is a much more generous offering than the sum would indicate." These Alaskan Churchmen, of Japanese parentage, want to have a share in the memorial to their former Bishop.

MISSIONARY SOCIETY PURCHASES BONDS

The Domestic and Foreign Missionary Society has purchased $1,424,000 of Government war securities. The purchases were certificates of indebtedness and war bonds.

Part of the purchase is for the permanent investment account; part from funds held for construction work in the foreign field which cannot proceed until after the war, and part is from United Thank Offering funds which will be presented at General Convention and expended during the succeeding three years.

Council Formed to Combat Propaganda

Will Take Action Against Anti-Soviet Propaganda Aimed at Dividing United Nations

In announcing the formation of the National Council of American-Soviet Friendship, Inc., 232 Madison Avenue, Dr. Corliss Lamont, chairman, made public plans for an American-Soviet War Exhibit opened in New York City in May.

It is the first American Soviet exhibit of captured German war trophies to be displayed by newly formed organization.

"The purpose of the National Council," said Dr. Lamont, "is to promote better understanding and strengthen friendly relations between the United States and the Soviet Union as essential for winning the war and establishing world-wide democracy and an enduring peace. To this end the Council will take action against anti-Soviet propaganda aimed at dividing the United Nations."

Sponsored by outstanding government officials, educators and artists, the National Council of American-Soviet Friendship, Inc., is initiating a nation-wide program to meet the demand of the American people for "reliable information on all aspects of Soviet life and to give them an opportunity to express their admiration and friendship for their Soviet ally," said Dr. Lamont.

Hon. Harold L. Ickes, Secretary of the Interior, Hon. Joseph E. Davies, Hon. William L. Batt, Vice-Chairman, War Production Board, Senators Claude D. Pepper and Elbert D. Thomas, Rt. Rev. Henry St. George Tucker, Prof. Albert Einstein, Raymond Gram Swing, Leopold Stokowski, Serge Koussevitzky, R. J. Thomas, Joseph Curran, Paul Robeson, Dr. Karl Taylor Compton, Charles Chaplain, Norman Corwin and Dr. C. A. Dykstra, President of Wisconson University are among the sponsors.

An outgrowth of the recent Congress of American-Soviet Friendship, the National Council announces the American-Soviet War Exhibit as comparable in importance with the great Madison Square Garden Rally of the Congress which was addressed by Vice-President Wallace on November 8.

Among the outstanding features of the war exhibit are trophies captured from the Nazis by the Red Army, including special iron crosses prepared by the Nazis to commemorate the fall of Moscow, and other graphic material from the war fronts never before shown in this country.

"The National Council has also organized a series of educational services," said Dr. Lamont, "including films, pamphlets, exhibits, books and speakers. These services will be available to organizations and groups throughout the United States. Not a dues-paying organization, any individual or organization interested in promoting American-Soviet friendship may participate in its activities."

The National Council will set up various local councils throughout the country to conduct its program in the communities. These councils will establish committees working with trade unions, women's organizations, professional groups, and nationalities organizations.

These committees will bring to these various organizations the program and activities of the Council so that the membership of any organization may

participate in this work which is of such crucial importance for winning the war and establishing an enduring peace.

* * *

CRANBROOK SUMMER CONFERENCE WILL NOT BE HELD

Detroit, Mich.—Summer plans in the Diocese of Michigan have, of necessity, been modified to meet the unusual conditions of the times.

With much regret, the Department of Religious Education has announced that the annual Cranbrook Summer Conference will not be held, due to inability to reserve the school. This beautiful institution will be in use this summer for grimmer purposes than a summer conference, and as no alternative location seems available, it has been thought best to cancel the general conference.

This will be the first time in more than twenty years that a general summer conference for the people of the Diocese will not be held.

However, the Rev. Sheldon T. Harbach, diocesan director of Religious Education, will be the director of a conference for young people between the ages of 15 and 25, to be held at the Diocesan camp for younger boys, Camp Frisbie, near Waterford, Michigan, from Sunday, June 27, through Saturday noon, July 3. The program has not as yet been determined, but local clergy and lay leaders will be included in the staff. The cost will be $10.00 for the period.

The annual Younger Girls' Conference, for girls from 11 to 15 years of age, will be held as usual at the Girls' Friendly Society Holiday House, Pine Lake, Michigan, from Saturday afternoon, June 26, to Saturday morning, July 3. The Rev. Walter Fry and Mrs. Fry, of St. John's Church, Detroit, are to be in charge of the conference, the cost of which will be $12.00 for the week. The accommodations at Holiday House are for only forty, and the annual custom has been to accept the first forty girls who apply.

At Camp Frisbie, a camping season will open on Sunday, July 4, and continue through seven weeks, closing on August 22. The Rev. Sheldon T. Harbach will act as director of the camp, and is in process of developing a group of leaders and counsellors. The camp will accommodate between 60 and 70 boys between the ages of 8 and 13. The weekly cost will be announced in the near future.

Camp Chickagami, Diocesan camp for older boys, near Alpena, will not be opened by the Department of Boys' Work this summer.

* * *

ST. PHILIP'S FREE OF DEBT

Largest Negro Parish Gives All Money

New York, N. Y.—St. Philip's Parish is free of debt. The final payment of $18,000 on a mortgage, has been made. This congregation, largest Negro parish in the United States, with nearly 3,000 communicants, have given all the money to pay off the mortgage. Of the total amount, they gave $16,000 in three weeks. The Rev. Dr. Shelton Hale Bishop, rector, says, "Such devotion and generosity I have never seen, and all in the humble spirit of gratitude to God for the blessings that He has brought upon them in the Church."

The Church, now free of debt, was consecrated on May 1, with the Presiding Bishop as principal speaker.

Negro Leaders Attend Conference

Church's Program Studied by Representatives of Negro Race and National Council Officers

New York, N. Y.—Leaders of the Negro race, including young people, clergy and lay adults, conferred in New York for three days with officers of the National Council's Division of Youth and others from Church headquarters, studying how best the Church's 15,000 young Negro Churchmen can have a part in the planning and carrying out of the Church's program for young people.

The group endorsed the "Guiding Principles" adopted at the February meeting of the National Council to govern the Church's Negro work, but said that "we regard the acceptance of these principles only as a step in the right direction. We believe that the Church must draw and accept a pattern of living and action which must consistently refuse to conform to any prevailing condition which denies the two Great Commandments: 'Thou shalt love the Lord thy God with all thy soul, with all thy heart and with all thy mind. . . . Thou shalt love thy neighbor as thyself'."

Calling all Negro youth of the Church to active participation in the Church's work, the group said: "Because we see in the United Movement of the Church's Youth a most timely and valuable means for us to make our contribution to Christ's Church, we call upon you and upon all our young people to be informed about the movement, to participate in its program, and to make possible the participation of our fellow young people—all this to the maximum extent possible."

Suggestions were offered to the Division of Youth that it give consideration to certain phases of corporate endeavor: "Encourage inter-racial youth conferences which focus specifically on local situations; to inform Negro clergy and seminary students of objectives in the Church's work with youth and their responsibilities therein; to attempt to secure for Negro youth conferences (particularly summer conferences) the highest quality of leadership that the Church can provide."

The group commended the organization of the National Youth Commission in its inclusion of two Negro leaders in its membership; the Rev. John M. Burgess and Miss Charlotte Dean, and pledged full support to the Commission's work.

Specific geographic areas of responsibility were assigned to the individuals attending the conference, with the idea of personal work to bring about in these areas, the purposes which the conference group approved and obligated itself to promote.

At the close of the conference, all present signed the Youth Rule of Life.

Attending were the Rev. L. C. Anderson, Chicago, Ill., Miss Annie A. Brown, Pittsburgh, Penn., the Rev. John Burgess, Lockland, Ohio, Miss Charlotte Dean, Fisk University, Nashville, Tenn., the Rev. J. Henry Edwards, New Haven, Conn., Miss Mildred L. Fancher, St. Augustine's College, Raleigh, N. C., the Ven. George E. Harper, Savannah, Ga., the Rev. Ven. B. W. Harris, Norfolk, Va., the Rev. Robert J. Johnson, D. D., All Saints' Church, Warrenton, N. C., Mr. Stanley Miles, Bronx, N. Y., Miss Theda Morris, East Orange, N. J., Mr. James H. Murray, Houston, Texas, the Rev. Samuel D. Rudder, Brooklyn, N. Y., Mrs. Ernestine Postles, Detroit, Mich., Miss Mary J. White, Philadelphia, Penn., Miss Charley Mae Williamson, Atlanta, Ga.

For the National Council's Division of Youth: The Rev. Frederick H. Arterton, National Secretary for Youth, Mrs. E. H. Bruton, Division of Youth, Mrs. Fannie P. Gross, Field Secretary, Woman's Auxiliary, and the Rev. Curtis W. V. Junker, National Field Secretary.

* * *

DIOCESE OF SOUTHERN VIRGINIA

Youth Division, Petersburg District, Hold Annual Meeting

Petersburg, Va.—On Friday, April 30, the Youth Division of the Petersburg District, Diocese of Southern Virginia, held their annual meeting at St. Paul's Church.

The meeting began at 4:00 P. M., with games and songs led by Frank Rowley of the Virginia Theological Seminary, Alexandria, Virginia, while the delegates were registering.

At 5:00 o'clock there was an Evening Prayer service, read by several of the young people. Dr. E. R. Carter, of Christ Church, Petersburg, pronounced the benediction; and there was a very pertinent talk by Private Joseph S. Morris on "Problems of Christian Youth in the Armed Forces." Private Morris, who is from Moultrie, Georgia, and is now stationed at Camp Lee, Virginia, said that the first great problem which faced a Christian on entering the service was whether or not, as a follower of Christ, he had a right to kill. He said that while killing itself was incompatible with Christianity, the moral principles involved in this war made it necessary and justifiable, and that most of the Christian soldiers he knew felt the same way.

The second problem which arose was the question of profanity. There are four posible reactions to this problem, said Private Morris. The first, of course, is to become so used to "Army talk" that it is easy to slip into it and use the same language everybody else does. The second reaction is to attempt to sermonize the other boys out of their swearing—which is almost as bad as the first reaction. Third, it is possible to say nothing to the others but simply not adopt their vocabulary: this seems sometimes the only thing to do, but for a Christian youth it is hardly a positive attitude. The best solution, Private Morris thought, was to refrain from swearing and gradually, on making friends with the others, to try to talk the problem out in a friendly way.

The fourth problem, gambling, is not a serious one, Private Morris said. Most of the people who gamble in the Army will stop when they are no longer in service and have better things to do with their time and money.

Fifth and last was the problem of marriage for those in the armed forces. Marriage should not be the result of a desire to make a soldier who is going away, or a girl who is left behind, happy for a brief time, but the natural result of a profound basis for a truly Christian marriage. One of the young people, discussing the speech, said that she thought people have the "marrying measles" now.

After the service there was a short business meeting with the election of officers. The new officers are:

Evelyn Clary, president (from Bran-

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 60 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

CHOIR GOWNS

Choir Gowns for Easter. Priced from $4.25 each. Lindner, 425-S. C., Fourth Avenue, New York. Leaflet mailed.

HELP WANTED

WANTED — TWO HOUSEWORKERS, White. Experienced cook and maid. Must be neat in appearance, healthy, clean, dependable, cheerful, under forty years old. Good home and good salary. Three adults in family. References required. Address Post Office Box 59, Wilmington, North Carolina.

WANTED — MIDDLE-AGED WHITE woman to help with invalid and do small amount of housework for three in family. Reply 6411 Three Chopt Road, Richmond, Virginia.

SITUATION WANTED

REFINED, SETTLED LADY WISHES position as companion. Will assist with household duties, sewing, etc. Best of references. Write S. L., care of Southern Churchman.

don Church, Disputanta); Theodore Slater, vice-president (from St. Paul's, Petersburg); Caroline Goode, secretary (from Church of the Good Shepherd, Richmond); John Anderson, treasurer (from Christ Church, Amelia).

At 6:00 o'clock dinner was served, with Mr. Rowley acting as Toastmaster. Dinner was followed by an informal round-table discussion of the problems presented in Private Morris' talk.

A service of Installation of Officers took place, led by the two District Counsellors: the Rev. S. J. Hutton, of the Church of the Good Shepherd, Richmond, and the Rev. Robert Thomas, III, of Brandon Church, Disputanta. From 8:30 until the meeting broke up at 10:30 the delegates were led by Frank Rowley in Mountaineer square dances or folk games. Many young people learned these, so that they could in turn teach them to their own Fellowships.

There were fifty-three people at the Convention, and the following churches were represented:

Christ Church, Grace Church, and St. Paul's Church, Petersburg; Church of the Good Shepherd, Richmond; Brandon Church, Disputanta; Emmanuel Church, Powhatan; Church of the Good Shepherd, Rawlings; Christ Church, Amelia; Calvary, Dinwiddie.

* * *

NATIONAL COUNCIL

(Continued from page 12)

able worker. If these workers can be secured by June 1, the appropriations will total $3,500, with $6,000.00 anticipated for the full year 1944.

The committee is cooperating actively with various Interchurch programs in this field, and will make appropriations this year totalling $4,989.00 for work of this nature, with an estimated total of $5,716.00 for 1944. These Interchurch agencies include the Christian Commission on Camp and Defense Communities; the Cecil County Council of Churches in the Diocese of Easton; the Intermountain Conference, in Utah; the Detroit Council of Churches; the Southern California Council of Churches, for work in Nevada; the Richmond Church Defense Council in California; the Connecticut Council of Churches, and the Portland (Oregon) Council of Churches.

The committee has potential commitments in Arkansas, Chicago, San Joaquin, East Carolina, Kansas and Idaho, and special projects in cooperation with the Home Missions Council and the Vallejo Church Council, for which, if workers can be employed by June 1, appropriations this year will amount to $11,728.33, with approximately the same figure for 1944.

Bishop's Relief Fund

The Presiding Bishop's Fund for World Relief, the Rev. Dr. Almon R. Pepper told the National Council, has received and disbursed $54,237.06 in the period from January 1 to April 25. Grants were made to 23 relief agencies and special pieces of relief work.

Titles—Salaries—Allowances

Action was completed by National Council in adjustment of titles and salaries of officers, to conform with the new alignment of Departments and Divisions. Executives of Departments are to be known as Directors; executives of Divisions are to be known as Executive Secretaries. There was no increase in salaries for the various classifications, which are still under a 15% cut.

All officers who join the Church Missions House headquarters organization in future must undergo a physical examination, according to action of National Council. Retiring allowance rules were modified, so that "each officer of the National Council, who has completed 30 years of service, upon reaching retiring age, is entitled to a retiring allowance of 50% of the basic salary of the retiring officer at the time of his retirement, said retiring allowance to be reduced by any sum received by the retiring officer from the Pension Fund or Group Insurance. Each officer of the National Council who has not completed 30 years of service, upon reaching retiring age, but has completed five years of service, is entitled to a retiring allowance of 1½% of his basic salary per year for each year of service, subject to the reduction above set forth. The retiring age for men shall be 68 years, and for women shall be 63 years."

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Bishop Keeler Presents Statement on Hawaiian Islands

New York, N. Y.—"The war has created in the Hawaiian Islands a great and inspiring opportunity," Bishop Stephen E. Keeler declared to the National Council. He has recently returned from a visitation to the Islands, of which he is bishop in charge representing the Presiding Bishop, pending election of a bishop to succeed Bishop Littell, retired.

Bishop Keeler explained that the Japanese language schools are now illegal in the Islands, and the Japanese-American youth are flocking to the Church. The influence of the language schools, he said, had been too often toward Japanese culture, Emperor-worship and other traditions of un-American nature. Usually the schools were operated by Shinto priests, and through fear of the priests, the older generation compelled their American-born children to attend. "Now that influence is gone. These boys and girls of teen age are Americans," the Bishop said. "Their interests are American. They are freed from the limitations of the language schools. There is no need for Japanese priests to minister to them. The need is for American, white priests." Bishop Keeler told of large numbers of young people baptized, and of large classes he had confirmed. "Also," he said, Japanese-American boys of the Islands, as soon as it became possible, flocked to enlist in the United States Army, and some of them are already in training camps in the United States."

Another opportunity in the Islands, the Bishop explained, is presented by the great numbers of soldiers and sailors. He commended highly the work planned and put into operation by Bishop and Mrs. Littell, and said that Bishop's House is now, after their departure, a center for the men, providing rest, recreation, even sleeping accommodations. The Rev. Lloyd R. Gillmett, who went to the Islands with Bishop Keeler, has remained and is at Bishop's House, carrying on this particular work. The Cathedral parish house has a restaurant for service men, and women of all the parishes and missions are working splendidly, the Bishop said. The Rev. Kenneth O. Miller, of Christ Church, Kealakekua, is head of the U. S. O.

Bishop Keeler then referred to the successful amalgamation of races in the Islands, a condition of harmonious race relations not to be found elsewhere in the world, he said. There are no racial antagonisms or jealousies. There is much to be learned from the Island racial relationships. He regards one of the reasons for the strong position of the Episcopal Church as due to its slow but sound growth, and that it never made the mistake of creating racial churches.

The great immediate need, Bishop Keeler said, is not for more money, but for more workers. He needs three clergymen; one of them to be chaplain of Iolani school, which, he said, is carrying on a wonderful work; over 400 boys attending; out of debt; everything pointing to a great future. There is need, too, he said, for two nurses for the Shingle Memorial Hospital, and one laywoman worker at St. Mary's Home.

Japanese-American Students

National Council, through its Division of College Work, is aiding Japanese-American students in more than a dozen schools and colleges, under the plan whereby the Government authorizes the release from internment centers of approved persons. Bishop Stephen E. Keeler, reporting for the Division of College Work in the absence through illness of the Rev. Dr. Alden D. Kelley, said that such students have been placed at Windham House, Radcliffe, Bard, University of Denver, Barnard, University of Utah, DuBose Memorial Training School, and other institutions. Most of the money for scholarships has been con-

tributed by interested persons and dioceses, with grants from the Presiding Bishop's Fund for World Relief, and the Woman's Auxiliary.

Dean Zabriskie Elected Member of Council

To fill the vacancy created by the resignation of the Rev. Dr. Albert R. Stuart, of Charleston, S. C., who is to become a Navy Chaplain, the Council elected to membership the Very Rev. Alexander C. Zabriskie, dean of the Virginia Theological Seminary, Alexandria, and upon notification, Dean Zabriskie accepted his election. His term will run until General Convention, that being the duration of Dr. Stuart's unexpired term.

Dr. James Thayer Addison informed the Council that the Overseas Department is studying carefully means of developing self-support in foreign missionary districts. The Conference of Missionary Bishops which will meet next October has been asked to consider this as a main topic, with the idea of securing from the Bishops their ideas and plans for an advancing degree of self-support in their jurisdictions.

Expressions of Sympathy on Bishop Leonard's Death

New York, N. Y.—National Council heard with regret of the airplane accident which caused the death of Bishop Adna W. Leonard, of the Methodist Church, and sent to the late Bishop's family and to the Methodist Church a message of sympathy.

"The National Council, having heard with deep regret of the death of Bishop Leonard while on duty in visiting our nation's overseas forces, expresses its sincere sympathy, both to the Methodist Church in this loss of a valued Christian leader, and to the family of Bishop Leonard. The Council further records its thankfulness for the contribution to our common Christian cause made by the courageous and loyal spirit expressed in the life and work of Bishop Leonard."

Commenting on Bishop Leonard's death, Presiding Bishop Tucker said: "I am greatly grieved to hear of the tragic death of Bishop Leonard. On behalf of the Episcopal Church I wish to express to his family and to the Methodist Church deep sympathy. As President of the Federal Council I am sure that I represent all of its constituent communions in expressing their sorrow and their appreciation of the great service rendered by Bishop Leonard in visiting the army posts and Chaplains in Europe. Bishop Leonard's death in the performance of this duty will inspire all the branches of the Christian Church represented by him to greater effort to minister to the spiritual needs of the men in our armed forces."

Bishop Tuttle Training School Goes to St. Augustine's College

New York, N. Y.—National Council has turned over the building known as the Bishop Tuttle Training School to the trustees of St. Augustine's College, Raleigh, N. C., on the campus of which it is situated.

Tuttle School has been discontinued, and other arrangements have been made for the post-graduate training of Negro women for professional work in the Church. The resolution turning over all authority and control of the building to St. Augustine's carries with it the expression of a hope that "the trustees will consider using the building for religious and recreational purposes."

Future Missionary Challenge Considered

New York, N. Y.—National Council spent extended time considering the future missionary program of the Church, in executive session. The consideration was looking toward the program which the Council will recommend to General Convention when it meets in Cleveland next fall.

The Council had before it, said Presiding Bishop Tucker commenting on the plans, urgent calls for help from practically every mission field, based upon new and larger opportunities created by war conditions.

"It becomes increasingly apparent that we are confronted with one of the greatest missionary challenges in our Church's history," he said. "A careful study of the projects set forth by the various fields is being made so that specific recommendations can be presented to General Convention. As soon as these studies are completed, the Church will be advised of them. Obviously they will involve larger financial responsibilities here at home, but I feel sure that, once the Church is aware of the opportunities we can expect a ready response in increased support."

In anticipation of the recommendations of the Council, Bishop Tucker suggested that diocesan conventions delay final action about 1944 missionary objectives. The Council left in the hands of the Presiding Bishop further announcements about the program.

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WOMAN'S AUXILIARY

(Continued from page 12)

many scholarships for summer study and a few for next winter.

The next board meeting is to be held in Cleveland just before the Triennial opens.

* * *

Personal Notes Of Interest

Dr. John Wilson Wood, former executive of the National Council's Department of Foreign Missions is critically ill in St. Luke's Hospital, New York, N. Y. it has been revealed at Council headquarters.

Dr. Wood entered the hospital April 29, and has improved slowly. On May 5 it was stated that his pulse and temperature were satisfactory, and that hopes for his complete recovery are now entertained.

ORDINATIONS

Priest

The Rev. David Evans, son of the Rev. Irving A. Evans, rector of St. Andrew's School, West Barrington, R. I., was ordained priest in the Cathedral of St. John in Providence, by Bishop Perry on the morning of May 10. The new priest was presented by his father; the litanist was the Rev. Peter R. Blynn, of St. Peter's Church, Morristown, N. J.; and the preacher was the Rev. Reuel L. Howe, S. T. D., professor of Theology at the Philadelphia Divinity School. The Rev. David Evans will remain in charge of St. John's Church, Ashton, R. I.

The Rev. H. Bernard Lamer and the **Rev. Robert M. Crane** were ordained to the priesthood in the chapel of St. Columba of St. Paul's Cathedral, Los Angles, on April 20, 1943.

Preacher, the Rev. Douglas Stewart. Bishop Stevens officiating.

Also to priesthood in St. James' Church, Los Angeles, on April 13, 1943, the **Rev. John K. Saville.** The Rev. J. F. Scott, D. D., preacher. Bishop Stevens officiating.

ANNOUNCEMENT

The Social Service Commission of the Diocese of New York announces with very deep regret the resignation, at its meeting on April 26, of the **Rev. Floyd Van Kuren, D. D.**, for over 12 years its Executive Secretary. Dr. Van Keuren, who will be greatly missed by the Commission, has resigned to become rector of St. Barnabas' Church, Irvington-on-Hudson, New York.

Chaplain George Loring Evans, who before his entrance into the Naval chaplains' training school at Norfolk was in charge of St. Luke's Mission, Excelsior Springs, Mo., and was for a time on the staff of Grace and Holy Trinity Cathedral, Kansas City, has graduated as valedictorian of his class. The class is reported to be the largest group to finish its work at Norfolk. Chaplain Evans left immediately for a submarine base where he will be stationed.

Chaplain James C. Crosson, rector of St. Thomas' Church, Buffalo, N. Y., has just been promoted to the post of Division Administrative and Supervising Chaplain of the Air Transport Command. Chaplain Crosson's jurisdiction covers all chaplains of the Ferrying Division throughout the United States, and he covers his territory almost entirely by plane.

DEATHS

George C. Royall

Goldsboro, N. C.—Funeral services for George Claiborne Royall, 83, who died May 3 in a Western North Carolina hospital where he had been a patient for a year, were held from St. Stephen's Church in Goldsboro, Sunday afternoon. Interment followed in Willow Dale Cemetery.

Surviving are two sons, Col. Kenneth Claiborne Royall, of Goldsboro and Washington, D. C., and George Claiborne Royall, Jr., of the Army overseas; one brother, Ed B. Royall of Goldsboro; and two grandchildren, Margaret B. Royall of New York City, and Lt. Kenneth C. Royall, Jr., of the Marine Corps in the Pacific.

Mr. Royall was born in Goldsboro, the son of the late William Royall and Margaret Blythe Royall, formerly of Chesterfield County, Va.

A leader in the town's civic and business life, Mr. Royall was the first president of the local Chamber of Commerce. He was the first president of the Goldsboro Daily Argus and chairman of the board of directors of the Goldsboro Hospital for fifteen years.

He was a delegate to the St. Louis Democratic Convention in 1940. Mr. Royall was a member of the vestry of St. Stephen's Church for over sixty years and served as senior warden for more than fifteen years. He was superintendent of the Sunday School for twenty years; was on the executive committee of the Diocese of East Carolina for many years and attended all Triennial Conventions of the Episcopal Church as a delegate from Eastern Carolina for fifteen years. He was senior warden for years of the Bath Episcopal Church, the oldest church in the state.

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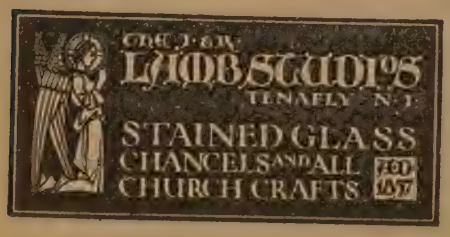

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THOUGHTS FOR THE THOUGHTFUL

"Creeds are human versions of divine truth."

"The Gospel of the Cross is no gospel to those who will not take up their cross and follow Him."

"The greatest thing a man can do for his Heavenly Father is to be kind to some of His other children."

Foundations which have to bear the weight of an eternal life must be surely laid. Character is to wear forever; who will wonder or grudge that it cannot be developed in a day?

—Drummond.

Half the world's quarrels spring from misunderstanding, not malice. We ought to remember it when our hearts are inflamed with the report of national wrongs or national oppression. "Through ignorance they did it."

—Selected.

All round the rolling year, both night and day,
A ceaseless voice ascends from those who pray
Thy will be done on earth as now in Heaven,
Unto our souls a perfect choice be given.
All round the rolling world, both night and day,
A ceaseless answer comes to those who pray;
By shattered, crossed plans and fruitless pains
Thy Heavenly Master Thine allegiance claims.

As a rule men will give time, strength, money, influence, unto God—all and everything else—before they will surrender unto Him their will. It is the last, best gift, without which the others are of little value in His sight.

—W. F. Shaw.

The Resurrection is a supreme revelation; it shows what God can do for man, and what man is capable of receiving from God. But this revelation is made in the Person of One Whose life constrained those who knew Him to feel that in His case the final victory of death would be incredible. "It was not possible that He should be holden of it." And it is through a fellowship of life with Him that we grow into an assurance of immortality like that in which He lived and died.

—Dr. James Denney.

The hope of immortality has to be won by every man for himself as he welcomes the love of God, fights the good fight and experiences the power of the resurrection of Jesus.

—Selected.

"It is easier to criticize the best thing than to accomplish the least thing."

The infallible receipt for happiness is to do good; and the infallible receipt for doing good is to abide in Christ.

—Selected.

If we would think more of the work to which God has called us, each one, and less of ourselves—if we would remember that God's work can be done only through that willing self-sacrifice which is the very seal of the Christian life, then indeed would we be in the way of hastening the Kingdom of God.

—Bishop Bernard.

Pillow where lying
Love rests its head,
Peace of the dying,
Life of the dead;
Path of the lowly,
Prize at the end,
Breath of the Holy:
Saviour and Friend!

By words and works we can but teach or influence a few; by our prayers we may benefit the whole world, and every individual in it, high and low, friend, stranger, and enemy. —Sel.

Since the cross is the place where God's wisdom meets and replaces man's ignorance, where God's power meets and replaces man's weakness, where God's love meets and replaces man's hostility, where God's holiness meets and replaces man's depravity, it cannot be something chiefly to be understood but must forever be the symbol of truth to be experienced.

* * *

BISHOP ENTHRONED IN RUINS OF COVENTRY CATHEDRAL

On Saurday, February 20th, an event occurred which has some symbolic significance in the history of British wartime religion.

It was the enthronement in the ruins of Coventry Cathedral of a new Bishop for that diocese.

Coventry Cathedral was destroyed by enemy action in November, 1940. The walls of the great church still stand open to the sfiy, and great heaps of rubble mark the course of the once noble arcades. On a temporary altar a Cross has been erected consisting of two charred beams from the burnt church, while a simple processional Cross has been made from three great nails also salved from the ruins.

The Bishop-Elect, Dr. N. V. Gorton, was greeted at the entrance by the Provost, who informed him that "the cathedral church had been laid waste and its outward glory had departed for a season". To this the Bishop replied: "Our Lord has said, 'In the world ye shall have tribulation: but be of good cheer; I have overcome the world". Later the Bishop added: "It is my heart's desire that this cathedral church should rise again."

The Bishop was enthroned in an episcopal chair erected in the Crypt, after which the procession reformed and the service was completed in the neighboring Church of Holy Trinity.

The Bishop was greeted by Free Church ministers in the course of the service.

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Vol. 109—No. 21 27 MAY 1943

The Southern Churchman

Grace and Holy Trinity Church, Richmond, Where the Council of the Diocese of Virginia Met This Week

A NATIONAL CHURCH PUBLICATION

The SOUTHERN CHURCHMAN

Rev. Beverley M. Boyd, Editor
Rev. G. MacLaren Brydon, Associate Editor
Mrs. R. Tate Irvine, Associate Editor
Mrs. Conrad H. Goodwin, Associate Editor

CATHOLIC FOR EVERY TRUTH OF GOD, PROTESTANT AGAINST EVERY ERROR OF MAN

The Rev. Beverley M. Boyd, Rector of Grace and Holy Trinity Church, Richmond, Host to the Diocesan Council.

UNITED CHURCH CANVASS OPENS WITH CITY WIDE SERVICE

Columbus, Oho.—A United Church Canvass is being held in Columbus this month (May) with Protestant and Jewish Churches participating. A Canvass office has been set up in Trinity Episco-Phelps Sokes, Jr., rector of Trinity, calls pal parish house. The Rev. Anson it "One of the most significant projects in the history of the life of Columbus." He says that approximately half the churches in the country will engage in the canvass to raise their budgets, and that the rest of the churches will present no financial objective but "are joining in a broad spiritual movement to bring before the city the importance of religion and the Church."

The effort opened with a city-wide service in Broad Street Presbyterian Church on May 5.

* * *

A "PLUS" GIFT

Houston, Texas.—Declaring "I know you can make better use of it than I," Dr. Carl H. Rulfs, Churchman of St. Augustine, Texas, has sent to Bishop Quin a sizable check covering his income from professional calls made on Ash Wednesday and Sundays during Lent. Here's an unusual example of Curch loyalty. The gift was a "plus" to Dr. Rulf's regular pledge, too.

* * *

WESTERN NORTH CAROLINA

Church of the Transfiguration Enlarged and Beautified

Asheville, N. C.—For many years there had stood close to the bank of the Rocky Broad River, on a highway running through a steep mountain gorge, the picturesque Church of the Transfiguration, Bat Cave. An increase in the size of the community has both demanded and made possible the enlargement and beautification of the building.

Sunday, May 2, marked the culmination of nine months' effort, resulting in a rebuilt altar, a new altar rail, an enlarged sanctuary, choir stalls, new pews, an enlarged and well-equipped sacristy, and the ceiling of the nave. At the invitation of the priest-in-charge, the Rev. Frank A. Saylor, the dean of the Convocation, the Rev. Arthur W. Farnum, blessed the new appointments and preached an appropriate sermon. Other diocesan clergy assisting in the service were the Rev. G. Mark Jenkins, the Rev. James B. Sill and the Rev. Albert P. Mack.

* * *

ONE HUNDRED YEARS OLD

Middleburg, Va.—Emmanuel Church, John's Parish, Middleburg, Va., Rev. D. Campbell Mayers, rector, is to commemorate its 100th anniversary on Sunday morning, May 23. The Rev. Arthur B. Kinsolving, D. D., rector emeritus of St. Paul's Church, Baltimore, is to preach the sermon. Dr. O. A. Kinsolving was for 18 years the rector of Emmanuel. Mr. Mayers has served the parish for 22 years.

Chancel of Grace and Holy Trinity Church, Richmond

Vol. 109 No. 21

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HAVEN

By J. W. KENNEDY

OUR FATHER, we pray for the Spirit of our Lord Jesus Christ, which is Love, to dominate our hearts and minds, and the hearts and minds of all men everywhere. Amen.

What do we mean when we pray for the Spirit of Love to "dominate our hearts and minds"? That God's kind of love will be so overwhelmingly strong within us that anything contrary to that love will not have a chance to get sizeable enough to control. When we are dominated, we are under the control of something bigger than we are from which we cannot escape. When that control is the Spirit of Christ, we do not want to escape. How does Christ dominate our hearts and minds? He must first win the battle against our heart's selfish desires. Only as we surrender—hold out no longer—yield ourselves to Him—will our heart's chief concern be for God and others before self. When our feelings—our emotions—are in His guiding hands, all but love will be held back—prevented from getting through. He must, second, win the battle against our mind's stubborn know-it-all-ness, which is a serious form of blindness. The intent of the mind must begin to revolve around a new set of values. When the mind of Christ begins to penetrate and bring light and understanding to our minds—all a part of God's mind—then it is that sights and thoughts will be related to the heart and both working together will bring a harmonious and complete response—a new kind of sensitiveness—where God in Christ in love will begin to mirror the utmost qualities of our being. When Christ and His Spirit of love dominate our hearts and minds, we will no longer feel except by the means of love or think except by the vision and perspective and windows wide open which love brings. That is why we have promised to pray this prayer daily and so record in our **Spiritual Diaries** and to keep pondering the implications of it as we earnestly desire and seek the answer.

THIS PRAYER is needed by individuals and by families. One of the most poignant stories I have ever heard was told yesterday by the Judge of the Juvenile and Domestic Relations Court. A broken family and one child was the substance of his story. The boy had been shuttled back and forth between father and mother, and at last the court was to decide which parent was to have the custody of the child. The little boy, age 9, was given to the mother who was the better able of the two to care for him. But the Judge, before announcing his decision, asked the child a question: "Which of your parents do you really want?" The little fellow looked the Judge straight in the eye and said: "I want both of them." About 90% of all the separations and divorces and broken homes come from a lack of Jesus' kind of love. There is too often more love of self than love of the home or the members of the household. We can never hold what is or should be precious until we have found the answer to this prayer. No one is ever too far gone to pray the prayer and get God's answer provided he does his share as God directs. But we cannot hold back on our surrender. To dominate means literally to have over-all direction and control. This means holding back that which might prevent love's control.

That is why we witness so much backsliding. When this happens, we have failed to let Christ dominate some area of our lives. When we remember the disciples, "it looks as though Jesus deliberately selected people exactly like ourselves, lest we should say, 'I'm not good enough; you want someone better than me, try Alfred' ". The disciples never did quite turn into "stained glass windows of courage, wisdom, and piety", but they did finally achieve that state where Christ came first and self came last, and God's word was above all and final. Thus they were given power, the only kind of power that so far has changed men—

(Continued on page 10)

This Week

VISION AND ACTION 5
By the Rt. Rev. Ernest Milmore Stires, D. D., L.L. D., D. C. L., Retired Bishop of Long Island.

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MAY

1—Saturday.
2—The First Sunday after Easter.
9—The Second Sunday after Easter.
16—The Third Sunday after Easter.
23—The Fourth Sunday after Easter.
30—Rogation Sunday.

* * *

COLLECT FOR THE FOURTH SUNDAY AFTER EASTER

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

To the Great Army of

SHUT-INS

League of Intercessors

Praying Hands

THE BEATITUDES OF THE GOSPEL

(St. Matthew 5)

The Eight Rules for Happiness put into simple verse as an aid for humble souls who desire to "think on these things."

Blessed are the poor in spirit,
Mendicants who crave.
Keepers of the Kingdom's secret,
"Self can no man save."

Happy are the poor in spirit.
Happy they who mourn.
Comfort, strength they shall inherit,
Seemingly forlorn.

Blessed are the poor in spirit;
Blessed are the meek.
Earth's deep mysteries they ferret,
Find, because they seek.

Happy are the poor in spirit.
Hungering and athirst,
Righteousness they win, to share it,
Putting first things first.

Blessed are the poor in spirit,
'Mid men making peace.
Dangerous, but still they dare it.
"Sons" make hatred cease.

Happy are the poor in spirit.
Merciful and kind.
Mercy is their crown. They wear it.
Mercy they shall find.

Blessed are the poor in spirit;
Blest are the pure in heart.
Discipline severe they bear it,
Seeing God their part.

Happy are the poor in spirit,
Scorned, misunderstood.
Stedfast, brave,—they do not fear it
For the sake of God.

Blessed are the poor in spirit,
Souls of sterling worth.
Christ Himself will make them hear it,
"Light and Salt of Earth."

—Percy Foster Hall.

A PRAYER FOR THE JEWS

Dear Father of us all, we lift up before Thee Thine ancient people, the Jews, who gave us our first knowledge of Thee and to whom, in thy Providence, we owe our Saviour. Grant that in the cruel injustices from which they are suffering they may feel underneath them the everlasting arms, and help us, who call ourselves Christians, to show them, in this their need, such love and understanding, that in our lives they may see reflected the beauty of their Messiah and may be drawn to worship Him, in whose name we make this petition. Amen.

A Sermon Preached at the Sesqui Centennial Anniversary Service of Christ Church, New York City, on April 4th, 1943.

Vision and Action

By ERNEST MILMORE STIRES

"I saw a new heaven and a new earth."
Revelation XXI:1

WE ALSO CAN SEE a new heaven and a new earth; a new vision of God's will for all mankind, and a new resolution that His purpose shall be fulfilled.

In such a time this parish was born. George Washington was about to begin his second and last, term as president. Three million people "armed in the holy cause of liberty" had been vouchsafed a vision of a new heaven and a earth, had endured painful hardships, and had won a victory not only for the new republic but for the world. Only a few years ago the present Archbishop of Canterbury declared in this city that if England had not lost her American colonies she would later have lost all her colonies. The mother country learned a needed lesson, and caught a new vision of God's will for all His children.

The men who founded this parish had marched with Washington, had suffered and triumphed with him, and were now supporting him in his effort to guide the frail ship of state amid the perils that threatened disaster.

The dangers of war were no greater than those of the peace that followed. The ablest men who assembled in Philadelphia to draft a constitution for the new nation often despaired of success. Sectional jealousies threatened failure. The patience of Washington, the courage of Hamilton, the calm statesmanship of Franklin, the increasing realization that the free government they were attempting to create would, if successful, be an inspiration to the whole world, brought a reluctant victory. Reluctant, because sincere patriots still doubted whether the dream could be realized and the hope fulfilled.

THE HEART OF THE NATION was sound; the spirit of the people responded to the vision of true liberty under just law; and the noblest experiment in government ever made gave early proof of its wisdom and success. Later, Gladstone declared that the American Constitution was the greatest document which had ever come at one time from the mind of man. It was not accomplished easily. It represented many sacrifices, sectional and personal, for the sake of the common good. In the end it rose above all selfish considerations. It was wise and just; and kindled the brightest hope that had ever shone on the path of human government. Let it be asked at once that if so much could be accomplished under such difficult conditions why should any man be doubtful of the closer federation of the world when the present struggle has ended? Where there is a will there will be a way.

The problems in Washington's time were: the need for unity at home; the desire for approval and cooperation abroad; and the building of these hopes upon permanent principles inspired by religion and morality. Washington himself had declared. "Let us raise a standard to which the wise and prudent may repair. The event is in the hands of God." In that spirit the war was won, and in that spirit the greater battles of the Peace were also won.

It is unnecessary to recall at this time the reasons why, after winning the first World War, we lost the Peace. Let it suffice to point out that the world was not ready for a real peace. No adequate preparation had been made in the minds, hearts and souls of national leaders, or, equally important, in the masses of the people in each nation. Consequently, unintelligence prevailed, national selfishness appeared,—robbing the document of any real strength and planting the seed of future misunderstanding and war. We are all saying it must never happen again, but it will happen again if we do not quickly and adequately plan to prevent it, and in our time "Raise a standard to which the wise and prudent may repair."

The wise and prudent are an overwhelming majority in every great nation today. They have a wisdom born of the tragic failure of Versailles, which met too late, when mutual sympathies had cooled and partisan politics robbed the dead of their glory and robbed the living of their hope. Today the multitudes in almost every nation, certainly in the United Nations, are inspired by the highest hopes which have ever encouraged mankind. Moreover, the millions of men in the services of the United Nations are resolved that this fight for democratic ideals shall result in democratic realities, and that, this time, no late or stupid or selfish conference shall crown their victory with shameful defeat.

IT IS THE HOME FRONT, however, which will largely decide what action shall be taken. Are we aware that at this juncture in a world-wide struggle a great weight of responsibility is shifted from the fighting forces and rests upon us here at home?

A few weeks ago Sir Stafford Cripps delivered an address at Aberdeen University in which he urged immediate consideration of the basic principle of priorities for world peace. He warned against waiting for the inevitable period of war weariness after the struggle, a hopeless atmosphere in which to plan for a great future. He recalled the high hopes which profoundly moved mankind on the first Armistice Day, and also recalled Winston Churchill's description of what happened later as "The Broken Spell".

There is little need for emphasizing here the priorities for a just and durable peace. Obviously, "We must have a strongly planned cooperation between the United Nations", says Sir Stafford Cripps; "A world economy based not on scarcity and starvation, but upon plenty and happiness, and a means of giving the world a degree of effective security in which we can exercise the arts of peace rather than those of war". It can be done. We have the power if we care to use it.

The possession of power entails heavy responsibility. Our country is in many respects the most powerful. How shall our resources, moral, material and spiritual be used? Surely there comes to us from Him from whom all blessings flow a call for high moral leadership, an appeal that we use in one of the high moments

of all time, the blessings He has bestowed for the saving of His world.

TODAY THE SUPREME duty of the Home Front is to make effective what we have already created. On August 10, 1941 the President of the United States and the Prime Minister of Great Britain signed the Atlantic Charter, which binds its signatories not to seek aggrandizement. It pledges restoration of independence to those deprived of it. It provides for equal opportunity of economic well-being. It promises "to all the men in all the lands" a peace which will assure them of safety within their own boundaries; it pledges also a determined search for peace based on a permanent system of general security. Back of it all stand the Four Freedoms outlined by the President, echoing the Bill of Rights of our Constitution, and providing the first bill of rights of the United Nations,—guaranteeing to all peoples freedom of speech, freedom of religious worship, freedom from want and freedom from fear.

On the first of January, 1942, we began to see the vision of a new earth. On that day we had the promise of twenty-six nations that they would endure together the inevitable trial of war to the end, and they pledged themselves to bring forth from it a new world. That pledge was called the Declaration of the United Nations and it created the United Nations. If we understand and value this new life we shall help it to increase, we shall make what we have created effective.

In July, 1776, only a few years before the founding of this Parish, John Adams wrote to Abigail Adams on the day after our great Declaration was adopted, expressing such unbounded joy that he said, "You will think me transported with enthusiasm, but I am not. I am well aware of the toil and bloodshed and treasure that it will cost us to maintain this Declaration, and support and defend these States. Yet through all the gloom I can see the rays of ravishing light and glory. I can see that the end is more than worth all the means; and that posterity will triumph in that day's transactions, even though we should rue it, which I trust in God we shall not."

THEY DID NOT RUE IT. Posterity did triumph. They had a new vision of God's purpose for mankind and history records their beginning of the creation of a new world. Today we are summoned to carry forward their work; to prove the value of what they did for us by giving it to the world; and to prove ourselves worthy of their sacrifices by the consecration not only of our sons and our substance, but of ourselves here and now on the Home Front, to make our new Declaration and our federation of like-minded nations effective and victorious. It can be done again, and it will be done when we catch the meaning of God's purpose, and obey the vision.

We are fully aware that already some of the terms of the Peace are being discussed by high officials of Great Britain and the United States. We are informed that similar discussions will be arranged with Russia and China. It is encouraging to note a disposition to discuss the character of the Peace while the War is being waged, but the present method of discussion involves two serious perils,—that of disposing the other members of the United Nations to think that a dotted line is being prepared for their compliant signatures, not a democratic proceeding; and the other peril of thus postponing the calling of a duly constituted assembly of the representatives of all the United Nations, perhaps until after active warfare has ended.

Delays are dangerous. Every man can review his own life and discover that his most serious mistakes have not been caused by rash and precipitant action but by hesitation and delay. It is quite true that the war may last another year or two. It is also true that it may end within a few months. Only those who were in France in the summer of 1918 know how general was the certainty of the army that the war would last another year. We are wisely prepared for continued war in 1944 and longer. Who will say that we are prepared for its end within a few months? It is dangerous and stupid not to prepare for the possibility of its sudden ending. And there is but one way in which to prepare,—our government should take immediate steps for convening quickly the duly chosen representatives of the United Nations to consider the essentials of a just and durable world peace.

The four freedoms are invaluable. But freedom of speech easily degenerates into talk that says nothing. Freedom of religion too easily evades leadership when the struggle of a nation is the most moral and spiritual crusade the world has ever experienced. The freedom of the press may be largely devoted to giving us the best news-service in the world and fail to give Congress and the Nation a timely warning to prepare to tell the world **how** we propose to use the victory which already we believe is ours.

Never in history has there been such a dangerous delay. What can be done to awaken our own country to a quick consciousness of the peril? Two steps could be taken whose effect should be immediate. If the great daily papers of this city should undertake to arouse the press of this country, the effect upon the government and the nation would be dynamic. If the spiritual leaders of our Church should invite the cooperation of other religious leaders in order that Religion might inspire prompt obedience, the result would be tremendously encouraging.

In fact, when representatives of the United Nations shall meet,—their number ultimately increased, let us hope, to include representatives of every nation,—there should be in session, at the same time and place, a Conference of representatives of the Churches whose privilege and duty it must be to bear witness to ideals of truth and justice, of wisdom and love, and of mercy where mercy can heal and save. It should further be the duty of religion to remind us that "nothing is settled until it is settled right", and that the Conference of the United Nations shall not end until the pledges of the Atlantic Charter have been fulfilled. The Church, in its inclusive character, can without interference, without presumption, largely represent the conscience of America, and perhaps of the world, providing an atmosphere in which moral greatness might be achieved.

When this parish was founded one hundred and fifty years ago by men who served with Washington and with him won the freedom of this new world, it was their conviction that they had fought for the preservation of the Kingdom of God on this earth, and they built a church to further strengthen that Kingdom, and they named it for the most inspiring Leader the world has ever known, the divine Saviour and Lord.

TODAY, ONCE MORE, "The Son of God goes forth to war, a Kingly crown to gain". Today the founders of this parish hand on to their children of the third and fourth generation the flaming torch of loyalty to God and Country. This can be no quiet conventional birthday celebration. You hear a call which

(Continued on page 9)

EDITORIALS

"The Church Must Go On."

"Forward Today" the monthly bulletin of the Forward Movement issued by the National Council, quotes a timely statement made by Bishop Washburn of Newark.

Bishop Washburn warned that war efforts must not be permitted to interfere with the Church's work. He declared that the Church is a vital part of the war effort, particularly essential just at this period. We quote a part of Bishop Washburn's statement:

"This is no time to take a vacation from the Church, despite our many patriotic tasks. These other tasks are also important to our war effort, but they should be taken on as additional duties and not in place of our Church work. Even the State recognizes that the Church must go on, and exempts clergymen from service."

We believe we understand what Bishop Washburn means by this last statement but we are afraid the negative note leaves an unfortunate impression. The State does not merely exempt the clergy from service, but urges them to take service in the armed forces. It is estimated that ten thousand Chaplains will be needed to minister to the approximately eleven million men that will be called into service before this war is over. The Armed services recognize the place of religion in its vital role of strengthening the morale of the troops. It has been the writer's privilege to visit about fifty camps and air bases and the work of the Chaplains is highly regarded. The simple spire of the army Chapel rising above the surrounding buildings is a comforting sight. From first hand knowledge we know that the Chaplains are carrying on a splendid work. The Church goes on in the armed forces. This is a positive recognition of its value by the State.

We appreciate what Bishop Washburn said about the home part. Every rector is plagued with the excuse, "I am so busy in war work I cannot help you out this time". It is the old excuse in a new guise—the Church comes second. As the Bishop warns we cannot be a happy people and get the most from our Christian faith, unless we put it first. Surely as Christians we are sensitive to the fact, without the spiritual values that our Christian religion emphasizes, we cannot expect to win a lasting peace.

Do your war work, and do it with the best use of your talents. But remember "the Church must go on." The men in the armed services see the Church at work. It would be a shock to them to discover that we at home had let down. The Church at home must go on also.

The Presiding Bishopric.

The writer has been constantly on the road since the middle of January, so this is a belated second to the suggestion made by the Bishop of South Florida, that the present Presiding Bishop be continued in office for another term. We recognize three things that such a suggestion entails. The first is that it is asking the Diocese of Virginia to make a real sacrifice. But we know that Virginia is willing to do that if it serves the common cause. The second thing is that it asks the present Presiding Bishop and his family to make a real sacrifice. Having had a little experience in travelling, we know something of its difficulties and also the burden that it places upon one's family. But we know Bishop Tucker, and know that he is willing to make any sacrifice personally that will serve a useful purpose. The third thing such a proposal requires is a change in the by-laws of the Church. This we understand can be done by action of our General Convention.

We feel that there is no greater Christian Statesman in this country today, than Henry St. George Tucker. In view of the war, and the long period of readjustment that will follow the close of hostilities, we would like to see our Church led by a man of the breadth of vision and understanding that are the possession of our present head. So the Southern Churchman gladly endorses the suggestion made by Bishop Wing of South Florida.

This suggests one other thing. The Kansas City Convention adopted an amendment to Article I of the Constitution stating that the General Convention may establish a See for the Presiding Bishop. This will be acted upon finally in Cleveland. We have been a bit skeptical of such action. But having seen the effects upon the Diocese of Virginia caused by the long absences of its diocesan, we are almost ready to vote for this proposal. We are opposed to the establishment of anything resembling a hierarchy, but for all practical purposes, we believe such a step would be in the right direction. The views expressed are solely the writer's, and in no sense reflect the views of the Diocese of Virginia. We trust we may hear from some of our subscribers on this very vital question.

"Anti-Semitism Triumphant."

In a lead editorial in "The Protestant" current issue, we find that the writer states:

"In the vault of an organization that prides itself on its record of successfully combating anti-Semitism lies a copy of a confidential poll of public opinion taken in December, 1942. This scientifically conducted survey reveals that Jews, more than any other, 'religious, national, or racial groups', in this country, are viewed as a threat (menace) to America. In the East, the Jews lead the Germans by six per cent, the Japanese by five per cent, and the Fascists, who are also listed as a group, by fourteen per cent in this poll."

We do not know where the writer of this editorial got his figures. We cannot vouch for the accuracy of them. We do know that they present an alarming picture even if partially true. This is fertile soil for the seeds of Fascism and Hitlerism.

(Continued on page 9)

Dr. Henry D. Chadwick Urges Disuse of Common Communion Cup

THE GOVERNING BOARDS of the churches that still cling to this unsanitary custom (the common cup) should adopt a method of administering the Sacrament that would be in conformity with well established laws and our knowledge of good hygiene, said Dr. Henry D. Chadwick, former Health Commissioner of Massachusetts and now head of the Cambridge Tuberculosis Sanitarium, in addressing the annual meeting of the Massachusetts Tuberculosis League on April 29, 1943.

Dr. Chadwick said, "Health Education is too broad a field for me to discuss today except to speak of one source of infection that we, as individuals, should bring to the attention of the clergy of certain denominations so that this menace to health could be avoided. The danger of spreading tuberculosis by the use of the common Communion cup has been minimized, overlooked entirely or not given the serious consideration that it deserves. In churches where this custom is practised it affords a direct means of transferring tubercle bacilli from the lips of a tuberculous communicant to other individuals who subsequently drink from the same cup. There is a definite hazard in such a procedure. The common drinking cup long ago was legislated out of existence. Churches should not disregard the well established laws relating to health and hygiene. Sections 8 and 21 of Chapter III of the General Laws of Massachusetts provide that to prevent the spread of communicable diseases, the Department of Public Health may prohibit the hotels and public places, vehicles or buildings as it may designate, the providing of a common drinking cup and may establish rules and regulations for this purpose. The governing boards of the churches that still cling to this unsanitary custom should adopt a method of administering the Sacrament that would be in conformity with well established laws and our knowledge of good hygiene.

"I was led to bring this matter to your attention by an article entitled, 'Pulmonary Tuberculosis Resulting from Extra-Familiar Contacts' by Drs. C. W. Twinam and Alton S. Pope, published in the November issue of the American Journal of Public Health. It is based upon a study made to determine the source of infection of a group of cases of pulmonary tuberculosis reported in a Massachusetts town of four thousand population. In the course of three years in this community five cases of pulmonary tuberculosis developed in young women between the ages of sixteen and twenty-six. Three of the girls had positive sputum when diagnosis was made. Four of them sang in the choir which was composed of fifteen members, ten of whom were young people. The fifth patient was not a member of the choir but attended the Church, social functions and Sunday School. Careful study by X-ray was made of the families of these patients to find, if possible, the sources of infection in the homes of the patients, but in no instance was another case found. Two of the five patients died, two recovered after prolonged treatment and one is still under treatment. The source case of this group was probably one of the two choir members who, when discovered, had positive sputum. The opportunities for transmission of infection were frequent, intimate contact facilitated droplet infection and the use of a common Communion Cup were ways in which it could have taken place. Not one of these possible means of transferring tubercle bacilli from one to another could be eliminated. We must acknowledge, however, that the most direct one was the use of the common Communion Cup and in the interests of the public health this method should be superseded by one that would eliminate the possibility of such an unfortunate occurrence."

COMMENTS

By GARDINER M. DAY

Rector of Christ Church, Cambridge, Mass.

WE CALL ATTENTION to the statement of Dr. Henry D. Chadwick, former Health Commissioner of Massachusetts and an authority on the treatment of Tuberculosis, which appears above. Many states, among which as Dr. Chadwick points out Massachusetts is one, have laws forbidding the use of the common cup in a public place and yet many of our churches continue to use the Common Chalice. It seems highly unfortunate, to say the least, that the Church, instead of leading in applying the laws, seems to ignore them. Many of our parishes cling to the common cup simply because the Rector does not want to be responsible for an illegal, though valuable usage. At the General Convention of 1937 a motion legalizing the administration of the Holy Communion by the method of intinction was passed by the House of Deputies, but failed to become a law of the Church because the House of Bishops did not concur because of "the lateness of the hour". (1937 General Convention p. 278.) At the 1940 convention, the Committee on the Prayer Book presented the resolution making legal both administering of Communion by intinction and in one kind, and again the motion was passed by the House of Deputies, but again the House of Bishops instead of concurring, referred the resolution to "the Committee on the Administration of the Holy Communion appointed for this purpose, with the request that they report to the next General Convention and that the House of Deputies be so advised." (1940 General Convention p. 313.)

Let us hope that the Committee on the Administration of the Holy Communion will take note of the statement of Dr. Chadwick which we know is shared by many doctors, and bring in a report recommending that the House of Bishops concur with the desire of the Deputies as expressed in the last two conventions that the administration of Communion by methods that will eliminate unsanitary contagion be made legal in the Church.

* * *

HAVEN

(Contineud from page 3)

the power of self-forgetting love.

In case you may have forgotten, this kind of love—the love of God in Christ—expressed in human terms by Paul—consists of such easily understood parts as: Patience and kindness, no envy or boastfulness, no airs of any kind, no rudeness, no insistence on rights, never any anger or uncontrolled temper, never any resentment, never happy over injustice, happy only with truth; it bears all, believes on, hopes ever, endures always. **This kind of love will never die out.**

Pin yourself down during the next ten minutes or so and find how near to such a life of love you were yesterday. God gives us all another chance today to redeem the past. Neglect it not if you desire the dawn.

BOOK REVIEWS

By the Rev. F. J. Warneke

BOOKS RECEIVED

"IF THEY DON'T COME BACK," by H. Adye Pritchard. To be reviewed.

"THE MEANING OF REPENTANCE," by William D. Chaberlain, Westminster. Te be reviewed.

"ONE LORD, ONE FAITH," by Floyd V. Filson. Westminster. To be reviewed.

"TOWARDS BELIEF IN GOD," by H. Farmer. Macmillan. To be reviewed.

"QUESTIONS AND ANSWERS CONCERNING THE JEW," Anti-Defamation League of B'nai B'rith, Chicago, Ill. Factual answers to many current and anti-Semitic lies.

"THE MINISTRY OF THE REV. JOHN W. CHAPMAN, D. D.," by Mrs. John Chapman. Church Missions Publishing Co., Hartford, Conn. 25c. Anecdotes of the experiences of one of the pioneer missionaries of the Church in Alaska.

"SUGGESTED NEXT STEPS IN LATIN AMERICA," by Forrest L. Knapp. The World's Sunday School Association, New York City. The title indicates the contents. Useful for following up the present study class work on Latin America.

"NEW EYES FOR INVISIBLES," by Rufus Jones. Macmillan. To be reviewed.

"HERITAGE AND DESTINY," by John A. Mackay. Macmillan. To be reviewed.

"SIGNS OF PROMISE," by Frank S. Hickman. Abingdon-Cokesbury. To be reviewed.

"IN DEFENSE OF GOD," by John L. Travis. Published by the author, Savannah, Georgia. $1.50. Despite its unfortunate title, for God doesn't need any defense, this is an interesting little book of comments on various often misunderstood passages of Scripture, presumably for use by lay people in teaching Bible Classes. The author has been for twenty-three years such a teacher.

"CHRISTIANITY AND CIVILIZATION," by H. G. Wood. Cambridge University Press. To be reviewed.

"GOD'S UNSPEAKABLE GIFT," by P. F. Haines. Zondervan Publishing House, Grand Rapids. 124 pages. 1.00. An evangelical presentation of "The Jesus Paul preached." Uncritically uses proof-text method "type" and "symbol."

"THE CHRIST WE KNOW," by Lars P. Qualben. Thomas Nelson and Sons, New York. To be reviewed.

"IN THE STORM," by Leslie F. Church. Abingdon-Cokesbury Press, Nashville. To be reviewed.

"WHAT IS RELIGION DOING TO OUR CONSCIENCES?" by George A. Coe. Scribners, New York. To be reviewed.

"DO YOU KNOW LABOR," by James Myers. John Day, New York. To be reviewed.

* * *

EDITORIALS

(Continued from page 7)

Anti-Semitism will not become triumphant in this country, if you and I as Christians play the parts we should. We appeal to our readers to be more than careful in guarding against growth of Anti-Semitism. It was from Judaism that our Christian faith comes. May we learn to live in peace and mutual respect for the modern disciples of Judaism. There are points of irritation, but there are also areas, wherein common purposes become merged. May we seek the latter, and help ease unpleasantness of the former.

* * *

VISION AND ACTION

(Continued from page 6)

you will not disobey. The whole Church must hear it; the Press must repeat it,—until the Government and the Nation hear the striking of the hour of sublimest opportunity ever given to mankind.

Is the problem so vast, so important, that you, as an individual feel helpless to be of real service? That will be the temptation of many. Do not yield to it. Cannot this parish, and every parish represented here, at least through their Rector, Wardens and Vestrymen, pass such a Resolution as this:

Whereas the United Nations have successfully bound themselves together for the winning of the war for human freedom, and

Whereas nations are closer when facing a common danger, therefore be it

Resolved that the Government of the United States should take immediate action for assembling representatives of the United Nations for considering the essential terms of a just and durable peace.

Let us do something, and do it quickly. God will bless our efforts to help Him to win His world. His will for mankind is clearer, more loving, more inspiring than ever before. In this new vision of heaven, this new understanding of the purpose of God, we also see a new world in the making, and an hour of greatness strikes for those who hear and obey.

Millions of our lads have laid their lives on the altar of God and Country. They are serving in every continent, on land, on sea and in the air with as sublime courage, as amazing endurances, as high distinction as history has ever recorded. Some day they will return in triumphant honor. How shall we of the Home Front meet them? Shall we be ashamed, as men whose hesitations and delays would rob them of their victory and let their dead die in vain? Rather let us greet them as their comrades who here at home have fought to consolidate their gains, and to guarantee to the world those freedoms for which our country pledged its sacred honor, and which our sons paid for with their lives. We must not—shall not—fail them.

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life,

Rejoice, whatever anguish rend the heart,
That God has given you a priceless dower,—
To live in these great times and have your part
In Freedom's crowning hour.

That ye may tell your sons who see the light
High in the heavens—their heritage to take—
'I saw the powers of Darkness put to flight;
I saw the Morning break'."

A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

THOUGHTS OF HEAVEN

Life changes all our thoughts of Heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place;
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes more near.
It grows more real day by day;
Not strange or cold, but very dear—
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own.

—Robert Browning.

* * *

For the Southern Churchman

THE JOURNEY OF THE FLOWER QUEEN

Leila A. Pilcher

Do you like secrets? I do. Our Heavenly Father has many secrets and sometimes He shares them with us. The story I shall tell you is about one of these secrets.

For days and days Old Man Winter had sent his chilling messenger, North Wind, down the garden path, touching with icy fingers the last courageous blossoms, and chuckling with glee as their pale pink and white petals were driven before him. In a sheltered corner of the garden stood the queen of all of the flowers. She had put on her dark brown winter coat, but when North Wind puffed out his cheeks and blew with his might, she held tight to her seed pod. She had been happy in the Garden of Today and was not axious to make a change, although she knew the time was near when she to must make the journey into the Garden of Tomorrow.

Then one sunny morning South Wind stole softly into the Garden of Today, and whispered to the queen of the flowers "Come with me, be not afraid and I will take you into the beautiful Garden of Tomorrow." Holding tightly to South Wind's hand, the flower queen let go of her seed pod and started on a long journey. They travelled over fields and across a wide dark river. The flower queen became tired, so South Wind laid her down very gently in the warm soft lap of Mother Earth, and pretty soon she was fast asleep.

She must have slept a long, long time; and then one day she heard a voice saying "Little seed, it's time to wake up." The Flower Queen felt very queer inside, she rubbed her sleepy eyes and tried to stretch herself. To her surprise she found the winter coat she had on when she went to sleep was too tight, she could scarcely breathe in it. "Dear me," she said, "this will never do, I must have grown while I was asleep." She stretched and stretched until her coat popped wide open. Then she stood up and her little head came right up out of the ground. She looked around and saw the trees and the grass and the birds, but best of all she saw the beautiful sun. "I shall grow and grow until I reach the sun," she said. As she was growing a yellow butterfly paused a moment to peep into her lovely heart? and exclaimed in wonder, "Who are you? You are the most beautiful flower I have ever seen." The flower queen replied, "Why, don't you know me? I used to live in the Garden of Today." "But," said the butterfly, "you are much more beautiful than you used to be." "Oh," said the Flower Queen, "that is because of the Gardener. He takes such good care of us. He has driven out all the canker worms that used to nibble at our hearts and no blight ever comes near us. We are never too hot, nor too cold, and no one is ever cross or tired, and the Gardener says that if we wish to we may all become perfect flowers."

Of all people Jesus knew more than any one else of our Heavenly Father's secrets. After the wicked soldiers had killed Jesus and He had been buried, He came back, you remember, and told His friends that after awhile He would go away again and He would make a place for them. He has a special place for each one of us, and He has all kinds of flowers in His garden. Some of them are grown up flowers, and some are little boy and girl flowers and some are baby flowers.

Some day South Wind, with her golden hair and soft white robe, will come and take us by the hand and lead us into the Garden of Tomorrow. And we shall be very happy there, because no one is sick there, and no one is hungry or thirsty and no one cries, because there is nothing to cry about. This is one of the beautiful secrets that God sent His Son Jesus Christ into this world to tell us about.

* * *

A LESSON FROM PENNY

Ted seldom played with the other boys in his block. In fact they didn't like to play with him because, they said, he was such a "bossy busybody." He had only one playmate, and that was his dog Penny. Penny didn't know that Ted was a busybody. In fact Penny was rather snoopy himself.

"Get it, Penny!" shouted Ted. He was teaching the dog to chase a ball and bring it back.

"Now get this one. I'll throw it far." And it bounced into Peggy's yard which was next to Ted's.

What's this coming for the ball from Peggy's back porch? Why it's Midnight, Peggy's little black kitten.

"Bring me the ball!" shouted Ted.

But now Penny had found a more interesting plaything than a ball. Penny barked loudly and made dives at the kitten, and then ran back a few steps.

Ted saw he would have to wait for Penny; so he sat down on the grass and played with his jack-knife. Every few minutes he called, "Bring me the ball, Penny!"

Then came a terrible yelp from Penny. Ted looked up just in time to see Midnight give the dog a long scratch with his claws. Penny came running to Ted for comfort.

"That's what you get, Penny, for bothering the cat. You were meddling in someone else's business," scolded Ted.

"Come on, Penny," he added, "let's go into the house. Now is my chance to see what was in those two packages I saw Mother put in the closet. Come, Penny! We must hurry. Mother'll be back from the store soon."

Through the bedroom and into the closet they ran. Down on his knees dropped Ted, reaching away back into the corner. Ah, now he had it!

But just then, bang went the door! Mother had come in the kitchen way, and the wind had blown the closet door shut.

Penny ran out to greet Mother, leaving Ted behind in the closet.

"Hello, Penny! Where's Ted?" said Mother cheerily.

Penny ran to the bedroom, and Mother followed to hang up her coat.

All this time Ted had been trying to get out; but there was no knob on the inside of the closet door.

As Mother opened the door Penny jumped on Ted, who was curled up in one corner.

"Well, what have we here?" cried Mother. "Ted, is that you? What have you been doing here?"

Ted shamefacedly told the whole story.

"I guess it's like I told Penny," he added. "I said, 'That's what you get for meddling in someoen else's busines.' "

—Evelyn Carlson.

A WEEKLY REVIEW OF THE NEWS

Welcome to General Convention

Bishop of Ohio Issues Official Letter to Bishops, Deputies and Woman's Auxiliary

Cleveland, Ohio. — Bishop Beverley D. Tucker of Ohio, has issued an official welcome to the bishops, clerical and lay deputies and the delegates of the Woman's Auxiliary, who will come to Cleveland in October for the General Convention and the Woman's Auxiliary Triennial Meeting. The Bishop expresses his regret at the necessary curtailment of the Convention, and the elimination of the many surrounding features and events of past Conventions, but is certain that this is a time when "the leadership of the Church at its best is needed, in planning not primarily for social entertainment nor for pomp and ceremony, but in providing accommodations for the House of Bishops, the House of Deputies, and the Woman's Auxiliary to take counsel together of the things pertaining to the Kingdom of God."

Bishop Tucker's Letter of Welcome follows:

Welcome, General Convention

It is my high privilege, on behalf of the clergy and laity of the Diocese of Ohio, to extend a cordial welcome to the bishops, the clerical and lay deputies, and the delegates of the Woman's Auxiliary, who have been or will be elected as representatives of their several dioceses and missionary jurisdictions to attend the 54th Triennial General Convention, to be held in Cleveland on Saturday, October 2, to Monday, October 11. This is the first time that the General Convention has ever met in Cleveland or in the Diocese of Ohio, as at present constituted. We are, therefore, looking forward with eager pleasure to the honor of acting as hosts to this notable gathering of Churchmen.

The war in which our country is engaged, and which engages our thoughts in every undertaking, has of necessity determined the measure in which our hospitality may be dispensed. The Government has expressed the hope that regular Church conventions will be held, but that large gatherings be discouraged and that attendance be limited to the official representatives required for maintaining the legislative structure. This is necessitated by the great strain which the national war effort places upon transportation facilities, hotel accommodations and available human service.

Moreover, we would comply with our Government's request not only in the spirit of patriotism, but because we believe it is also in accord with the mood of our people. From our homes and parishes have gone thousands of young men to serve in the armed forces of the nation all over the world. We, one and all, share in the personal anxieties which this global war entails. While it is a deep regret to us that these circumstances will curtail the scale and the manner of our hospitality, we believe that we express the wish of our guests, at a time when the leadership of the Church at its best is needed, in planning not primarily for social entertainment nor for pomp and ceremony, but in providing accommodations for the House of Bishops, the House of Deputies, and the Woman's Auxiliary to take counsel together of the things pertaining to the Kingdom of God.

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BISHOP BLOCK'S SON HAS PART IN AFRICAN VICTORY

San Francisco, Calif.—The Rt. Rev. Karl M. Block, bishop of California, has received word that his son, Karl, Jr., was one of the air pilots who bombed from Medjez-el-Bab. No details were supplied, but it is evident that the Bishop's son had a part in the United Nations victory on the African front.

* * *

"PASS THE WORD ON"

Boston, Mass.—An Anglican Chaplain in the South Pacific has sent an appeal that clergy will write regularly and continually to their men in the armed forces. In his letter, which has reached the Army and Navy Commission he tells that an Episcopal Churchman is temporarily one of his flock, and that this soldier is tremendously appreciative of letters he receives from his rector. Says the British Chaplain: "I believe that if our brother ministers back home would realize how helpful they were in writing to members of their congregations, they would feel fully repaid for the time and effort thus spent.

"I know of course that the war has greatly multiplied the work and the problems of the ministers at home, and added greatly to their burdens, which makes writing individual letters to their members in the service an increased burden on their time. For this reason, we Chaplains greatly appreciate the fact that they do write such letters, and I am sure that if they could be in our position for a little while and see what a tremendous good they do and how their letters boost the spirits of their former members, and how it reminds these men of the lessons they have learned attending their home worship, that those ministers would feel fully repaid. Actually scores of men, with deep pride and satisfaction, show me letters that they have received from their home pastors.

"Won't you please pass the word on, and encourage the clergy to keep up the good work?"

* * *

WOULDN'T PART WITH GIFTS

Houston, Texas.—"I have been using my Prayer Book quite a bit lately, and I am finding it is priceless," writes a man from an air training station somewhere in the Northwest, to his former rector, the Rev. Gordon M. Reese, who is now executive secretary of the Army and Navy Commission of the Diocese of Texas.

Continuing, the soldier says: "I wouldn't part with the Prayer Book or the Church Cross, which I wear constantly. I guess I will always remember the Sunday you gave them to me at St. John the Divine."

Dr. Deutsch Speaks At Commencement

Divinity School of the Pacific Celebrates Fiftieth Anniversary

Berkeley, Calif.—With an Academic Convocation, a Jubilee dinner, and a Commencement featured by the awarding of three honorary degrees, the Church Divinity School of the Pacific celebrated its fiftieth anniversary. The Commencement address was given by Dr. Monroe E. Deutsch, vice-president and Provost of the University of California.

"These are times that try men's souls," said Dr. Deutsch. "And the church has an opportunity for leadership and a challenge such as has seldom come to her."

After describing some of the changes facing the world today, Provost Deutsch asked, "Is it not natural that at such a time mankind, recognizing of how little importance things of the body are, should turn to religion? . . . It is clear that religion itself is at stake in this war." When the war is over, there will be much for the Church to do, both physically and spiritually. "It will not be easy for men and women, who feel they have lost everything, to bend their backs to place stone on stone as foundations for a new life. . . . Such a call will come to the churches as has never come before.

"It will be necessary to wipe from the hearts of the Nazis and the Japanese that philosophy that enthroned the State on high, and that hatred and contempt for other peoples that has characterized them in the past. They must be led to accept the gospel of mercy and brotherhood.

"Think too of the millions of refugees this war has created. If mankind really believes what it accepts as its religion, shall not some haven, some shelter be opened to them? Should not all nations agree to admit quotas of them so that they may at last find a place to lay their heads?

"We have a long way to go before we attain the world of our dreams. In a true democracy men and women should have a chance to grow to the extent of of their powers—and education will not be denied, because a father dies young or is injured in a mine or by a machine.

"All this involves not merely a great change in what we do but in our attitude, our sense of responsibility to our fellows.

"Yes—these are the times that try men's souls—and the need of strong leadership exists as seldom before. And the church has an opportunity and a challenge such as has seldom come to her."

Degrees Conferred

Honorary degrees of Doctor of Divinity were conferred upon Canon C. Rankin Barnes, the Rev. Griffin M. Cutting, and the Venerable William F. Bulkley. Dr. Barnes is rector of St. Paul's Church, San Diego, and a special

(Continued on page 15)

Anglo-American Mission Cooperation

English Section to Meet for Conference Here in July—Canon Hodgson Representing English Group

New York, N. Y.—The first personal conferences between American and English sections of the Anglo-American Committee on Missionary Cooperation will be held here early in July when the Rev. Canon Leonard Hodgson, Regius Professor of Moral and Pastoral Theology at Oxford University will meet the committee in the course of a visit he is to make to the United States. Canon Hodgson is representing the English group at the suggestion of the Archbishop of Canterbury, and the Anglo-American meeting has been arranged for July 6, in New York.

The Anglo-American Committee on Missionary Cooperation is the new name of the committee which was set up more than a year ago to foster closer cooperation on missionary strategy and work between the English and American Churches. It grew out of the visit of Bishop Noel Hudson to General Convention in Kansas City and the Convention's decision to give financial aid to British Missions during the war period. The Presiding Bishop is chairman of the American section of the committee and the Archbishop of York is chairman of the English section.

The Rev. James Thayer Addison, vice-president of the National Council and vice-chairman of the American committee, reported to a meeting held May 3 that the English section of the committee has approved the new name. Bishop Tucker announced he would report to General Convention on negotiations carried on thus far between the two sections and also would ask that the committee be formally set up by Convention.

Bishop Perry of Rhode Island, who represented the Presiding Bishop at the enthronement of the Archbishop of Canterbury last year, reported to the committee on his conference while in England. He said there is an earnest desire on the part of the English Church to cooperate with the American Church and to develop future missionary strategy in close consultation with the American Church. Areas which offer particular opportunities in cooperation, he said, include China (especially Free China), India and the West Indies.

Bishop Beal of the Canal Zone reported to the committee on trends and opportunities particularly in the Isthmus of Panama area.

Members of the American section of the committee are: Bishops Henry St. George Tucker, chairman; Hobson, Peabody, Perry. The Rev. Messrs. James Thayer Addison, Remsen B. Ogilby, Dr. Lewis B. Franklin, Dr. John Wilson Wood, Miss Mary E. Johnston, Mr. Joseph E. Boyle.

The English section is composed of: The Rt. Rev. Cyril F. Grabett, Archbishop of York; the Rt. Rev. A. T. P. Williams, Bishop of Durham; the Rt. Rev. Noel Hudson; Prebendary W. W. Cash; Canon G. W. Broomfield; Canon G. L. Gosling; Canon Leonard Hodgson; Canon J. McLeod Campbell.

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LONG ISLAND SENDS GIFT TO BISHOP ROWE FUND

Brooklyn, N. Y.—Bishop J. I. Blair Larned, suffragan of Long Island and chairman of the diocesan committee for the Bishop Rowe Memorial Fund, has sent to the National Council a check for $2,700, with the comment that "probably for some weeks to come we shall be receiving additional gifts which we shall forward to you in due time."

The Long Island gifts, Bishop Larned said, came through personal solicitation of individuals, through churches and church schools, Woman's Auxiliary branches, and a corporate gift from the clergy. Among the individual contributors was the late J. Pierpont Morgan, who, with his contribution expressed his joy in being able to share in a memorial to Bishop Rowe.

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CHURCH ARMY AND GENERAL CONVENTION

Jersey City, N. J.—In accordance with the expressed wish of the Presiding Bishop and the National Council, the Church Army Board announces that there will be no official representatives of the Church Army at the General Convention next October.

Those attending General Conventions in past years will miss the popular open air "Witness Meeting" held by these "Troubadours of God" at which many prominent churchmen have spoken. It is hoped that after the war these may be resumed.

Since the General Convention has also meant a time of reunion for the Church Army captains and sisters, many of whom are working in isolated fields and rarely get to see their comrades, Captain Estabrook, National Director, states that plans have been made to substitute smaller regional conferences for this purpose. It will mean less travelling for many of the officers and yet give an opportunity for more intimate discussions on the various phases of Church Army work.

The first of these regional conferences will be held at the annual convention of the Diocese of West Virginia, Parkersburg, W. Va., on May 12 and will be conducted by Captain Edward Pollanick, Regional Representative of the Washington Province.

The second will be held on May 19 and 20 at the House of Happiness, Scottsboro, Ala., for those working in the Tennessee-Alabama area and will be under the direction of Captain Robert Jones, Regional Representative in Province of Sewanee.

Another will be held June 2 and 3 at Headquarters for the twelve officers in the New York area.

SHARE YOUR HOME WITH A CHILD

Boston, Mass.—The Children's Department of the Boston Council of Social Agencies and the Massachusetts Child Council have opened a campaign for 35 Massachusetts child placing agencies. The campaign is not for money; it is urging people to 'Share Your Home With a Child." The agencies are seeking foster boarding homes, to offset a shortage directly due to the war; moving of families; crowded living quarters; men entering armed forces; housewives replacing men in industry.

Mr. Ralph S. Barrow, executive director of the Church Home Society in Boston has been placed in charge of the campaign. The Church Home Society is the child-caring agency for the Diocese of Massachusetts, and is affiliated with Church Mission of Help.

Washington Annual Convention

Bishop Freeman's Address High Light of Convention

The Diocese of Washington, meeting in St. Margaret's Church, shortened its sessions to one day. The Convention listened to the Convention Address of Bishop James E. Freeman the evening before at Epiphany Church, read by his Chaplain, the Rev. Raymond L. Wolven.

A Committee on Arrangement for the Convention anticipating the Bishop's absence, due to ill health, were able by careful planning to get through the affairs of the diocese, without slighting consideration of any important feature. The Convention Dinner, which followed the session, was addressed by the Rt. Rev. Oliver Hart, coadjutor of Pennsylvania.

Deputies to the General Convention elected are: Rev. F. J. Bohanan, D. D., Rev. Clyde Brown, Rev. F. Bland Tucker, Rev. T. O. Wedel for the clerical order, and Mr. Thomas E. Robertson, Mr. O. R. Singleton, Dr. W. S. Bowen and Mr. Charles F. Wilson for the laity.

Election for the Standing Committee —Rev F. J. Bohanan, Rev. Edward Gabler, Rev. F. Bland Tucker and Rev. T. O. Wedel; Mr. W. S. Bowen, Mr. C. F. R. Ogilby and Mr. Harry K. Boss.

Elected to the Executive Council— Rev. Reno S. Harp, Rev. E. B. Harris, Rev. C. R. Mengers, Rev Armand T. Eyler, Rev. N. C. Acton and Rev. H. H. D. Sterrett, Mr. E. L. Stock, Mr. T. B. Symons, Mr. Richard Lansdale, Mr. H. P. Blair, Mr. A. C. Houghton and Mr. J. J. T. Graham.

The address of the Bishop was regarded as the high light of the Convention. Prepared under conditions attendant upon an extended illness its effect upon the Convention was impressive and compelling.

Speaking of the problem of youth, the Bishop said, "There is one condition that faces the Church that must be reckoned with, and that is its approach to youth. The war has thrust this whole matter into the foreground. The nation is depending for its security and permanence upon youth, and thousands and possibly millions of them may have to make the supreme sacrifice. I am advised by leaders in all the services that morale has never been at a higher level in the training camps or indeed at the front, than it is today. Morale is an indispensable factor in the services, but we, as Christian men, are concerned with something more than morale; namely the spiritual well-being of our youth, not only now while they are undertaking a hazardous service, but when they come home to us and resume their normal daily life. Nothing is more conspicuously evident today than the Church's failure so adequately to prepare men, especially the young, as to make them fit and ready to meet any and all conditions in times of war as in times of peace. Nothing could be more profitable to the Church at large than to give its whole thought at this time to the techniques and methods it employs, to its teaching function, and to its rightful and essential place as it concerns the making and building of the kind of moral and spiritual character that can withstand the shocks and trials to which youth is subjected.

To my mind, there is no question more pressing or more urgent than the

THE NATIONAL COUNCIL SAYS THANKS

The National Council in session today has received the attached statement of payments on Expectations and expresses its appreciation of the cooperation of the Church. A cooperation which goes a long way in easing their many problems in connection with the Missionary Work of the Church.

Lewis B. Franklin, Treasurer.

	1941	1942	1943
Date of Easter	April 13	April 5	April 25
Amount Due	368,738	379,119	381.778
Amount Paid	327,127	358,534	359,431
Percent Paid	89	94	94
Number of Diocese paying 100% of amount due	39	55	59

one that concerns the Church and youth. The nation that has precipitated this frightful world struggle so imbued its youth with the ideals of its own national superiority that it was prepared to call to arms a force so great, that it was able to shake to their foundations the security of nations and peoples. With a deep sense of my obligation, I commend to my brethren, clerical and lay, the consideration of this vital and all important question of the Church and youth.

We need to be solemnly admonished of the dangers that attend an irrational optimism; an optimism that refuses to reckon with conditions that are fraught with grave perils. The people generally of America have such utter confidence in their own capacities to maintain, under any and all conditions their institutions, that it is difficult for them, even in such a crisis as the present one, to reckon with the possibilities of failure. This spirit of irrational optimism is too often reflected in the life of the Church. What has happened to sacred institutions in other places can never come to these shores. We reckon too much on our resources and our capacities to meet any emergency, irrespective of what may be its grave implications. There is little being heard or said today, in State or Church, other than that which implies the complete and overwhelming triumph of the task to which we have set ourselves. As one follows the trends and expressed judgments of Church assemblies, one is made to believes that there is little reason for apprehension concerning the Church's security. Nor is there any reason to believe that the even course for the Church's life is to be interrupted or in any wise impeded. We do not have to be pessimists or defeatists to exercise all the wisdom and statesmanship of which we are capable, to prepare ourselves, or the sacred institution we serve, to meet any emergency that may arise.

The great question that must be answered by the conscience of every Christian man, clerical and lay, is, "What am I going to do about it?" Are we to continue to satisfy ourselves with ways and practices that have proved their inadequacy? Are we to believe that attendance upon reverently conducted services once a week is the fulfilling of the laws of Christ? Can we dissociate our Sunday habit and profession from the habits and practices of everyday life? What does Christianity really mean, and how are we interpreting it to a confused and doubting world? These questions press for an answer.

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PRIVATE TEACHING NATIVES TO RAISE VEGETABLES

Cumberland Terrace, Tenn.—Pfc. William Hugh Harris, communicant of St. James' Church, Cumberland Furnace, is teaching natives of New Guinea to raise vegetables for the Army, Bishop Edmund P. Dandridge has just learned. Bishop Dandridge says Private Harris was a teacher of vocational agriculture in the Hickman County High School at Centerville, Tenn., before induction into the Army. He writes that they have plenty of bananas, cocoanuts and wild hogs, and his business is to add fresh vegetables to the Army menu. Some of the natives have learned English from the missionaries and through them he is able to instruct others. "Thus," says Bishop Dandridge, "the Church's missionary work and practical training in Tennessee, and the Army, and the natives, united in supplying the needs of our boys far away."

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AMERICAN TRACT SOCIETY HOLDS ANNUAL MEETING

Distributes 3,750,000 Pieces of Christian Literature During Year

New York, N. Y.—The Annual Meeting of the Executive Committee of the American Tract Society was held on May 11, at the Society's headquarters.

The annual report presented by the General Secretary showed that 3,750,000 pieces of Christian literature had been distributed during the past fiscal year, in many languages. The Society has sent 38 selected samples of Christian literature to 2,700 Protestant chaplains in the Army and Navy, offering each a full supply of those that they felt most suitable to build up the morale of the young men under their care. Hundreds of chaplains have taken advantage of this offer and have sent in requests for from 500 to 3,000 pieces of Christian literature in their first shipment. This work has been highly commended by the Chief of Chaplains, at Washington, D. C., and by the individual chaplains to whom this offer has been made.

The annual distribution of Bibles to the Freshman Class at West Point was made as usual, so that the Cadets could study the Bible as English under Col. Clayton Wheat, former chaplain, now Head of the English Department. Bibles have been presented to the Cadets for a period of 72 years. The Freshman Class is constantly increasing, and the number of Bibles given the past year was 1,044, and a recent Bill passed by the House of Representatives increases the Cadet Corps. The Society has 28 colporteurs laboring among the unchurched in religiously neglected districts in the country.

The Rev. Joseph Frederic Berg, D. D., pastor of Reformed Protestant Dutch Church, was selected to preach the Annual Sermon, celebrating the Society's 118th Anniversary, on Sunday, May 16, at 11 o'clock, at the Flatbush Church, Brooklyn, New York.

* * *

"CONSCIENCE AND COMPASSION STILL ALIVE"

Says Bishop Tucker

New York, N. Y.—"Christians really care about what happens to Jews." Presiding Bishop Tucker said, commenting on the Federal Council's recent promotion of a Day of Compassion for persecuted Jewry. Bishop Tucker said that this is good news, demonstrating that conscience and compassion are still alive in the world. He sees a "rising tide of concern, indicating that Jews, in their hour of anguish, have found an advocate and champion in the Christian Church."

"What is happening to the Jews on the Continent of Europe is so horrible that we are in danger of assuming that it is exaggerated," Bishop Tucker said. "But the survey made by the Federal Council of Churches shows that the actual facts are probably more, rather than less, terrible than the reports. There is no doubt that a program of 'mass slaughter' of the Jews is being undertaken under the Nazi regime."

Two practical measures are open to people in America, the Presiding Bishop explained. First, financial assistance for the support of refugees so that neutral governments may receive them from areas under Nazi control, either by infiltration or negotiations with the Axis powers, and secondly, by aiding in the provision of places of temporary asylum to which refugees evacuated from European countries may be removed.

Bishop Tucker commended in highest terms the "way in which the Christian churches in Nazi-occupied areas, in spite of their own danger and suffering, have stood up for the rights of the Jews." Concluding with an excoriation of Nazi brutality and expressing the hope "that Church people of America will give convincing evidence of their deep sympathy for the Jewish people in this hour of their suffering."

* * *

DIOCESE OF DELAWARE

Will Take Offering for Army and Navy Sunday, May 30

Wilmington, Del.—The Diocese of Delaware will take an offering for the Army and Navy Commission on Sunday, May 30, it is announced by Victor D. Hanby, chairman of the diocesan commission, and bursar of the Cathedral Church of St. John, Wilmington.

Mr. Hanby says that when St. John's people are inducted into the service, they are given a Prayer Book and a War Cross immediately, and that he receives a constant flow of letters from men in all parts of the world, telling of their appreciation of the Church's concern for their welfare. From his file, the following extracts:

"I have noticed many War Crosses on the dog chains of the fellows in the places I have been, and it always develops that they came from the Church back home and the men seem always to appreciate the thought.

"I received the Prayer Book and Cross. I do appreciate your thinking of me. I have the Cross on my chain and I am very glad to have it.

"I want to thank you for the Prayer Book. It was a very special book to me, for it gave me faith in God.

"I am sure that if the other people

Classified Advertisements and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

CHOIR GOWNS

Choir Gowns for Easter. Priced from $4.25 each. Lindner, 425-S. C., Fourth Avenue, New York. Leaflet mailed.

HELP WANTED

WANTED — MIDDLE-AGED WHITE woman to help with invalid and do small amount of housework for three in family. Reply 6411 Three Chopt Road, Richmond, Virginia.

who receive Prayer Books from their parishes appreciate them as much as I do, you won't go wrong in continuing sending them to every one who enters the service.

"Thanks for the Book and Cross. It makes a fellow feel swell to know the folks back home are thinking of them and backing them up with their best wishes.

"I really feel swell to know that the Church is in back of its Servicemen. I am reading that Prayer Book during the day and at night, and it really is a morale booster."

* * *

COMMENCEMENT: GENERAL THEOLOGICAL SEMINARY

New York, N. Y.—The Rt. Rev. James Pernette DeWolfe, S. T. D., bishop of Long Island, will preach the Baccalaureate Sermon at Evensong on Monday, May 24, the opening event of Commencement week, at the General Theological Seminary. On Tuesday, May 25, Alumni Day, there will be a Celebration of the Holy Communion in Memoriam of Departed Alumni and former Students at 10:30 A. M. Following the business meeting of the Associate Alumni, there will be the reading of the Alumni Essay, by the Rev. Robert Jennings Gibson, S. T. M., of the Class of 1931, his subject being "Joy and Peace in Believing." The Alumni Luncheon will be held in Hoffman Hall. The Board of Trustees of the Seminary will meet at 2 P. M.

Commencement Day, Wednesday, May 26, will begin with a Celebration of the Holy Communion at 7 A. M. The Commencement exercises will take place at 11 A.-M. The Address will be given by John Milton Potter, Ph. D., president of Hobart College. The Senior Class Luncheon at 12:30 in Hoffman Hall will end the program.

* * *

NATIONAL COMMISSION ON COLLEGE WORK MAKES RECOMMENDATIONS

New York, N. Y.—The National Commission on College Work at its last meeting recommended and made preliminary plans for a series of conferences for college workers, one in each of the Provinces, to be held, probably, in June. The purpose is to study the problems of Church college work which arise from the military and naval contingents now on the various campuses, and to provide training programs for civilian chaplains.

The Commission is suggesting also that college workers shall hold a week-end vocational conference during Advent of 1943, in line with the Forward in Service program. It suggests that if military training groups are coming and going rapidly, two such conferences might be of value, and make possible a useful contact with a larger number of the military and naval groups.

* * *

DIOCESE OF ALBANY

Annual Convention

Albany, N. Y.—The annual convention of the Diocese of Albany, meeting in the Guild House of the Cathedral of All Saints, was significant as being the seventy-fifth. There was no special observance because of war restrictions. Significant, too, is the fact that the Rt. Rev. G. Ashton Oldham is only the third bishop of the diocese, Bishop Doane having served from the organization date to 1913, Bishop Nelson until 1929, Bishop Oldham as coadjutor from 1922 to 1929, and as Diocesan since July 1, 1929.

The Convention opened with business sessions on the afternoon of May 4 and concluded the following morning. The service of Evensong with the Bishop's address was at the Cathedral and for the second time was combined with the diocesan Choir Festival under the auspices of the Diocesan Choirmasters' Association, Mr. Duncan Trotter Gillespie, organist at St. George's, Schenectady, officiating as director of the choristers comprised of several hundred voices from parish choirs.

Bishop Oldham read at the convention hall the portion of his address relating to diocesan matters and problems and at Evensong read the portion dealing with the Church and discussing the war and peace. He charged the clergy to betake themselves to religions education, to finding the lost, reclaiming the young, and intensifying the missionary work of the Church. "We must," he said, "be more concerned about the Church's outreach. The clergy were never meant to care only for their own flock. Like their Master, they must often leave the ninety and nine and go out after the one lost sheep."

Bishop Oldham urged more careful preparation of Confirmation candidates, with a long follow-up of instruction. He declared that evangelism must include the whole world and that it behooves the Church to increase rather than lessen its missionary giving. He likewise emphasized the need of Christian cooperation for a "united impact upon the forces of paganism." In speaking of the war and the peace, harder, he said, to be won, he denounced isolation as sinful and unwise even from the standpoint of self-interest. "There is still danger, greater than we know," said Bishop Oldham, "that the United States may refrain from commitments and return to its unworthy and costly policy of selfish isolation. That would be the ultimate tragedy. . . . This is America's hour. She has already passed from the defensive to the offensive. God grant that she may pass from victory to destiny."

Elected to General Convention

Election of Deputies to General Convention resulted as follows: The Ven. A. Abbott Hastings, D. D., the Rev. C. V. Kling, D. D., the Rev. Harold P. Kaulfuss, the Rev. Allen Webster Brown; Mr. Chester F. Millhouse, Colonel R. R. Raymond, Mr. E. Harold Cluett, Dr. Russell Carter.

Alternates: The Rev. Irving G. Rouillard, the Rev. George F. Bambach, the Rev. Erville B. Maynard, the Rev. George A. Taylor; Mr. Richard A. Douglas, Mr. Harold G. Green, Mr. Alfred W. Gale, Mr. Alexander Darby.

Rural Deans appointed by the Bishop on nomination of the several Deaneries were: Albany, the Rev. Erville B. Maynard; Troy, the Rev. James L. Whitcomb; Mohawk, the Rev. H. P. Kaulfuss; Ogdenburg, the Rev. Henry N. Herndon; Susquehanna, the Rev. Roscoe C. Hatch.

* * *

BISHOP DUNCAN GRAY CONSECRATED

Fifth Bishop of Mississippi

Jackson, Miss.—When the Rt. Rev. Theodore DuBose Bratton, retired Bishop of Mississippi, joined with Presiding Bishop Henry St. George Tucker and the Rt. Rev. R. Bland Mitchell, of Arkansas, in consecrating as fifth Bishop of Mississippi, the present Rt. Rev. Duncan Montgomery Gray, he was laying hands upon him for the fourth time. He had previously confirmed him and ordained him deacon and priest. Another coincidence was that the last ordination of a diocesan bishop for the Magnolia State, forty years ago, was the ordination of the bishop who was laying hands upon this latest member of the House of Bishops.

St. Andrew's, Jackson, was crowded, with many unable to get into the church, for the consecration on May 13. A long procession of lay officials, clergy and bishops followed the Jackson choirs. The crucifer for the Bishops' division was Duncan Gray, Jr., son of the new bishop, carrying in the procession the Cross he carried every Sunday in the Church of the Nativity, Greenwood, Miss., where his father has been rector for the past three years. Attending Presbyters were the Rev. Holly Wells, of Laurel, Miss., boyhood rector of Bishop Gray, and the bishop's cousin, the Rev. Charles L. Widney, of Germantown, Tenn. His father-in-law, the Rev. Dr. Edward McCrady, of Oxford, Miss., was prevented by illness from acting as an attending Presbyter.

Bishop Mitchell read the Epistle, and Bishop Bratton the Gospel. The preacher was Bishop Charles Clingman, of Kentucky. The sermon stressed that the bishop is an apostle, which means a missionary and a friend of Christ. "The mark and task of the apostle is to be a missionary. The Church is nothing if not missionary. As Bishop Lloyd said, 'the norm is not the man in the comfortable parish at home, but the man farthest up the Yangtze River'. You are not just Bishop of Mississippi, but you are a part of the forward surge toward that far-off divine event. You have the authority of a child of God, born in Christ. You have the authority delegated to you by the Church; may you have the authority of the life hid with Christ in God."

Bishop James M. Maxon, of Tennessee, read the consents of the Bishops, and Bishop Charles C. J. Carpenter, of Alabama, the Litany for Ordinations. Bishops Frank A. Juhan, of Florida, and

John Long Jackson, of Louisiana, presented the Bishop-elect. Bishops Juhan, Jackson, Clingman, Carpenter and Maxon joined Bishops Tucker, Bratton and Mitchell in the Consecration.

The Church school of the Church of the Nativity, Greenwood, gave the new bishop his Bible. The Woman's Auxiliary gave his episcopal vestments. The congregation gave him a new automobile. Mr. and Mrs. Seth Wheatley, of the same parish, gave the episcopal ring. Mr. Wheatley is a vestryman and on several diocesan committees. Mrs. Wheatley is president of the diocesan Woman's Auxiliary. The pectoral crosses of Bishops Bratton and Green were given to the new bishop, and numerous other gifts were received from friends in his former parishes.

The Diocesan Council of Churchwomen held an informal reception at the Robert E. Lee Hotel in the afternoon. The Diocese entertained the bishops, clergy and lay officials, their wives, and the officers of the Woman's Auxiliary at a luncheon at the Heidleburg Hotel following the Consecration. The toastmaster was Judge Garland Lyell, Democratic National Committeeman. Among the speakers were Bishop Juhan for the Province of Sewanee, Dr. George Myers for the University of the South. Dr. Allen Cabaniss, Presbyterian pastor of Columbia, Miss., brought greetings from his Church. Bishop Tucker welcomed Bishop Gray as the baby bishop of the Church, with the duty of being teller at the next meeting of the House of Bishops. Bishop Gray responded, noting that the "Gray line of bishops now runs from Connecticut to Indiana to Mississippi. The Southerners are getting the gray line farther than they did in the sixties". He genially reminded all that the clergy and laity of the diocese are close to his heart, and closed with a line learned from Dr. Myers at Sewanee: "Grant us a vision of Thy Being and Thy Beauty, that we may work without haste and without rest for the coming of Thy Kingdom."

* * *

COMMITTEE ON AID TO REFUGEES REPORTS

New York, N. Y.—The Episcopal Committee for European Refugees announces that the seminary student, the Rev. Reinhart Gutmann, who was assisted to get to this country and to continue his studies, has been placed in charge of Grace Church, Waynesville, N. C., by Bishop Gribbin, who is his sponsor. Eventually Bishop Gribbin hopes to find a permanent parish for him in the diocese of Western North Carolina.

The Committee reports also that Dr. Karl Schuetz, in whom the Committee has been interested for the past three years, has received appointment as one of the resident physicians in the Mahoning Tuberculosis Sanitorium in Youngstown, Ohio. The appointment came just at the time Dr. Schuetz received word that he had passed the New York State Board medical examinations. He had studied nearly a year in preparation.

Conrad LaTour, young Austrian who fled from service in the German Army after refusing to salute Hitler, and who was placed by the Committee in Hobart College, is now in Alabama in an Army training camp. Another young refugee aided by the Episcopal Committee, Demetrius Harkov, is also in the Army, at a training center in Maryland. "They are so glad to be wearing the uniform of the Army of the United States, but they are awaiting the most important event in their lives: the granting of American citizenship," says the Committee's report.

The Committee is continuing to aid young refugee students placed at Western Michigan College, North Carolina State College, the Fay School, Southboro, Mass., and the Boys' Latin School, Baltimore.

* * *

WESTERN NORTH CAROLINA

Asheville, N. C.—The outstanding feature of the twenty-first annual Convention of the Diocese of Western North Carolina, held at St. Mark's Church, Gastonia, was the report of the Rev. Grant O. Folmsbee of his work as Community Chaplain at the new Fontana Dam. So successfully has he adopted his ministrations to this community where those of our own communion do not total more than one half of one per cent, that the National Council has been relieved of the temporary appropriation made to this work. The finances of the diocese, despite increased giving through the National Council, are brighter than for many years.

Elections

Clerical Deputies to General Convention: The Rev. P. S. Gilman, Gastonia; James P. Burke, Hendersonville; Peter Lambert, Jr., Penland; Arthur W. Farnum, Asheville. Alternates: The Rev. A. R. Morgan, Franklin; Boston M. Lackay, Lenoir; T. Floyd Rogers, Asheville; Westwell Greenwood, Black Mountain.

Lay Deputies: Wm. L. Balthis, Gastonia; Dr. Harold V. Smedberg, Brevard, Francis P. Bacon, Tryon; Edwin Hartshorne, Asheville. Alternates: A. B. Stoney, Morganton, Manley Whitener, Hickory; Henry Lee, Waynesville; George F. Wiese, Legerwood.

* * *

BEXLEY HALL

Gambier, O.—The eighth series of Easter Lectures was delivered at Bexley Hall, May 3 and 4. The visiting lecturer, Prof. Howard D. Roelofs, of the University of Cincinnati, spoke on the theme Understanding the Creed. Prof. Clement W. Welsh of the Bexley Faculty delivered the faculty lecture on the subject War and the Will of God. Despite the difficulties of travel and the added responsibilities thrust upon the parish clergy in these war days, the attendance was considerably above that of previous years.

At the annual meeting of the Bexley Alumni Society held in connection with the Lectures, the following officers were elected: President, the Rev. Dr. Wonders, Grace Church, Sandusky, Ohio; Vice-President, the Rev. Max Dowell, Christ Church, Shaker Heights; Secretary and Treasurer, the Rev. Arthur Prichett, Church of the Advent, Lakewood, Ohio. Dean Roach reported that the 1942 $5,000 Bexley Development Fund had been oversubscribed, the final figure being $5,687.06. To date $1,593.00 has been subscribed for 1943. This includes a subscription of $100.00 from the Society itself entitling it to be regarded as an Associate of the Hall.

* * *

DIVINITY SCHOOL

(Continued from page 11)

lecturer on family relations at the Church Divinity School of the Pacific. Formerly he was secretary of the department of Social Relations for the entire church. Dr. Cutting is chaplain of the Bishop's School, La Jolla, and was the school's first student in 1893. Dr. Bulkley has been a missionary in Utah since 1908, and since 1924 has been Archdeacon.

The degree of Bachelor of Divinity was awarded to Maxwell Brown, Geoffrey Hinshelwood, Robert MacL. Key, Merrill A. Norton, Noble L. Owings, Elvin W. Smith, and Edgar M. Tainton, Jr. The certificate of graduation was presented to Maxwell Brown, Paul Latimore, Mack E. Leabo, Noble Owings, Elvin Smith, and Edgar Tainton, Jr.

At the Jubilee dinner preceding the Commencement, there were brief addresses by Mrs. James O. Lincoln, who was present at the opening service of the school fifty years ago. Bishop Robert B. Gooden, president of the Board of Trustees, Bishop Edward L. Parsons, chairman of the department of theology, the Rev. John C. Leffler, and the Rev. Maxwell Brown, president of the student body.

The Academic Convocation in the morning featured addresses by three well-known scholars: Bishop W. Bertrand Stevens of Los Angeles spoke on "The Growing Church-Mindedness of Today." Professor John Coleman Bennett of the Pacific School of Religion discussed "Judgments of the Christian Conscience." The Rev. Everett Bosshard of the Church Divinity School of the Pacific gave "A Cultural Diagnosis of the West." These papers, Dr. Deutsch's address, and thirteen other essays will appear in book form in the fall under the title **"Christianity and the Contemporary Scene."**

The present condition in regard to Army Chaplaincies is as follows:

Quota	Active Duty	Balance	Monthly
1943	Feb. 28, 1943	of Quota	Need
333	257	76	8

There is at present a waiting list of considerable size. The Episcopal Church quota for the current year requires only about 35 more Chaplains. Applications are coming in pretty nearly every day.

It is likely that the Army will allow our Church to exceed its quota if Chaplains are not forthcoming from other Communions.

The condition in the Navy is about the same, the figures, of course, being much smaller in each case.

Henry B. Warthen.

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THOUGHTS FOR THE THOUGHTFUL

"Worry never solved a problem."

Stay with Him in thy closet; for thou wilt not find so great peace anywhere.
—Thomas á Kempis.

True dignity abides with him alone
Who in the silent hour of inward thought
Can still respect and still revere himself
In lowliness of heart.
—Wordsworth.

The world is to be regenerated by regenerated men and women and not by regenerated laws and ordinances.
—Marshall.

In wide circles the brotherhood of man and the Fatherhood of God, as an abstraction, has become as commonplace. To make it fact is the one mission which remains to the church and the fact will not be commonplace.
—Selected.

Always distinguish between the roots of religion and its fruits, and remember that in the long run the fruits will wither if the roots are neglected.
—Bishop Anderson.

I think that the folk who are faithful in that which is least, wear very radiant crowns. They win their triumphs amid small irritations. They finish their obscurest piece of work as if it were displayed before an assembled Heaven by Him who is Lord of Light and Glory. Great souls are those that are faithful in that yhich is least.
—J. H. Jowett.

"The law of gravitation, limitless as it is, and governing the flight of stellar systems as it does, has not more to do with my body than has the law of love with my inner life and my relations with my fellows."

The order of the prayer Christ taught His disciples is most significant. First, that the name He loved, Father, should be adored; second, that the Kingdom should come on earth and the will of the Father here be done, and only, third, that our individual needs should be satisfied. This, like all His teaching, reveals His own character.
—Selected.

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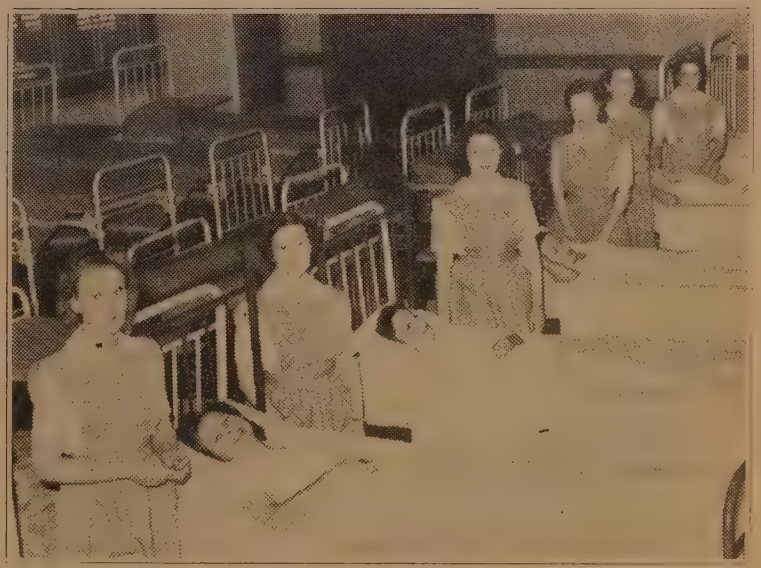
31 JULY 1943

The Southern Churchman

Mrs. Noel Porter, wife of the Bishop of the Episcopal diocese of Sacramento, works at Air Depot because she believes any woman who can do so, should be actively engaged in winning the war.



Trinity Episcopal Church, Fort Wayne, Indiana, has equipped an emergency hospital ward in its parish house, for use in case of air raids or any disaster. Young women of the parish, trained nurses, physicians, are ready for emergency aid at any time. The Rev. J. McN. Wheatley is rector.

A NATIONAL CHURCH PUBLICATION

The Southern Churchman

Rev. Beverley M. Boyd, Editor

Rev. G. MacLaren Bryden, Associate Editor

Mrs. R. Tate Irvine, Associate Editor

Mrs. Conrad H. Goodwin, Associate Editor

Mrs. R Tate Irvine, Secretary-Treasurer

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LETTERS

Parish Army and Navy Work

Mr. Editor:

I would like to say for our work this year that there has been a steady growth, particularly among the officers, for whom so little is done as practically all of the entertainment efforts of the USO and other entertainment agencies is for the noncommissioned men and privates. As so large a percentage of the men stationed at Fort Benning are young officers or officer candidates, there is great need for work such as we are doing for them and we are very grateful when we can reach increasing numbers. Just now we are planning a new phase of our work, to deal with 12,000 eighteen-year-old young men, who are now beginning to arrive. Their need for what we have to offer is much greater than that of older men as they have not had as much experience with such temptations as come in and around an army camp.

Whether or not you publish an account of our work here I would like to ask you, possibly in an editorial, to make an appeal to the General Church for a faithful following of the Army and Navy Commission program, beginning with every Parish and Mission. When there are so many thousands of men gathered in one camp and they are kept so busy with their rushed activities it is very difficult for either Episcopal Chaplains or Rectors of nearby Parishes to contact Episcopal men unless we have their names and correct military addresses. Owing to the small number of Episcopal Chaplains in practically every camp, much of the work of ministering to the men in camp falls upon the nearby rectors. These names and addresses can be secured if this plan of the Army and Navy Commission is followed:

Make sure that the name and present military address of every man and woman in the service, from every parish and mission, is forwarded to their Diocesan Army and Navy Commission; also, as soon as they are transferred from one camp to another and the new address is known in the parish or mission, forward it to diocesan headquarters; also, when new men and women are inducted and their addresses are known, forward them. These names and addresses will, in turn, be forwarded to the Army and Navy Commission of the diocese in which the person is, for the time, located, and will then be sent to the chaplain or rector best able to minister to the individual's needs. In addition to this, if rectors throughout the Church would urge their members to contact Episcopal chaplains or nearby parish churches or both, as soon as possible, vast numbers of our men and women would receive the ministrations of the Church who are not now doing so.

I have written at length, consuming your valuable time, if you are patient enough to read it all, because I am working intimately here, near the largest military camp in the country and I am forced to witness, with an aching heart and an increased fear for the future of the Church, the demoralizing effects of modern army life, where men are taught from the beginning to be "hard and tough." We are going to have to work hard to save great numbers of these men, both for themselves and for the Church, and I am sure that our Church cannot afford to lose a man we now have.

About three years ago the Presiding Bishop made a statement which was widely published, to the effect that ministering to our men in the military forces was the most vital work in the Church today. After literally living with them for about three years and giving personal counsel to many, many hundreds, I am convinced that statement is even more true than he realized.

Thanking you for reading this long letter and hoping that, with the influence of your paper, you may be able in some way to arouse our people to a real cooperational effort, I am

Harry G. Walker,
Rector, Trinity Church.
Columbus, Georgia.

Dr. Torok's Record Cleared

Mr. Editor:

Several years ago a difficult assignment was placed in my hands involving the relationship of the Episcopal Church with certain foreign-language groups of mixed origin. The project centered largely around the Rev. Dr. John Torok, a priest in the Episcopal Church who had also been consecrated to the episcopate by Eastern Orthodox bishops in Europe. Quite a flurry was stirred up by some charges which were raised against Dr. Torok and a great many insinuations of an unpleasant nature. In the interest of fair play I asked the House of Bishops for a committee of investigation but the House declined to appoint such a committee and left the whole matter hanging in the air with a great many unanswered questions.

A year ago Dr. Torok, believing that his knowledge of eastern European affairs could be useful to our war effort, offered his services to one of the government agencies in Washington. His name was turned over to the Civil Service Commission for a check-up. At last a real investigation became possible. Over a period of ten months trained investigators ran down all the accusations and all the rumors. A very thorough job was done. For instance, one of the top officials in the Civil Service Commission came all the way from Washington to Eau Claire and spent three days going over the files in my office. All the dark corners were carefully explored by men who were strictly neutral and who were trained in the delicate business of sifting fact from fiction.

In view of the unsavory publicity visited upon Dr. Torok a few years ago it is only fair that your readers should now be informed that this prolonged investigation has resulted entirely in his favor. I have received word from the Civil Service Commission in Washington that Dr. Torok's record has been cleared and he has been qualified as eligible for a responsible position in a government agency where a man's personal standing is of no small importance.

Frank E. Wilson,
Bishop of Eau Claire.

* * *

PLANNING CAMPAIGN FOR ENDOWMENT

Denmark, S. C.—The Voorhees Normal and Industrial School, one of the American Church Institute for Negroes chain, is planning a campaign to raise $50,000 for endowment. Mr. J. E. Blanton, principal, announces that $700 has been given by trustees, and student clubs, since the campaign was determined upon, but prior to its opening. Mr. Blanton is to confer with Bishop Albert S. Thomas of South Carolina concerning the plans, after which the campaign will be under way. A tentative promise has been made that whatever can be raised will be matched dollar for dollar by an anonymous donor.

* * *

477 MISSIONARIES IN HOME FIELD

New York, N. Y.—A total of 477 missionaries in the home field for the past year, is reported by the Divisions of Domestic Missions and College Work. These are workers supported wholly or partly by the National Council.

The domestic workers include 15 bishops; 285 clergy, located in dioceses and districts, in war industry areas, and in colleges and universities as chaplains; 62 laymen, in dioceses and districts, and including catechists in the South Dakota Indian field; 97 United Thank Offering workers, in dioceses and districts, in war industry areas, and as college workers; 18 women, not U. T. O., in dioceses and districts and in war industry areas.

HAVEN . . .

By J. W. KENNEDY

THERE IS a lovely story of a woman whose first act each morning after arising and dressing is to go downstairs to the family living room and raise the shade to let the morning flood of light in. As she raises the shade she says: "This is the day which the Lord hath made. I will rejoice and be glad in it." This is her daily song of praise and dedication. In her declaration she acknowledges her belief in the creative God of life, her wish to obey that God, who has created all of life and beauty, and to give Him thanks for His loving care for her. Just the saying of these words daily is not enough, nor would she continue to speak them if this were all she saw and felt. I'm sure her eyes were the new seeing eyes focussed for hints and intimations beyond the visible reality of pane and frame and soft light of sun. The conviction of her affirmation indicated contact with a divine presence without whom the day's living would be lost. Perhaps in the awe and wonder of God's gift of a new day she remembered such words as these: "Behold what manner of love the Father hath bestowed on us that we should be called children of God!" or "We look not at things that are seen with the eyes, but at things that are not seen; for seeable things are temporal, but things which eye cannot see are eternal." Rufus Jones paraphrases this last quotation from Paul in this manner in his revealing book **New Eyes for Invisibles**: "You belong to two words; do not miss the invisible one while you are busy with the visible one. Cultivate your vision, learn to see realities which your eyes miss. Look through the world that is seen and discover the realities which it suggests and implies." (p. 2.)

THE SHADE IS UP. The day has begun. God has placed it in our hands. The rest is up to us. What will the offering be ere the shade is drawn to shut out the darkness! If we keep conscious of the day and of our lives belonging to the God who was created them both and hold to this early morning mood of rejoicing and gladness, the hours will pass in perfect accord and accomplishment, and no dither or sense of frustration will spoil God's great and good gift.

There is an old phrase, long since discarded in the normal language of the modern Christian, which has come to me again and again this morning, weaving in and out of my quiet time. It seems like a blockbuster to the mood we have set, but in reality it is the needed impact to make it stick. Do not take a tumble—there will be no need to after the explanation, even though it hits squarely home. The phrase, with its melodramatic connotations: "The Wages of Sin is Death." Try to dissociate the phrase from any and every association and keep it fresh for this imprint.

By "wages" we mean that which we earn by what we do. By "sin" we mean "rebellion against God" which usually winds up as self-centeredness, which in turn cut us off from God. By "death" we mean spiritual death which is blindness, insensitiveness, slavery, thinking every meal of swine husks to be a banquet spread. The kind of death which is earth-life completely severed from God. When we are in rebellion against God and feel that we are masters of time and space, and so act and live, we deliberately cut ourselves off from God's love, without which we are lost in a lost world.

This week's or this month's pay check will reveal what we have earned—materially and spiritually. The greatest glory of all is not in the discovery of wages received by sin earned but that the love of God in Christ Jesus has made it possible to be resurrected and restored at every moment when the shade is raised and the light comes in and life is dedicated in some such manner as this: "This is the day which the Lord hath made. I will rejoice and be glad in it."

This Week . . .

A TECHNIQUE OF PRAYER 4
By the Rev. Howard Chandler Robbins, D. D., Professor at The General Theological Seminary, New York

THE CHURCH AND INTERNATIONAL RECONSTRUCTION—Part IV—Concluded 5-6

THE CHURCH MAY STILL REJOICE IN SPITE OF GLOBAL WAR 8
Report of the Gideons, the Christian Commercial Men's Association of America, International

AUGUST

1. Sixth Sunday after Trinity.
6. Transfiguration (Friday).
8. Seventh Sunday after Trinity.
15. Eighth Sunday after Trinity.
22. Ninth Sunday after Trinity.
24. S. Bartholomew (Tuesday).
29. Tenth Sunday after Trinity.
31. Tuesday.

* * *

COLLECT FOR SIXTH SUNDAY AFTER TRINITY

O God, who hast prepared for those who love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

A Technique of Prayer

By HOWARD CHANDLER ROBBINS

Quiet should always come first. "Enter into thy closet," said Jesus, "aand shut the door."" Shut out the physical and social distractions, and open the door toward the environment of the unseen, until it steals in upon the consciousness and one becomes aware of God.

As soon as awareness of God comes, no matter how vaguely or imperfectly, then let there be the response of awe and wonder and worship. It should be made intelligent and reasonable by focussing attention upon some definite attribute of God; first, as power; then as love; and finally as inspiration.

We find God as power revealed in nature, and we should open our minds wide to that revelation. There [illegible] to it. One could memorize in [illegible] ymns:

"When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Something like that, some such response of adoring gratitude should be made to the love of God in Christ.

God as inspiration is revealed in conscience. That inner voice of conscience is God's word in the soul, the Infinite speaking from the battlements of Eternity, but speaking in tones that we can hear and that are heard within. There is only one possible response to that voice of God, and that is obedience, the determination to do what one knows to be right and to start about it at once, that swift determination to make one's will God's will, which is the source of all creative activity for His Kingdom.

Then, the third step in the sequence of prayer is a strange and dread experience. It is compounded in part of penitence and in part of the reception of God's forgiving grace. Contemplation of the Perfect in any form, whether a perfection of Goodness or of Truth or of Beauty, always produces at first a consciousness of unworthiness and imperfection in the percipient. It makes us aware of the awful difference. So when there came to Isaiah the vision of the Lord high and lifted up, his words were: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." And then his lips were touched with the live coal from the altar of God and he was cleansed.

That is symbolical. With prayer and confession there comes release from tension, and with release from tension there comes the fourth great step in these sequences of prayer; there comes the ability to pray for one's self and for other people in petition and intercession. Until we have gone through this experience of cleansing, until we have been striven by God's grace, we are not really ready to ask anything for ourselves nor are we enough interested in our neighbors to intercede for them. After that, something happens to personality. It is profoundly moved from its abnormal center. One ceases to be self-centered and an introvert, and becomes God-centered and neighbor-loving. Then good and generous desires and sympathies and compassions spring up from the unconscious mind. One should be ready for them. A loose-leaf notebook, recording the names of friends and relatives, people in trouble, ought to be close at hand, so we may know who need our prayers, now that we are prepared to pray for them.

The last step, of course, is thanksgiving. No prayer should omit that concluding step, however. brief it may be. It would be graceless to depart from the Great Giver without one word of thanks. Gratitude may be expressed in one's own halting words, perhaps best so. Or for those who find liturgical forms more convenient, it may be expressed in great words from he Psalm: "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

These are matters of detail, but the steps of prayer remain. First, awareness of God's presence; then adoration of God; and reception of His forgiving and cleansing grace; after that petition and intercession; then thanksgiving. That is the technique of prayer, and prayer is the language of a world in which some day all of us must know our way about. The last great word of our Creed is that we believe in the life of the world to come. If we believe in it, we should prepare now not to enter it abashed and tongue-tied.

—Copied from "The Bells of Grace Church"

* * *

THE MEANING OF REPENTANCE. By William D. Chamberlain. Westminster Press, Philadelphia, Pa. 238 pages. $2.

Dr. Chamberlain's thesis is that the great body of Christian do not understand the significant cry of the New Testament, "Repent ye, for the Kingdom of God is at hand!" Because of poor translations and hastily assumed conclusions, most Protestants associate repentance "with an emotional crisis of sorrow for sin and fear of punishment." "In the Roman Church, repentance is circumscribed by the idea of doing penance, i. e., to making satisfaction for particular sins committed." Both of these attitudes are backward looking ones, based upon regret for the past. But "the Christian faith turns men's faces forward. Repentance is the reorientation of a personality with reference to God and His purpose."

While it is quite true that the popular conception of repentance is generally that described by Dr. Chamberlain, it is not quite fair to ascribe this lay impression to the Churches. Indeed, as the many quotations Dr. Chamberlain uses from the Apostolic Fathers and the later writings of the Church indicate, the doctrine of the Church is that which he emphasizes.

This is, however, a fine presentation of a subject often too easily slurred over in sermon and thinking. There is a good final chapter suggesting ways in which the preacher can present the substance of the doctrine of repentance to his congregation. But in this chapter Dr. Chamberlain misuses the word "sacramentarianism" to mean "emphasis on ceremonial." Perhaps there ought to be another book now on "The Meanings of the Sacraments" indicating how that conception of the Church has also been abused and misunderstood! F. J. W.

The Church and International Reconstruction

PART IV

VIII. We believe that:—

The Church is to proclaim that political power must be exercised with a sense of responsibility toward all those who are affected by that power.

It is likely that after this war the victorious nations will be in the possession of unprecedented political, military, and economic power, and the decisive questions are whether they will use it at all, whether they will, consciously or unconsciously, use it for selfish ends, or whether they will use it in order to create world order based on justice. The Church's responsibility in this connection is to remind the powerful nations that "the sword" is given to the authorities in order that it may be used at God's command in the service of justice. In a world in which through revolution and war men have come to seek power for its own sake, or come to distrust power in any form, the Church must say that power is neither to be used nor to be renounced for selfish reasons. And if great power is given to a nation or a group of nations, this is to be used for the organization of peace. The powerful nations have the right to use it to prevent aggression, but they have not the right to use it to make peaceful change impossible. And since the possession of great power always constitutes a temptation to those who have it, it will not only be necessary for the victorious powers to exercise self-restraint in using it, but also to agree that this power be checked by international organs, and that, as far as possible and as soon as possible, other nations receive their share of responsibility for the maintenance of international order.

But there is a disagreement on this point:—

Some hold that the concentration of power in one or in a few nations must be regarded as a denial of justice and as a factor making for international disorder, and that this power must be decentralized as soon as possible.

These believe that the concentration of power in the hands of a few nations must be regarded as an abnormal and undesirable development which constitutes a danger to durable peace. They believe that nations with unchallenged power are bound to abuse that power and that even if they are sincerely trying to use this power with self-restraint, other nations will suspect that they use it for their own purposes. Thus the concentration of power creates repercussions which endanger world peace. The checking of such power by international organs is insufficient, since experience proves that such organs are ineffective if they are not themselves backed with power. It is, therefore, necessary that the powerful nations should transfer their power to international organs and help in the creation of a system in which all nations have a proportionate share in the maintenance of international order. The sooner this can be realized, the less chance there is that powerless nations will again develop a complex of lust for power.

Others hold that the concentration of power provides a unique opportunity to create a new world-order backed by force and that this opportunitity should be used to the full.

These consider that the Christian conception of responsibility implies that nations must use whatever power has been given to them for the sake of creating and maintaining world order. To refuse to use it would be to shirk responsibility. At the moment the only hope for world order lies in the concentration of power in the hands of those nations which desire the establishment and maintenance of true order. For a long time to come it cannot be expected that a universal legal system will by itself have sufficient stability and unity of purpose to act as an exclusive governmental organ of order and so to provide that security which the nations need and demand. A fully international police force cannot at present fulfill the task of policing the whole world. Thus the only practicable solution is to make sure that the international legal system is backed up by the power of the strong nations. Gradually other nations can be associated with them, and only when the international system has proved its solidarity and stability, can power be decentralized and equally shared by all. It is, however, clear that the powerful nations must constantly recognize that the power which they have received is held in trust for the benefit of mankind as a whole.

IX. We believe that:

The Church is to proclaim that society must provide all of its members with the opportunity to fulfill a meaningful vocation and that it should provide conditions of social security for all.

Men are their brother's keepers. The Church is to take its stand on the side of the weaker members of society who need protection against powerful groups who for selfish reasons are unwilling to give that protection. The Church cannot agree that millions of men be at the mercy of blind economic forces and be thus deprived of the opportunity to work at all or to find meaning in their work. The social and industrial anarchy which has characterized the capitalist system and which is one of the chief reasons of the present catastrophe must be overcome. The Church demands, therefore, that the disintegrated mass society, in which men are like unrelated atoms and become so easily the prey of irresponsible ideologies, should be transformed into a society of "persons in community." This presupposes that the economic process may no longer be regarded as an autonomous realm governed by its own immanent laws and that it must be subordinated to the aim of serving humanity. This presupposes also that society should provide for its members that degree of social security which liberates them from economic bondage. Such security does not conflict with human freedom, but creates precisely the true freedom, which is freedom to serve and to fulfill one's vocation.

But there is disagreement on this point:—

Some hold that the Church must demand that economic power should be made answerable to society as a whole and that the private ownership of the principal industrial resources should be replaced by communal ownership.

These consider that in view of the increasing complexity and scope of the modern world-wide economic process, justice and order can only be achieved in this

realm if the process is controlled and directed according to a common plan designed to meet the needs of all nations and all classes within each nation. Common national or international planning implies that those who hold economic power cannot remain the sole judges concerning the use to be made of that power. The private ownership of principal means of production stands in the way of an equitable and responsible solution of the economic problem. Society as a whole must be able to decide how the main industrial resources can best be used for the advantage of all. This system does not necessarily exclude private initiative since economic control can be largely indirect. Nor does it necessarily lead to state omnipotence, since economic control can be decentralized and representative organs of employees and workers can be created which act as a check on autocratic tendencies. The fundamental condition in the working of a planned society is that the chief end of the economic process—to serve and not to enslave men—is constantly kept in view.

Others hold that such a radical transformation of the structure of society will lead to a loss of freedom and initiative, and that the removal of present social evils can be achieved through the inculcation of a new moral motivation and adjustment in the present system.

These consider that the systematic and permanent intervention of the state or of communal organs in the economic process will lead to a concentration of power which may easily be abused and which is likely to restrict freedom and initiative not merely in the economic, but also in other realms. They believe that the choice is not merely between the present system based on the profit motive and a system based on direction from above. A third possibility is a system which leaves full opportunity for private initiative, but in which the profit motive is replaced by the motive of service. It is the specific task aand responsisbility of the Church to inculcate this Christian motive and to work for this moral solution rather than to advocate changes in the organization of economic life. Such a change of motivation would lead to the self-restraint of economic power, to the creation of cooperative relationships between employers and workers and of decent conditions of labor, to the wise use of natural resources, etc. There is, however, a place for social legislation destined to remove crying injustices and to deal with abnormal economic developments, such as unemployment.

X. We believe that:

The Church is to proclaim that the nations are interdependent and that they are all to share in the resources of the earth.

The Church proclaims that "the earth is the Lord's and the fullness thereof" and must, therefore, protest against any attempt made by one nation or a group of nations to use the resources which they control exclusively for their own prosperity and prestige. Justice demands that all resources of the earth should be used for the benefit of the world of nations as a whole. This is particularly true for essential food stuffs and raw materials. The Church demands, therefore, that orderly international processes be set up in order to ensure that all nations have access to the main resources available and that the resources are distributed in an equitable way. Thus alone will it be possible to create conditions of social security in all nations, and thus alone will inequalities resulting from overcrowding of certain areas and territories be overcome. And thus alone will it be possible to remove the false notion that the only way for a nation to become prosperous is to conquer foreign territories and to extend its "living space."

But there is disagreement on this point:—

Some hold that all nations should have equal access to the raw materials and other riches of the earth, and that all trade restrictions should be abolished.

These consider that the only effective way to arrive at a just distribution of the available resources is to give to all nations **equal** access to the essential raw materials. This would involve the application of an open-door policy without reservation in all countries, including the colonial territories. The question remains, however, as to whether an offer to sell to all on equal terms creates real equality as long as there remains considerable difference in the financial power of the different nations. It is, therefore, considered necessary to implement this policy by enabling the needy countries to buy what they need. This can be done by the giving of credits and by the stimulation of international trade. The main underlying principle is, however, that there should be as little interference as possible in the process of free trade in order to safeguard initiative and to avoid the development of a too powerful state and supra-state bureaucracy.

Others hold that, while no nation should be excluded from access to the available resources, this access must be regulated according to an international plan which takes the existing differences in economic conditions into consideration.

These consider that a system mainly based on the notion of free trade can only create theoretical equality. Real equality can only be created in a very gradual manner and presupposes a system of internationally planned economy, which recognizes the considerable differences in the standard of living as between the various nations, guards therefore against the sudden disturbance of the economic structure of each nation, but works toward the goal of increasing equalization of the standard of living. The organs of international planning would be responsible to representative international bodies, so that the very considerable power put in their hands would constantly be checked and controlled. This system would be a clear demonstration of the interdependence of the nations and of their willingness to collaborate.

XI. We believe that:—

The Church is to proclaim that no people can claim the right to rule over another people, and that the dominating purpose of colonial administration must be to prepare colonial peoples for self-government.

The Church cannot agree that colonial power be conceived as a "right" and that colonial territories should be treated as "possessions." Since each nation has a specific calling and task in God's plan, the colonial peoples are entitled to develop their national existence and to grow toward self-government. And since the colonial peoples are "brothers for whom Christ died."

(Continued on page 9)

EDITORIALS

The Way of the Transgressor

The world was electrified this past week-end by the sudden collapse of the Fascist dictatorship in Italy. It is easy to paint in vivid colors the pitiful figure of the once boastful leader of the Fascist Party. One has but to recall his wild rantings at the time of the invasion of helpless Ethiopia. This was to be the foundation of a vast African Empire. One recalls the many photographs in the world press, of Mussolini wrestling with lion cubs; going through a course of severe physical training; standing before admiring thousands in a grotesquely belligerent manner. Yet underneath it there was ever present the sense of the comic. He was an easy mark for the fertile brain of the cartoonist and now he stands out in his reality as a weakling.

But there is tragedy here that no comic relief will even eradicate. The destruction he wrought remains. The broken homes remain. The untold thousands his false leadership led to death remain silent in their eternal stillness. The path of this ruthless transgressor of all that humanity has held precious in this life, remains as a monument to the brutality of the evil minded who seek power for themselves.

Mussolini is dead. Not physically but spiritually. The eternal truth stands out clearly outlined, by his fall—the way of the transgressor leads to destruction!

But there is cold comfort in making such statements. Fascism is not Mussolini, and Fascism has not been destroyed by the exit of its chief exponent in Italy. Fascism is a state of mind. We as Christians should be on our guard against it. We are fighting it by the strength of our military might. But there is the ever present danger of our becoming victims of its philosophy, in the midst of our war against it. Somehow it is a whimsical human weakness to wish to exert power and influence over others. Whenever as groups or as individuals, we pride ourselves in our superiority over other groups, we are in danger of becoming fascist minded.

Jesus once said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto but to minister, and to give His life a ransom for many."

We need not fool ourselves that the world is set to the pattern of the fascist mind. As Christians it is incumbent upon us to use all our influence to see that out of this turmoil is born the way of the Master, and not the way of the transgressor.

We are not going to accomplish this simply by passing grand sounding resolutions in Church Assemblies. We will only do it when you and I as individuals learn to be servants to God's children everywhere.

Our Russian Ally

We have become perturbed by the continuing underground opposition to our Russian ally—the U. S. S. R. The subtlety of this opposition is its chief danger. There are kindly intentioned people, who are unconsciously furthering this propaganda.

As Christians we hold no brief for the anti-Christian, anti-religious program of the Soviet. But responsible people who are familiar with the trend of events inside Russia, inform us that the ruthless campaign against religion no longer exists.

We are not taken in by this change. We are aware that expediency may have dictated this change, just as perhaps it brought about the dissolution of the "Commintern." We do feel that we should accept at face value the sincerity of our ally.

The Christian religion is strong enough to withstand persecutions. It has demonstrably proved this in its long history. We firmly believe that after this war is over, the leaders in Russia, will permit, with protection, the practice of the Christian faith.

In this brief space we cannot touch upon that other bug-a-boo, the economic set up in Russia. It is our firm belief that Russia will solve her own internal problems, in the period of rehabilitation after this war is over, and has no intention of interfering with the domestic policy of her allies.

By her magnificent stand against the forces of tyranny, she (Russia) has saved the lives of thousands of young men in this country.

May we reserve our judgment, and try through all the many channels open to us, to learn to understand the good intentions of our Soviet ally, and close our ears to the propaganda of those who would dis-unite us, in the crusade againt Nazism and Fascism.

The Church May Still Rejoice in Spite of Global War

Gideons Place 4,000,000 Testaments With Armed Forces

FIGURES JUST RELEASED by the Gideons, the Christian Commercial Men's Association of America, International, show that this missionary arm of the Church has already been responsible for the placing of nearly 4,000,000 copies of the Word of God in the hands of men and women of our armed forces.

The report issued at the close of December, 1942, shows this staggering volume of Bibles to have been personally presented to the armed forces in 21 months of activity. This represents, officials believe, the largest program of sound evangelism ever to be completed in so short a period of time.

America's Churches have opened their pulpits to these laymen to permit them to acquaint our people with the work, that they may assist in financing it. During the last twelve months nearly three quarters of a million dollars have been received by the Gideons to pay for the Scriptures. The Gideons do their work entirely with the funds provided by free-will offerings. Gideons who visit our churches and who carry on the work, do it at their own expense and without monetary remuneration, thus permitting all funds contributed to go directly to the Bible placement program.

An idea of the increased hunger for the Word of God, and of the accelerated speed of distribution, can be gained from the records of the Gideons. These show, that, from 1908, when the first Gideon Bible was placed along with 24 others in the rooms of the Superior Hotel of Iron Mountain, Montana—until the beginning of the present work with the armed forces, 2,000,000 complete Bibles had been placed. Thus, in the last 21 months nearly twice as many copies have been distributed as during the previous 33 years. The two millions Bibles previously placed are to be found in hotels, hospitals, penal institutions, school rooms and other establishments, in 31 countries of the globe.

THE WARMTH and sincerity with which these copies of the Word are received in the armed service is indicated by the fact that the work is enjoying the whole-hearted cooperation of the Commander-in-Chief, President F. D. Roosevelt; of the chiefs of Chaplains of both Army and Navy; as well as of the Camp Chaplains throughout the entire armed forces. The President himself has written a letter commending the reading of God's Word. This letter is found on the fly leaf of every Gideon Testament, which contains also the entire New Testament, the Psalms, National songs, hymns and gospel songs, selected Scripture readings, an explanation of the way of salvation, and much other helpful material. It is durably and beautifully bound in karatol, a water resistant cover, and comes in Olive Drab for the Army, Blue for the Navy, White for the tropical fleet, and black leather for the various Chaplains of the service. Copies are presented to the female members of the Nurses Corps, WAVES and WACS, as well as to the male members of the service.

The value of the Word of God in the hands of our men in service is attested by many hundreds of letters which have come from them to the office of the Gideons. Many of these thrilling incidents and testimonials are comparable to the testimony recently broadcast over the world by Capt. "Eddie" Rickenbacker when he told of the comfort he and his companions received from a Testament in the darkest and most critical hours of their lives, while afloat on a liferaft in the vast Pacific Ocean. A special copy, with Rickenbacker's name engraved on it in gold, has been prepared for him by the Gideons.

The following letter, coming from men who engaged in the first part of our offensive in the Solomons, is representative of the thousands of others on file.

Marine Corps Unit 245, care Postmaster
San Francisco, California, U. S. A.
December 8, 1942

THE GIDEONS, INTERNATIONAL
Chicago, Illinois

My Dear Sir:

Two nights before I left with my regiment from a west coast port, bound for the Solomon Islands, the Gideons gave me 2,400 copies of the New Testament. On board our transport I was given another 400 copies. There were about 5,000 men in my regiment. On board the transport I personally interviewed nearly 1,300 Marines. Of this number about 1,200 accepted copies of the New Testament, after I had explained to them the features of your edition, including the chart on the "Harmony of the Gospels."

Our unit took part in our first offensive in this war. On August 7 one of our companies was the first to land in the Solomons—Captain Grant and "B" Company occupied a portion of Florida Island at about 7:40 that morning. Some of the men in my regiment have been saved by reading the Gideon New Testament. Some are now in Heaven—gone on to their reward, and the salvation Christ purchased for them and gave to them. Three men in my regiment have been saved from wounds or death because they loved "The Book" enough to carry it in the front shirt pocket as they went into battle. One of these Testaments stopped a Jap 25 caliber bullet, which went through to the back cover. Two other Testaments prevented their owners from being wounded by Jap shrapnel. The owner of one of these is a Roman Catholic. He told me that before the battle he had read through the New Testament five different times. The verse he liked best was from the words of our Saviour, as recorded in John 6:37, "Him that cometh to me I will in no wise cast out." How many men have your New Testaments helped me win to Christ? I do not know, except that the number goes into hundreds. How many men have they helped keep close to Christ during these trying experiences? They number into thousands.

One of our Battalion Commanders, a Major in the Marines, keeps his Gideon New Testament on his field desk, where all can see it. A certain Captain was wounded in action. As he was being carried from the battlefield he called to his friend, Lieutenant Perkins, and said, "Say, Perk, bring from my knapsack my wife's picture and my 'Bible.'" His Bible was the Gideon New Testament, received from you via West Coast Gideons. I could tell more but lack of space prevents me. My Regimental Commanding Officer, Col. John M. Arthur, requests that I thank you for your kindness.

Now my 2,800 copies have been exhausted, and we request that if possible you send us at your earliest con-

venience another grant of New Testaments. I will be able to use as many as you can spare. The above mailing address is the best I can give you. The needs are urgent.

May God bless you in the practical work you are doing. Only in Heaven will the wonderful results be finally known.

Yours in service of God and Country,
W. Wyeth Willard
Chaplain, USNR
Serving the Marines

Gideon officials advise that 90,000 Testaments a week are now required to keep up with the demand from Chaplains and other placing agencies. Christian people are invited to pray earnestly, for the funds to provide the Scriptures, and for the increased use and effectiveness of The Word in the lives of our armed forces.

* * *

THE CHURCH AND INTERNATIONAL RECONSTRUCTION

(Continued from page 6)

since moreover many of their members belong to the Church of Christ, they cannot be conceived as objects of economic or political exploitation or as powers in the political game. The Church is, therefore, obliged to work for their emancipation through education, social advance, and political self-development. It considers that Christian missions and the growth of the younger churches provide the true basis for the development of colonial peoples toward full nationhood and for collaboration on a basis of confidence and equality with the other nations.

But there is disagreement at this point:—

Some hold that the present colonial system should be abolished and that it should be replaced by an international system which would make colonial government a task of international Collaboration.

These consider that the only way to make sure that the above mentioned principles are carried out in practice is to develop a system of international administration of colonial territories. Thus it would become clear colonial territories are not used for the benefit of one nation, but governed for the benefit of the colonial peoples themselves as well as of the world society as a whole, and that all advanced peoples have an equal right to participate in the development of the colonies and equal access to their resources. Thus also the development toward self-government would be speeded up and the colonial peoples would learn to consider themselves as members of the world society.

This system would be carried out in such a way that the civil service in each colonial territory would be composed of representatives of several different nations and that the colonial people themselves would participate increasingly in the government of their country.

Others hold that the present relationships between the colonial powers and the colonies should not be severed, but that a system of international control should be organized so as to make sure that colonial administration is carried on in the interests of the colonial peoples and of the society of nations.

These consider that the relationships which have grown during the decades (and in some cases centuries) between each colonizing people and its colonies imply a specific responsibility for the colonizing power. For the sake of the colonial peoples themselves, it is undesirable to bring about sudden and drastic changes in these relationships. To experiment with an international administration may have very disturbing effects upon the delicate fabric of colonial society. But while international administration is unadvisable, international control, such as was intended by the mandate system, is to be welcomed. Such control would make it clear that colonial government is to be conceived as a trust and that it is to be exercised for the benefit of the colonial peoples. Through such control it would also become possible to associate all advanced nations with the task of the development of the colonial territories.

(THE END)

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BOOK REVIEWS

By the Rev. F. J. Warnecke

CHRISTIANITY AND CIVILIZATION. By H. G. Wood. Macmillan, New York City. 124 pages. $1.25.

Dr. Wood is convinced that the best things in our present world civilization came to us from Palestine and Greece. These legacies of the past are analyzed, and their present peril indicated. "For liberty, justice, mercy and truth have been discarded by great peoples, and we are threatened with a paganism worse than of old." The adequacy of these modern substitutes is then examined. The scientific spirit is found to emphasize truth, but at the expense of liberty, justice and mercy, because it undervalues man. The philosophy of Marx stresses justice, but does not promise us liberty, mercy or truth. "A planned economy may easily turn out to be worse than unplanned capitalism." In a final chapter entitled "Good Friday 1942," Dr. Wood states that Jesus stands with none of these new parties, but He brought us a new quality of life and new standards of value which the Church must proclaim. Dr. Wood is an eminent English Quaker. His book is worth thoughtful reading.

ONE LORD, ONE FAITH. By Floyd V. Filson. Westminster Press, Philadelphia, Pa. 256 pages. $2.

Dr. Filson's thesis is that the early Christian Church faithfully kept the teachings and the spirit of our Lord. He believes the "Jesus or Paul" argument is based on a false premise. "Jesus was correctly understood by the early Church." The opening chapters examine the sources of our knowledge of our Lord: the gospels, the Acts, and St. Paul's letters. This is a rather good survey of recent New Testament scholarship and its findings. Then Dr. Filson traces the developments of the Christian gospel by St. Paul. Here his position is that everything that St. Paul developed is found in essence in the teachings of Jesus. For example, the Church, of which St. Paul makes a great deal, originated in our Lord's fellowship with His disciples. In our own communion, we might perhaps go even a bit further than this in regard to the origins of the Church. This is a very readable book. Dr. Filson is at present a professor at the Presbyterian Theological Seminary in Chicago. He formerly taught at the University of Basle.

THE SILENT BILLION SPEAK. By Frank C. Laubach. Friendship Press, New York City. 201 pages. $1, cloth; 60c paper.

Three out of five members of the human race cannot read or write! This was the statistic that stirred the imagination of Frank Laubach out in the Philippine Islands. This book tells vividly how he developed an astonishing new method to teach the peoples of Asia and Africa how to read. Literally millions have been made literate by Dr. Laubach's work. Of course, Dr. Laubach was moved to this accomplishment by a deeply missionary and Christian motive. This is indeed a fascinating account of an unsual piece of missionary work. By all means let the young people read it!

A PAGE FOR THE CHILDREN *Mrs. Conrad H. Goodwin, Editor*

BEING HONEST

In the city of Mexico, according to a newspaper report, there once lived two robbers and bandits. Their names were Miguel and Santiago, which in English would be Mike and James. Everybody in the city knew they were dishonest and suspected and feared them.

One ray Miguel said to Santiago: "The trouble with us, Santiago, is that everybody suspects us, knowing we are crooks, and if no one will trust us, how can we get a chance to do any large robberies?" Santiago replied: "You are right, Miguel, but how can we help it?"

"The only way we can help it," said Miguel, "is to be honest for a while, until everybody trusts us and then we can make a big haul." "It would take a long time," said Santiago, "probably three or four months." "Longer than that," said Miguel. "We should be honest for five years in order to do a really first-class robbery worthy of our skill."

So it was agreed that for five years they would be absolutely honest with everybody and thus gain a public credit, at the end of which time they would make the great haul and get-away of their lives, and live in another country and be happy ever after.

The agreement was faithfully carried out by the two men, and soon they were winning the confidence of their neighbors and of the public. People trusted them and they began to acquire wealth through their regular occupations. They soon possessed comfortable homes, and their families were well-dressed and happy. Every year added to the confidence that was placed in them, and position and honors in the city were given them.

Toward the end of the fifth year the two friends were together at dinner when Santiago said to Miguel: "I have something to tell you, friend, which I hate to say, because I know you will hate me ever after. The fact is, I am so sorry to be a crook again. I like it far better to be honest and respected. I would rather live as we are doing now than to do a great robbery such as we had planned and go away with great riches to a place where we knew nobody. I expect you will scorn me, but I don't want to be a crook again!"

Miguel took Santiago's hand in both of his and said: "My dear friend, that is just what I have been trying for a year to say to you, but I never could get my courage up to do it. I would rather be respected and honest with my modest comforts than to become very rich through dishonesty and the loss of the respect I now have."

So they agreed to continue being honest for the rest of their lives.

In the Book of Proverbs we find these verses: "A good name is rather to be chosen than great riches. And loving favour rather than silver and gold."

—Canadian Churchman.

* * *

JESUS' FRIEND PETER

A mother—knowing that her children were watching everything she did and listening to all she said—would be very careful always to do right. A school teacher would watch her words and deeds closely. And a minister would be very careful indeed.

We would naturally expect this. But the truth is that every real Christian in the world—whether a mother, a saleslady, a school teacher, a waitress, a minister or a truck-driver—watches very closely and tries very carefully always to do right. Because Jesus expects all Christian to show other people what He is like.

Nobody can do that until God gives him a new heart. And that is what a Christian is—a person who has a new heart and acts like Jesus every day.

Peter never learned much out of books when he was boy. And after he became a man, people called him "unlearned and ignorant." But he learned a great deal in the school that Jesus taught. Twelve learners called disciples worked and slept and ate with Jesus for three years; and Peter was one of these.

When Jesus went away, He left His learners to keep on doing His work. By this time Peter knew well what a Christ-man or a Christian ought to be like. He talked and preached to many who gladly listened to his words and became Christ-people themselves; and they in turn talked and preached to many more.

These Christians did not all live in one place; they had their homes in many different countries. It was not easy to travel in those days. One man could not visit them all and pray with them and encourage them to be good soldiers for Jesus. What could be done?

Peter thought of something to do. "I will write them a letter," he said. "I will tell them how all Christ-men ought to live."

And so Peter wrote two long letters to Christians who were far away. And though he had not had much schooling, the letters were written in beautiful language. And much that he wrote was so helpful that during the years that followed many people learned his words by heart.

Peter wrote something like this: "You live among pagans. They do not understand you; and so they often say unkind and untrue things about you. Be so kind and true every day that they will come to see their mistake, and will begin to love your God.

"People have the idea that you are law-breakers. Show them that you are not—by obeying all the rules of the king. After all, laws are made, not to hurt those who are good, but to punish those who do wrong.

"True, you are free men—God has made you so—but that does not mean that you are free to break the laws of the land. All free men belong to God.

"Show honor and respect to all. Love your Christian brothers. Fear God. Honor the king.

"Servants, do as you are told; not only if your masters are kind and gentle, but even if they are rough and cruel. If you do wrong, and are beaten for it—why, that is only fair. But if you do your best, and are punished for that—remember that God is watching you, and that you are making Him very glad.

"And never forget, whatever happens, that Jesus has gone ahead and shown us the way. He is our example—just as if a picture were set up before a young artist, so he could copy it very carefully.

"Jesus suffered for us—and we must suffer for Him. I lived with Jesus for three years—and I never saw Him do anything wrong. When He was treated unkindly, He did not say a word back. He never had to be forgiven. Yet He took on His own body the great load of all our sins—and died in the place of you and me.

"Before you knew Jesus, you were like sheep wandering alone on the mountains of sin, in the coldness and the darkness. But now you have come home to God's fold and to Jesus the Good Shepherd of us all."

—Marian Madison.

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SMALL CHANGE

The private had been given the job of announcing the guests at a party at the major's house.

"Capt. Jones, Mrs. Jones and Miss Jones," he called when they arrived.

"Shorten your announcements," whispered the sergeant. "Capt. Jones and family would have been sufficient."

The next arrivals were Lieut. Pence and his family.

"Fourpence-" announced the private.

Cleveland and General Convention

To Entertain Historic Convention for First Time

Cleveland, Ohio.—The Diocese of Ohio of the Protestant Episcopal Church in the U. S. A. is the oldest diocese of that denomination outside of the original thirteen American colonies. Yet Cleveland, the residence of the Bishop of the Diocese and the home of Trinity Cathedral, will, in October of this year, for the first time entertain the General Convention of the Church. The General Convention meets triennially, the first meeting being held in Philadelphia in 1785.

While there is historical evidence of the reading from the Prayer Book and preaching by an Episcopal layman in Ohio as early as 1750, it was not until 1818 that there was sufficient following to organize a diocese. The meeting for that purpose was held at Columbus in January, 1818, and Philander Chase became its first Bishop.

The first years of the diocese are so tied into the history of Bishop Chase that one might say that his story is the story of the Church. He came to Ohio from Connecticut after a varied church experience. Possessing the true spirit of the pioneer he travelled, preached, organized churches, invested in real estate and visualized the opportunities of the middle west. Individual churches had been in the process of organization and other churchmen had preceded him into the field. But they readily recognized his leadership and it was but natural that he should be the first Bishop of the new diocese.

In no activity did Bishop Chase display his vision and leadership to better advantage than in the establishing of Kenyon College. Before the days of trains, Ohio was a long distance from the established communities of the East. The new bishop sensed the need of a local training school for the education of clergymen. Little money was available in Ohio. The Congress of the United States had, in some other instances, given land grants to enable colleges to establish themselves. But it turned a deaf ear to the plea of Chase. Just why it is not clear, but it was probably because of its sectarian control. The eastern leaders of the Church felt that the proposed college was a mistake and they gave him little encouragement. So he turned to England.

England was friendly to his request. He secured $30,000 which was a large sum for those days. The names of some of the donors have been perpetuated in the college. One was Lord Gambier to whom Chase carried a letter of introduction from Henry Clay. Others were Lords Kenyon and Bexley. The stone walls of "Old Kenyon" at Gambier were placed in position under the personal supervision of Bishop Chase, and though he afterward founded other institutions, Kenyon College with Bexley Hall is probably his greatest memorial and was the project which received his best care and prayers.

Official insignia of the Convention

In 1874 Ohio was divided into two dioceses. The Southern section is known as the Diocese of Southern Ohio, with the Bishop's residence at Cincinnati. The northern part retains the name "Ohio Diocese." It is the host of the convention which will meet in Cleveland Saturday, October 2 through Monday, October 10.

Because transportation is limited many who would crowd the convention halls and Trinity Cathedral will be forced to stay at home. The attendance of official representatives, however, is necessary to maintain the legislative frame work of the Church. This will include 130 bishops, 700 deputies, of whom one-half will be laymen, and approximately 500 women who will attend as representatives of the Women's Auxiliary.

* * *

REPRESENTATIVE OF CHINESE YOUTH MOVEMENT VISITING STUDENT CENTERS

New York.—In the United States for a year, to visit church and student centers, representing Chinese youth movements at the request of the Chinese government, the Rev. Newton Chiang has arrived in New York after a trip chiefly by air from Chengtu, western China, via India, Africa and Florida. He has served for some time in a volunteer capacity as a government adviser on youth and student matters. General Chiang Kai-shek has urged that youth representatives be chosen from among Christian leaders since, he says, "Any youth movement not on a spiritual basis will be a failure." Mr. Chiang represents the Nanking Theological Seminary, the national Student Dedication Movement, Scouts Christian Associations and other youth activities. While he was crossing India, the head of the Boy Scouts there, learning that he represented the Chinese Scouts, said, "Mr. Chiang, from now on you also represent the Scouts of India." "Fundamentally," Mr. Chiang himself says, "I am church-minded. It is the spiritual emphasis in all this work that I care most about." His first appointment is at the Silver Bay Student Conference.

Mr. Chiang was born in 1900 in the eastern Chinese province of Chekiang but grew up in Wuhu, in the Diocese of Anking, where he attended St. James Middle School and was confirmed by Bishop D. T. Huntington in 1913. Through the influence of the school's headmaster, the Rev. Alan W. S. Lee, he was led to study for the ministry. He was graduated from St. John's University, Shanghai, and from St. John's theological school. Throughout his student days he did honor work in his studies and was a leader in every phase of student activity. He was ordained deacon in 1928 and priest in 1929 by Bishop Huntington. He became secretary for religious education in the Diocese of Anking and on the religious education committee of the National Christian Council, and also in the next few years he started programs for boy's work in many centers.

Invited in 1937 by the Nanking Theological Seminary to become instructor in religious education for boys and youth, he had barely arrived in Nanking when war broke out. He and the semiary joined the mounting tide of people migrating to the West. One of the classics produced by that vast migration of refugees is Mr. Chiang's story, **On Foot to Freedom,** telling how he and his wife and seven sons made the long journey. He rejoined the seminary, which had moved to Chengtu, and between intervals of teaching has done a remarkable variety of work for and with students, traveling hundreds of miles, almost entirely on bicycle.

He now journeys about the United States, hoping to interpret the struggles, aspirations and needs of Chinese youth and to strengthen the Christian understanding and friendship between the youth of America and China. Back in Chengtu his wife and sons—there are eight sons now—are trying to carry on a farm and dairy business to aid in their support during the absence of the head of the family.

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PARISH WAR SHRINES DEDICATED

Detroit, Mich.—The establishment of war shrines in parishes in the Diocese of Michigan still continues to engage the attention of many of our people. One of the latest shrines to be set up is in St. Paul's Cathedral, dedicated by the Very Rev. Kirk B. O'Ferrall, dean, at the morning service on Sunday, July 18. The shrine consists of Grace Chapel in the north transept, and will be kept open daily for all persons, irrespective of creed, who wish to offer prayers for loved ones in the armed forces. On a table in front of the altar rail there has been placed a record book in which the names of those for whom prayers are offered may be inscribed, and prayer cards and other literature are available which may be sent to those in service. A Church flag and an American flag have been placed at the sides of the altar, and in the center is a blue vigil lamp symbolizing the perpetual light and memory being kept for all those persons in the service of their country. On the Gospel side of the altar is a large lighted candle, "symbolic of prayer and thought which go out for those far away, like a burning lamp left in the window for those expected." The honor roll of Cathedral men and women in the armed forces, previously hung in the northax, has been placed above the altar candle.

In St. Paul's **Memorial** Church, Detroit, of which the Rev. James G. Widdifield is rector, a beautiful "Christus Rex" has just been added to the war shrine previously established. This article was presented by Mr. and Mrs. Eugene E. Valentine as a memorial to

their son, Lt. Eugene E. Valentine, Jr., who died in April in North Africa from wounds received there in January. A memorial service for Lt. Valentine was held in St. Paul's on the evening of Memorial Day. Lt. Valentine is the first man of the 92 members of St. Paul's Memorial Church who has died as a result of military action. The "Christus Rex" comes from the studio of Robert Robbins in New York. It has been placed on the wall between two honor rolls bearing the names of men and women in service, and will be dedicated early in the fall.

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BISHOP'S WIFE IS WAR WORKER AT AIR DEPOT

Wants to Hasten Victory

Sacramento, Calif.—Dorathe Porter is working at a dispatching desk at the Sacramento Air Depot, helping to win the war. Only very recently was it learned that the war-worker using that name is the wife of Bishop Noel Porter, head of the Episcopal Diocese of Sacramento.

Mrs. Porter wears slacks, works all the shifts in turn, carries her lunch. She says: "I was so impressed by the appeals for workers, made through the newspapers, that I made up my mind I couldn't stay at home any longer. There we were, the bishop and I, in a big house, all the children gone away. I was doing defense work, my housework and quite a bit of fussing because the war was not being won more quickly.

"Finally I came to the conclusion that anyone with two hands should be doing something toward victory, and I applied for a job and got it."

Mrs. Porter's job is to receive orders for heavy engine parts and see that they are filled and sent to their proper places. She says one of the most enjoyable aspects of her work is that she is getting to know people she would never have met otherwise. "There are so many people that I'm now getting acquainted with because they don't know me as the bishop's wife, but rather as one of them. I am only willing to let them know now because I've been here long enough, done my work well enough, so they won't think I'm a misfit."

Mrs. Porter had been at work for more than three months before it became known that she is the Bishop's wife. (See Cover page.)

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PARENTS SHOULD KEEP CLERGY INFORMED

Boston, Mass.—"For some reason the names of many men and women leaving parishes for service are not reaching Chaplains or Rectors of parishes near Army or Navy centers," the Army and Navy Commission announces, adding the suggestions that "parents should keep parish clergy promptly informed; clergy should send names to diocesan Army and Navy Commissions; chairmen of secretaries of Commissions should forward them to Chaplains or Rectors of parishes near Army or Navy centers. Chaplains are clamoring for more effective service in this highly important matter."

The Commission suggests also that parents and clergy should urge men and women entering any branch of the Army to record themselves as members of the Episcopal Church. Such a record is of immense help to the Chaplain. The Army allows this record. The Navy still adheres to the threefold classification of the Jew, Protestant, Romanist.

With a quota of 333 in the Army, the Episcopal Church has 275 Chaplains commissioned and on duty, according to the Army and Navy Commission's latest report. There is an Army waiting list of 34. In the Navy the Episcopal quota is 37, and there are commissioned and on duty 105, with a waiting list of 31.

Figures mount in distribution of supplies to Chaplains. The Commission reports a total of 284,041 Prayer Books for Soldiers and Sailors distributed; 210,000 pieces of Forward Movement literature, 41,000 Holy Communion folders and 187,884 Church War Crosses. More than 220 portable altars have been supplied, and 100 Communion sets, as well as over 3,000 pieces of altar linen.

* * *

CELEBRATE TWO-BOSTON DAY

Boston, Mass.—Two-Boston Day, the awkward name for a gracious act, was celebrated in St. Paul's Cathedral at 11 A. M. on July 18, when the Rev. Dr. Archie Craig, secretary of the British Council of Churches, preached. Ever since Boston in New England raised the money to save the tower of old St. Botolph's Church, Boston, England, many years ago, interchange of courtesies has taken place on this mid-July Sunday. At the same time in the great old church in Lincolnshire, England, Ambassador Winant attended the companion service at which Canon Cook, vicar, presented to him the regimental flag which has flown for the past two years over the camp of the Lincolnshire Battalion of the 10th Foot Infantry in Iceland, where it has been quartered with American troops. This is of special local interest in Massachusetts, as the Lincolnshire Battalion, historically, was part of the troops quartered in Boston in 1774-75, and was sent to Lexington and Concord where two members of the Battalion lie buried on the Concord battlefield, by the old bridge whence was fired "the shot heard 'round the world".

In honor of the occasion, Mrs. Samuel G. Babcock, widow of the late Suffragan Bishop, retired, of Massachusetts, gave to St. Paul's Cathedral a handsome etching of St. Botolph's Church, England. This work by the American etcher, Kerr Eby, the property of the late Bishop Babcock, was on exhibition in the vestibule.

* * *

TEACHERS IN CHURCH SCHOOLS HOLD CONFERENCE

Washington, D. C.—On July 18-20 at the College of Preachers was held a conference for teachers of Sacred Studies in Church Schools along the Atlantic Coast, from Philadelphia to South Carolina. There were seventeen schools represented and thirty people in attendance.

The conference opened with a resume of the curricula in the various schools and the discussion of general aims and methods. The conference proceeded in its various sessions to discuss the teaching of the Old and New Testament, the Prayer Book, Church History and Christian Ethics. The leaders of these discussions were: the Rev. H. M. P. Davidson of St. George's School, R. I.; the Rev. G. Gardner Monks, Headmaster of Lenox School, Mass.; the Rev. J. P. Williams, Headmaster of St. Christopher's School, Va.; the Rev. William G. Pendleton, Tappahannock, Va.; the Rev. Churchill J. Gibson, Richmond, Va.; the Rev. Herbert A. Donovan, St. Anne's School, Va., and Mrs. T. O. Wedel of the National Cathedral School.

The conference was arranged by a Committee consisting of Canon C. W. F. Smith of the Cathedral, the Rev. J. P. Williams and Miss Claudine Clements of the National Cathedral School. The conference appointed a Continuation Committee, under the chairmanship of Canon Smith, to consider continuing its activities and holding similar conferences in the future.

* * *

DIOCESE OF DALLAS

Fort Worth, Texas.—About 20 College pastors and clergy whose work brings them into close touch with Army units in Colleges met with the Rev. Gordon Reece of the Diocese of Texas for a conference on effective work among such groups. This proved to be a most interesting and valuable meeting. Realistic viewpoints were aired regarding the replacement of Army chaplains after the war and the possibility of openings for those men who have interrupted their College courses for Army service. The type of preaching and teaching needed to maintain Christian faith and practice in student life was eagerly discussed. Those present came from widely scattered areas and well represented the Province.

Expanding Work

Dallas, Texas.—After several meetings of the diocesan clergy, Executive Council and other groups, the need for an expansion of the work of the Church in the diocese, due to a large influx of population working at war plants, the decision has been made to inaugurate a movement to increase giving for diocesan missions which will enable the Mission Board to open up work in several growing districts, notably the suburbs of Dallas and Fort Worts.

* * *

ST. PETER'S CELEBRATES 100TH ANNIVERSARY

Manton, R. I.—St. Peter's Church recently celebrated its 100th anniversary. The newly ordained priest who is the rector is the Rev. Robert L. Seekins, Jr. Bishop Perry preached the anniversary sermon on the theme "Thanksgiving for Our Heritage." The rector presented a class for Confirmation and it was found that many of the names of the young people in the class corresponded to the names of men and women who had started the parish 100 years ago. Following the service the vestry held a meeting in connection with the erection of a war shrine in the church. The shrine will be set up if and when it is approved by the congregation as a whole.

* * *

FIRST DIOCESAN YOUTH CONFERENCE WELL ATTENDED

Milton, Pa.—In spite of the transportation problem 160 young people and faculty members, representing forty parishes and missions, attended the first diocesan Youth Conference of the Diocese of Harrisburg, at Central Oak Heights, West Milton, Pa., June 20-26. Approximately half of the clergymen of the diocese were present, a clergy conference being held at the same time and place.

The conference leader and chaplain

was the Very Rev. J. Thomas Heistand, D. D., bishop coadjutor-elect of Harrisburg. Bishop Wyatt-Brown was unable to attend on account of illness.

The entire program was under the general theme of "Your World Today and You."

* * *

MISSION INSTITUTE MADE HAVEN

Aftermath of Tragic Rioting—Day of Penitence and Humiliation Urged

Detroit, Mich.—The city of Detroit is no longer under martial law, which was declared on June 22 as a result of the tragic racial rioting of the previous day and a half, but Army troops still occupy the city and will remain until it is felt that it is entirely safe to permit them to depart.

One active factor in combating the rioting was the Episcopal City Mission in downtown Detroit. Mr. William H. Duncanson, manager of the Mission Institute for Homeless Men, made the Institute a haven for those wanting to get away from the mob that surged down to the waterfront. Mission Chaplain Edgar A. Lucas served as Captain Chaplain for one of the Regiments of the mobilized State Militia. Superintendent David R. Covell spent most of the worst day, Monday, in the midst of the Woodward Avenue mobs endeavoring to calm rioters and dissuade them from cruel and destructive acts, while Mrs. Covell, amid tear gas and flying stones, conducted a first aid station on the lawn of her home.

Following the quelling of the riot, Dr. Covell was called in by the Detroit Council of Churches to meet with a selected group of whites and Negroes to consider action. One result of this meeting was a letter to all of the Detroit clergy urging Sunday, June 28, as a day of penitence and humiliation, with prayer, and with sermons on "Divine Brotherhood".

Since assemblies were outlawed, special permission was obtained to hold a supper meeting of about 80 carefully selected leaders, both white and Negro, from all walks of life. The Council of Churches sponsored the meeting, which took steps to perfect an organization of leaders to examine into the causes of the riots and cooperate in attempts to remove those causes. Nine of those at this supper meeting were Episcopalians, and included the Rt. Rev. Frank W. Creighton, D. D., Bishop of the diocese.

One direct and immediate result of the meeting was the appointment by Mayor Edward Jeffries of six whites and six Negroes as an official city committee to investigate and make recommendations. The committee was appointed after Governor Harry F. Kelly's fact finding panel of four law enforcement officers had declared that there is no necessity of a grand jury investigation of the riot at this time. The Mayor's committee is headed by Mr. William J. Norton, executive vice-president and executive secretary of the Children's Fund of Michigan.

"Recent rioting in this city has demonstrated the tense race feeling which exists in this community," Mayor Jeffries said. "Now that the violent stage has passed, it is imperative that a program be worked out to prevent any possibility of its recurrence. I am selecting a committee of 12 civic leaders in this community to assemble immediately such data as may be available to formulate such programs as they think advisable, and to make such recommendations as their information and experience may dictate."

Mayor Jeffries also requested the Dies Committee not to institute an investigation of the riot, stating that such an investigation would "offer us nothing but more confusion." The Mayor further stated, "The F. B. I. has been investigating, along with military and naval intelligence, and City and State police. Another investigation by Dies would accomplish nothing at all."

The members of the Governor's fact-finding panel reported that there was "no immediate evidence that the riots were the result of previous planning by subversive organizations".

Thousands of dollars' worth of loot taken from "Paradise Valley" (the section in which most of the rioting occurred), when stores were broken open and pillaged, was recovered by the police in a house-to-house search during last week. The stolen goods consisted of shirts, handkerchiefs, underwear, hats, shotguns, shoes, topcoats, overcoats, trousers, radios, revolvers, men's and women's shoes, wine, soap, bathrobes and ammunition. "The articles seized are new," Paul H. Wencel, chief detectives, reported. Some still have price tags on them. No arrests were made, but the articles were made available for identification by store owners robbed during the rioting.

The number arrested in connection with the riot totalled 1,505 men and women, three-quarters of whom had already been to court by last week-end. Most of the others are being held for investigation on the more serious charges. In addition to the 1,505 adults, the police picked up 119 juveniles, mostly boys, all of whom were held at the Juvenile Detention Home for action by the Juvenile Court.

The jury trials demanded by about 100 defendants in the race riot were being handled at the rate of a dozen a day, whereas in a normal month, four judges handle 250 felony cases in the court. Provision was made for handling the worst congestion in the court's history in disposing of these cases. Ninety-day sentences were given for disturbing the peace to many, and others were held for trial for larceny, carrying concealed weapons, and breaking and entering. Discussing the institution of civil suits to recover damages to property, losses incurred by wholesale looting and the proposed suits for indemnities for the families of those killed in the rioting, Alan N. Brown, recording secretary, advocated that fines and court costs be assessed the more flagrant offenders.

* * *

HOUSE OF BISHOPS

Suggestions for Dispatch of Business Being Sent from Chairman

New York, N. Y.—Bishop Cameron J. Davis, chairman of the committee on dispatch of business of the House of Bishops, and Mr. Anson T. McCook, chairman of the corresponding committee in the House of Deputies, are sending to bishops and deputies, a letter outlining recommendations for the General Convention next October.

As the first announcements of the Convention stated that it would close in all probability on October 9, the two chairmen are anxious that everyone shall understand that the closing date has been fixed definitely and finally as Monday, October 11. The session on October 2 will open at 10:30 A. M.

The Joint Session to receive the report of the National Council on the Budget and Program of the Church for the coming triennium is planned for Sunday, but without the transaction of business.

"Of first importance to the life and work of the Church is the quality of the legislation enacted," says the two Chairmen. "By earnest effort, the 1940 convention reduced its working time to two 'legislative' weeks; and we are hopeful that, with careful planning, this year's sessions can be reduced to eight week days. In our judgment, however, this is the minimum, since it is impossible to compress too far without impairing the soundness of legislation which is the paramount purpose of General Convention."

Bishop Davis and Mr. McCook offer four specific suggestions to members of the Convention.

1. That proposed resolutions be prepared in advance and submitted at the outset, in order that each may be referred promptly to its proper committee and by that committee reported out to the Convention as speedily as practicable.

2. That preliminary study be given to Commission reports (which will be mailed out shortly by the secretary) and to every other matter on which opinion may be divided, in order to facilitate prompt decision after adequate debate.

3. That, above all, attendance continue to the very end, since final votes on some of the most vital questions are bound to come the last day. This is inescapable, especially with a short time-schedule; since every resolution must be considered and voted upon, with any amendments, by both Houses. The true mind of the Church can be expressed only through the thoughts and votes of all.

4. That, in view of the Cleveland Committee's request for the avoidance of week-end travel, in conformity with the Government's wishes, reservations out of Cleveland be engaged, well in advance, for late Monday, the 11th, on the basis of adjournment that afternoon or evening.

* * *

IN ACCORD WITH BISHOP ROWE PROJECT

Santa Rosa, Calif.—"This Synod is in hearty accord with the project of the Bishop Rowe Memorial." Thus the Synod of the Pacific at its meeting in Santa Rosa went on record in favor of aiding the proposed diocesan building for Alaska.

The Synod added in its formal statement which was adopted by the whole body. "We think it most fitting that churches and people of this Province should have a generous part in commemorating this distinguished and consecrated member of so many former Synods. We therefore urge the clergy, vestries, and branches of the Woman's Auxiliary in this province to make plans to share in establishing this Memorial."

It was decided also that any money remaining from the fund, set aside for Synod expenses should be given as a token offering to the Rowe Memorial.

Women of the Province, meeting concurrently with the Synod, launched a vigorous campaign for the Rowe Memorial. They first gave the offering received at the opening service; then appointed a provincial committee in charge of Mrs. N. B. Livermore of Ross,

Classified Advertisements *and* Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 16 cents per line is made to persons seeking positions. Death Notices 10c. per line. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES

WANTED—A GOOD HOME WITH SALary offered a reliable, willing worker as assistant in Guest Home, managed by daughter of a clergyman. Kindly give age and qualifications. Address 4 Charlotte Street, St. Augustine, Florida.

RIVER CIRCLE FARM—A vacation spot for a limited number of guests. Located on James River, Nelson County. A modern country home with beautiful scenery. Rates and further information gladly furnished. Mrs. Fred Schilling, Wingina, Va.

HELP WANTED

WANTED, WORKING HOUSEKEEPER and companion, one who needs a good home, state salary expected, Address Box 64, Kensington, Maryland.

PRIEST, SINGLE, EARLY FORTIES, wishes to be rector of a parish composed of working people; either a community or a factory district. Reply Box S, Southern Churchman, 110 W. Franklin Street, Richmond, Va.

California. The provincial group is getting in touch with diocesan Auxiliary presidents, urging them to "consult with their bishops immediately as to ways and means of raising money in your diocese for this Memorial."

* * *

BISHOP DAGWELL MINISTERS TO INTERNED JAPANESE

Portland, Oregon.—In proof of the successful ministry of the Church to interned Japanese-Americans, Bishop Benjamin D. Dagell of Oregon tells of a visit he made with Bishop Rhea of Idaho for a Confirmation service. The two bishops visited the Japanese Relocation Center at Hunt, Idaho, and they confirmed 33 persons at a special service on a Saturday evening. Bishop Dagwell says, "At a great choral Eucharist Sunday morning at 7 o'clock, with between 80 and 100 communicants, there was a good choir, trained acolytes, and a reverent congregation. Our Episcopal Japanese gave a reception for us Sunday afternoon and Sunday night there was a Young Peoples' Rally, under the auspices of Federated Churches, which brought out a great crowd. While in the Center we visited the hospital, schools, work projects, recreation halls, and Bishop Rhea was a rooter at a baseball game."

* * *

18 CONFIRMATIONS AT FORT VALLEY

Fort Valley, Ga.—Eighteen Confirmations so far this year are reported as a result of the work of Fort Valley College Center among the students at Fort Valley State College. The Rev. J. Henry Brown, in charge of the Center, says further that one-fourth of the graduates this year were Episcopal Church members, and at present one-tenth of the boarding students at the College are Churchmen.

The Center conducts a varied program of religious and social work, in the College, and in addition is working in the community, in the hope expressed by Dr. Brown, that "The Center, in the hands of our Church, will greatly influence the entire surrounding countryside, in a spiritual way, just as the College itself is already influencing the same area in educational advancement."

The Center is sponsored by the American Church Institute for Negros, and its maintenance is jointly by the Institute, the dioceses of Atlanta and Georgia, the Woman's Auxiliary, and a Student's group.

* * *

COOK WANTED

An Appeal from Alaska

New York, N. Y.—An appeal comes from Bishop John B. Bentley, of Alaska, for "a capable, conscientious Churchwoman to serve as the cook at the Hudson Stuck Memorial Hospital at Fort Yukon. Whoever fills this post will be responsible for preparing the meals for the staff and patients of a 24-bed hospital, and have charge of the groceries and supplies of the institution. She will have a young woman to assist her. Her duties will include all the baking, as well as the other cooking. It is a post demanding long hours and hard work. It is a post to be filled by someone ready and willing and able to render a service equal in importance to any other in this field."

Bishop Bentley suggests that if applicants are living in Alaska they may write to him at Nenana, and if living in the United States, they should get in touch with the Rev. A. B. Parson at 281 Fourth Avenue, New York.

* * *

KANUGA LAKE CONFERENCE

Savannah, Ga.—Representing the Diocese of Georgia at the Youth Conference at Kanuga, N. C., in July, are Martha Petticord of Brunswick and James Hancock of Savannah. Others attending are: Bishop Barnwell, the Rev. Lee A. Belford, rector of St. Mark's Church, Brunswick, and Mrs. J. W. Griffeth, Savannah, executive secretary of the diocesan Department of Christian Education.

* * *

A BUSY SUNDAY

Sunday, May 16, was notable among wartime Sundays.

It was in the first place Empire Youth Sunday. Youth Services were held in many towns and villages in connection with this event. At the Central Service in Westminster Abbey a young infantry officer gave a stirring address on what Empire youth could do towards rebuilding the world on a Christian basis. In the evening a service was broadcast, parts of which came from St. Paul's Cathedral, St. Giles's Cathedral, Edinburgh, and the Metropolitan United Church, Toronto.

As this Sunday was also Home Guard Sunday it was marked by many parades and services. A crowded service for one Home Guard "sector" was held in Westminster Abbey.

In all churches special thanksgivings were offered in connection with the recent victories in North Africa. Victory peals were rung in many churches. In the evening bells from the Cathedral at Carthage were broadcast.

GAIN OF 20 PER CENT IN COMMUNICANT STRENGTH

Enid, Okla.—St. Matthew's Church gained nearly 20 per cent in communicant strength this summer. In January the parish had 179 communicants, and the latest confirmation class numbered 34. In 1942 there were four confirmations; in 1941, twelve. The Rev. Paul R. Abbott, rector, says that in the last class only five were communicants of other Christian bodies. Five of the adults had not been baptized by any Church, while the larger number had been baptized by some other Christian Church.

* * *

EXPANSION OF SCHOOL "VERY NECESSARY"

New York, N. Y.—National Council offices announce that it has now been possible to provide for much needed expansion of the Sarah W. Ashhurst School in Guantanamo, Cuba. The school closed its term with 297 pupils, and more than 200 pupils are already registered for the term which will start in September. Bishop Blankingship says, "A prominent private school is closing in Guantanamo and the director has advised us that he will use his influence to have his pupils transfer to our school without any obligation on our part. There is little doubt but that the next school year will be even better than this one, which has been the best in the history of the school."

Bishop Blankingship regards expansion of the school as "very necessary". Two houses adjoining the school have been purchased for $6,000, which is regarded as a very low figure. The frontage is 120 feet and depth of the lot is also 120 feet.

* * *

Personal Notes Of Interest

The Rt. Rev. Harold Buxton continues his adventurous travels as Bishop of Gibraltar. After the visit to Gibraltar recently reported, when he confirmed fifty men, he visited Madrid and later went to Algiers where he spent a week, advising his civil and military chaplains and helping the work of his cooperating agency, the Mediterranean Mission to Seamen. Then he had three weeks in Malta, a happier time than the previous visit when he had found only empty space where his hotel should have been and had almost constant air raid interruptions while conducting a "Quiet Day." From Malta he went by way of Egypt to Turkey, and has reported his safe arrival in Istanbul.

The Rt. Rev. Theodore R. Ludlow, suffragan bishop of the Diocese of New-

ark, is guest preacher for the summer at the Sunday morning services in Trinity Church, Boston, Mass.

APPOINTMENTS—PROMOTIONS

Army and Navy Commission Appointments

Andrews, Sherman Woodbury
Mission, South Dakota
Harvey, Thomas Hudnall
422 South Jefferson Street
Lebanon, Missouri
Nelson, Leonard Edward
519 8th Avenue
Brookings, South Dakota
Wilder, Quintin M.
St. Peter's Rectory
Neligh, Nebraska

Promotions

1st Lt. to Captain
Minton, Chester G.
Taft, Edward Rowland

Captain to Major
Goodrich, Louis Rhodes

Major to Lt. Colonel
Linsley, John C. W.

ORDINATIONS

Priest

The Rev. Calvin H. Elliott, of the staff of St. Paul's Cathedral, Boston, Mass., was ordained to the priesthood by the Rt. Rev. Henry Knox Sherrill in the Chapel of the Diocesan House on Wednesday morning, July 21. The Rev. Dr. Norman D. Goehring of the Cathedral presented the candidate and also preached. The Epistle was read by the Rev. Frederic B. Kellogg, chaplain of the Bishop Rhinelander Foundation for work with college students; the Gospel by the Rev. Dr. Frederic C. Lawrence, rector of St. Paul's Church, Brookline; and the Litany by the Rev. Theodore P. Ferris, rector of Trinity Church.

The Rev. Calvin H. Elliott was born in Hartford, Conn., and is a graduate of Harvard University, 1940, and the Virginia Theological Seminary, 1943.

Deacons

William Jones Gordon, Jr., deacon, was advanced to the priesthood on Sunday, July 25, 1943, at 11 A. M. in St. Mark's Church, Nenana, Alaska, by the Rt. Rev. John Boyd Bentley, D. D. Suffragan Bishop of Alaska. The Rev. Mr. Gordon will serve St. Thomas' Mission, Tigara, Point Hope, Alaska.

Lawrence W. Pearson, whose home parish is St. Andrew's, Ann Arbor, and **John H. Burt**, of All Saints', Pontiac, son of the Rev. Bates G. Burt, rector of that parish, were ordained to the diaconate by the Rt. Rev. Frank W. Creighton, D. D., bishop of Michigan, in All Saints' Church, Pontiac, on Sunday morning, July 18.

The preacher at the service was the Rev. Bates G. Burt; the Litany was read by the Rev. Percival C. Bailey of Camden, N. J., uncle of John H. Burt; and the Epistle by the Rev. Francis L. Drake of New York City. The Rev. Henry Lewis, D. D., rector of St. Andrew's, Ann Arbor, presented Mr. Pearson for ordination, and Mr. Burt was presented by his father. The Rev. William P. Richardson, assistant minister in All Saints', Pontiac, acted as Master of Ceremonies.

Mr. Pearson, immediately following his ordination, became missionary-in-charge of St. Paul's, Brighton, and St. Stephen's, Hamburg, both in the Diocese of Michigan, and both of which stations he served as lay reader prior to his ordination. Mr. Pearson is a graduate of Hobart College, and has also received an M. A. degree from the University of Michigan and done special work at the Pennsylvania State College. He read English History at Exeter College, Oxford, England, for one year, taught four years at the Brent School in the Philippine Islands, and two years at the American School in Tokyo, Japan, having charge of the choir there also. He studied for the ministry in Berkeley Divinity School, New Haven, Conn.

Mr. Burt is a graduate of Amherst College and will be graduated from the Virginia Theological Seminary at Alexandria, Virginia, in September. Following his graduation he will become junior canon of Christ Church Cathedral, St. Louis, Missouri, and have charge of St. Paul's Church, South St. Louis.

Following the ordination service there was a luncheon in the parish house of All Saints' Church for the two candidates, their relatives and friends.

DEATHS

THE RT. REV. FRANCIS M. TAITT

Many high ranking clergymen of the Episcopal Church attended funeral services for Bishop Francis M. Taitt of the Diocese of Pennsylvania, who died in Crozer Hospital, Chester, Saturday night, July 17, in his 82d year.

The burial was in the crypt of the Episcopal Cathedral in Roxborough Wednesday afternoon, July 21.

A service for the community of Chester was held Wednesday morning at 11 o'clock, in St. Paul's Church there. Bishop Taitt was rector of St. Paul's for 37 years, commencing in 1893.

Diocesan Service

At two o'clock Wednesday afternoon, a public diocesan service was held at Holy Trinity Church.

Members of the standing committee of the diocese were honorary pallbearers. Interment was private.

Although Bishop Taitt was operated on for an abdominal ailment, his death was unexpected. The cause of death was given as pneumonia. He is survived by a sister, Mrs. Martin Aigner, 300 E. Broad Street, Chester; an adopted daughter, Mrs. Leon Buckner, Washington, D. C., and two nephews, Martin and Francis Aigner.

New Bishop Former Chaplain

With Bishop Taitt's death, he is automatically succeeded by Bishop Oliver J. Hart, who was consecrated Bishop Coadjutor on October 16, 1942. Until he entered the service, Bishop Hart was rector of Trinity Church, Boston.

"Bishop Taitt's long and faithful ministry will continue to be an inspiration to us all," said Bishop Hart.

"The whole diocese had been planning a great service of thanksgiving for his ministry to take place on Sunday, October 31, the day on which Bishop Taitt planned to retire. We shall change the nature of that service to a memorial for him and we shall emphasize what he himself had planned to stress, namely, the welfare of the diocese and the larger service which we can render.

Service Praised

"Working under Bishop Taitt for nine months has been a privilege. We had just finished the first draft of our confirmation schedule for next winter, and he had agreed to take two services every Sunday. As long as he had strength to serve he never would have ceased to exercise his ministry and we had looked forward to this winter of service together.

"The responsibility of following him as Bishop of this diocese is a heavy one, but God's grace is sufficient, and in His power we all, clergy and laity of the diocese, will go forward to serve more worthily because we have known Francis Taitt."

MRS. EDITH WATKINS BISSELL

A host of friends were saddened by the death of Mrs. Edith Watkins Bissell at her home in Richmond on Tuesday, July 20.

Mrs. Bissell was born in Powhatan County, but most of her girlhood, and the latter years of her life were spent in Richmond. After her marriage to Mr. Taylor Bissell of Staunton, that city became her home until Mr. Bissell's death. While in Staunton she was active in church work, becoming one of the charter members of Emmanuel Church.

When she moved to Richmond she transferred her membership to Grace Church, whose rolls contained so many of her girlhood associates in Powhatan. With the merging of Grace Church with Holy Trinity Mrs. Bissell continued her active interest in Grace and Holy Trinity. For many years she served as "Choir Mother," as Red Cross representative for the parish, and an interested worker in the Church Service League. She was a member of the General Board of Sheltering Arms Hospital and in the King's Daughters Rebekah Peterkin Circle.

To those who knew her intimately she was a valiant Christian soul, who lived by the strong conviction of a radiant faith. To a host of acquaintances she was a dynamic personality, keenly interested in all that makes life worthwhile. To all, intimate friend and casual acquaintance, she was an inespiration, for her singleness of purpose in making a living Christian faith manifest to all, could not fail but to inspire.

REV. EDWARD S. BARLOW

The Rev. Edward Shepley Barlow died suddenly at All Saints', rectory in Weatherford, Texas, on July 2. He had been rector of All Saints' since 1923. He was 65 years old and had also served as rector of Mechanicsburg, Pennsylvania, and Lampasas, Texas. For many years he had been a member of the Board of Examining Chaplains of the diocese, and also has been a deputy on several occasions to the General Convention. Bishop Harry T. Moore, with diocesan clergy assisting, conducted the burial service at All Saints' Church and at the Weatherford Cemetery.

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The Nile for ages was a mystery; it flowed through Egypt—a blessed necessity to the land, enriching the soil and sustaining the people; but nobody knew its source. Long before Victoria Nyanza was discovered, however, thinkers were sure that a great lake must be the source of the stream; and when at last they found the source of the Nile the lake was even greater than anyone had dreamed. So is man's spirit a revelation of his spiritual origin even before that origin is clearly known.

—Fosdick.

THOUGHTS FOR THE THOUGHTFUL

"It is dark at the foot of the lighthouse."

The laws of God cannot be broken. They break the one who attempts to break them. —Ex.

The vital point about religious is, after all, not what you think about it, but what you do about it.

—Sir Winfred Grenfell.

No one is defeated until he gives up.

—O. S. Marden.

Doing an injury puts you below an enemy; revenging one makes you but even with him; forgiving one sets you above him.

—Benjamin Franklin.

He who notices a providence will always have a providence to notice; for it is an exhaustless ocean from the depths of which new waves are ever breaking forth upon the shore.

—Selected.

The nearer we come to Christ, the nearer we come not only to that eternal Love which for Christians is no lost horizon, even in a world war, but also to that eternal Truth which points the way to the salvation of the world.

—Keller.

To every form of truth the student must come by night. The searcher after truth must accept evidence which is less than demonstration. There is no attitude of mind so seemly in the student, there is no search for knowledge at once so scientific and so reverent, as that which permits faith to precede enlightenment—which allows men still to come in a thick fog, groping stumbling—to come to Jesus by night.

—Selected.

The unknown soldier has received monuments everywhere. The unknown Christian, the unknown faithful, the unknown martyr have their monuments in all the hearts of those whose Christian imagination is not limited to a vision of happiness and security in the inner circle, but reaches out into the deep darkness of the world, and is capable of seeing the suffering, the misery and the fortitude of those whom they shall never meet.

—Selected.

Every noble life leaves the fiber of it interwoven forever in the work of the world. —Ruskin.

All the religion that science has displaced ought to have been displaced. Religion as an easy way of getting what we want by petition and ritual—magic religion, treating God as a charity organization from which can be wangled doles for improvident applicants—the more such religion science displaces, the better. But when a Christian stands before God revealed in Christ, and His eternal purpose for the world, saying: "Not my will; but Thine, be done"—there inhere the noblest attributes that human nature can possess.

The positive historical statements made by Christianity have the power of receiving, without intrinsic change the increasing complexity of meaning which increasing knowledge puts into them. —C. S. Lewis.

Thus have I found it many hundreds of times, and, therefore, I continually say to myself, "Hope thou in God"

—George Mueller.

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